HEBREW IS GREEK

Hebrew is Greek

JOSEPH YAHUDA, LL.B.

PREFACE
by
Professor Saul Levin

"εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ
ἐκ τῆς πρὸς Ἄβραμον οἰκειότητος"
Ἰουδαϊκὴ Ἀρχαιολογία

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מנחה

in cherished memory

τοῖν σεμναῖν

my incomparable CECILE

חברתי אשת בריתי ומחמד עיני

καὶ

most devout SELINA SASSOON

מנשים באהל תברך

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PREFACE

THE connections between Semitic (or Afro-Asiatic) and Indo-European languages are being investigated more methodically nowadays, but the researchers are still too few and isolated. Every so often I hear of a scholar in Poland or Brazil or Israel who has been studying a certain extensive set of comparative data and working out a theory. Some of these men and women are at a university; others are in a different profession but expert in many languages. There is no learned society or journal for us to share our findings in brief instalments, and thus to profit from mutual criticism and supplementation. But the subject itself is rich, and the individuals attracted to it are impelled to write long monographs; that is the only way to satisfy themselves and to present the sceptical world with a coherent statement of their research. To keep it unpublished, for fear that it may contain errors, would be a disservice all around. Once it is made available, any competent reader can extract for himself all that is profitable to him.

Mr. Joseph Yahuda is in a class apart. He wrote to me from London in 1977, after seeing my book on *The Indo-European and Semitic Languages*; and that opened up a fruitful correspondence, interrupted only by periods of illness. He was my senior by many years and (in the midst of a legal career) the author of several books on subjects of Jewish interest, beginning with *La Palestine revisitée* in 1928 and including the highly relevant *Law and Life according to Hebrew Thought* (published in 1932). His latest book is the outcome of an extended sabbatical, which he has taken from his profession in order to devote himself, fully and vigorously, to a systematic investigation of the vocabulary and grammar of the Hebrew Bible, and its linkage to Greek.

These are facts which I learned gradually as our friendship developed, though we have never had an opportunity to meet. He offered, from the outset, to send me the galley proofs of the present book, which was already in the printer's hands. His cordial manner and my own curiosity would not allow me to

refuse such a preview. It turned out that we often disagreed; but as I read on, I found more and more of truly great value—indeed, some of it astonishingly helpful for problems that had baffled me for years.

To illustrate this I shall make a few observations about particular pages, while commending the book as a whole for careful study by all who have a fair knowledge of Greek and Hebrew or Arabic, the chief languages treated by Mr. Yahuda. Furthermore, those who are expert in Sanskrit, Avestan, Armenian, or Hittite on the Indo-European side, or Akkadian on the Semitic, can from their several perspectives elucidate many of the phenomena noted by Mr. Yahuda. When the recently excavated texts from Ebla are published, they are also bound to have a great bearing on the pre-history of Hebrew.

1. I was most gratified to learn from him (pp. 256, 427, 668, on the homology of קרא and *χράω*) that קְרִיאָה, which occurs nowhere in Biblical Hebrew except for Jonah 3: 2, means specifically an '*oracular* or *prophetic* proclamation'. Indisputable as that is in the context of Jonah's mission to Nineveh, it unblocked for me the relation between the Hebrew root קרא and the Greek *χρή*, *χρε(ι)*-. Ever since I had discovered[1] that the Homeric expression *σε χρή* 'you need, you must' has the same structure as a Semitic verb-root with a prefix and *stative* vocalization—e.g., תֶּחְסַר 'you lack, you will lack' (Deut. 8: 9)—I kept trying in vain to establish *which Semitic root* is cognate to *χρή*. The meaning of קרא 'call' seemed too distant from 'need' or 'must'. Besides, the 'emphatic' quality of the consonant ק corresponds usually to the non-aspirate *κ*, not to *χ* [k^h]. This left me with an uncomfortable surmise that there was no Semitic cognate to *χρή*, and that notwithstanding the impressive correspondence in structure the root itself was unparalleled in any known language apart from Greek.

Now, however, I am satisfied that קרא and *χρή* are indeed cognate, and anchored in the most basic stratum of the Hebrew and Greek vocabulary. The phonetic problem can be eased, if not quite solved, by noting an affinity between the 'emphatic'

[1] See *The Indo-European and Semitic Languages: An Exploration of Structural Similarities Related to Accent, Chiefly in Greek, Sanskrit, and Hebrew* (Albany, 1971), pp. 516–25; cf. pp. 241–57.

ק and the glottal stop א on the one hand and possibly between χ and η on the other. From the morphological point of view a stative interpretation of σε χρή fits very well: 'you are called upon'. תִּקְרָא, תִּקְרָא from its form could be stative, but in fact is active: 'you (or she) call(s), will call'. תִּירָא, תִּירָא, however, is stative: 'you are (or she is) afraid, afeared'; for the difference in vocalization between active and stative is neutralized in the imperfect tense of Hebrew verbs that end in א-.

The derived noun קְרִיאָה is of a type that was originally participial: 'something proclaimed'; with the internal vocalization [-iʸ-] it is a passive rather than a stative formation. Occurring in a relatively late text, it typifies a trend away from the stative [-e-] and toward the passive [-iʸ-], which has prevailed enormously in post-Biblical Hebrew. It corresponds not quite so well as *קְרֵאָה would to the Greek noun χρε(ι)ώ, which means 'need' often in Homer and 'oracular pronouncement' in the Alexandrian poet Apollonius (*Argonautica* 1. 491). The latter meaning can be safely posited as early as Homer; for he uses χρέος, χρεῖος in both meanings ('oracular pronouncement' in *Od.* 11. 479). Greek has very few feminine nouns in -ώ that are synonyms or near-synonyms of neuter nouns in -ος; but Hebrew has many feminines like שְׁאֵלָה {-ɔ̄ʰ-}, שְׁאֵלָתִי {-ɔ̄t-} (Esther 5: 8) 'something asked for'. At least one of them, גְּנֵבָה, גְּנֻבָתוֹ 'something stolen', corresponds neatly to κλέπος in every detail.[1]

The imperative form of the verb קְרָא 'call, proclaim' (to so-and-so) is addressed by God to a prophet in Isaiah 40: 6, 58, Jeremiah 11: 6, Jonah 1: 2, 3: 2, Zechariah 1: 14, 17. The Greek active imperative, *χρᾶ in Ionic or *χρῆ in Attic, is not attested but can be inferred from the indicative χρᾷ, χρῇ 'he (or she) pronounces oracularly'; the subject is usually the Pythia, Apollo's prophetess, but it can be any prophet or the prophetic god himself (Herodotus 1. 55. 2, 62. 4, 4. 67. 2, 7. 141. 2, etc.; Sophocles, *Electra* 35). Whereas קרא in itself conveys nothing extraordinary about the voice except loudness, the Greek χρᾷ, χρῇ may have suggested an unearthly tone.

[1] See my article in the *Festschrift for Winfred P. Lehmann* (Amsterdam Studies in the Theory and History of Linguistic Science, series IV, vol. iv, 1977), pp. 317–39.

Offhand we would take the circumflexed *â* for a contraction of *άε*, the *ε* being a 'thematic' attachment to the end of the root; but the *ῆ* does not lend itself to this sort of analysis. So קְרָא is structurally, not just phonetically, very close to the Greek word for 'proclaim' in an oracular setting.[1]

2. By comparing זֶה 'this' with the *-δε* in *ὅδε*, Mr. Yahuda (p. 76) has enabled me to clarify *two* long-standing perplexities: What are the affinities of this ubiquitous Greek particle, which has no evident Indo-European cognates? And why does the striking syntactical parallel of article–noun–article–adjective, so peculiar to Greek among the Indo-European languages and to Hebrew (including Phoenician and Moabite) and Arabic among the Semitic, not extend to article–noun–article–demonstrative? For example, הַמֶּלֶךְ הַגָּדוֹל 'the great king' matches *ὁ βασιλεὺς ὁ μέγας* with the article repeated (II Kings 18: 19 = Is. 36: 4), but only Hebrew has the repeated article in הַנָּבִיא הַהוּא, *ὁ προφήτης ἐκεῖνος* 'that prophet' (Deut. 18: 20), הַגַּל הַזֶּה, *ὁ βουνὸς οὗτος* 'this mound' (Gen. 31: 48 = 46).

But if הגל הזה were translated *ὁ βουνὸς ὅδε* (instead of *οὗτος*), the match—both morphological and syntactical—would become palpable. In one respect *ὅδε* even behaves more like הַזֶּה than an ordinary adjective such as *ὁ μέγας* behaves like הַגָּדוֹל: the *normal* position of *ὅδε* is *after the noun* (e.g., Euripides, *Electra* 43, *Phoen.* 920, *Heracles* 849), whereas most attributive adjectives in Greek and the demonstratives *οὗτος* and *ἐκεῖνος* precede the noun more often than not (except in the Septuagint, where the translators adhered to the order of words in the Hebrew original).

I visualize a pointing gesture to accompany [de] or [ze].[2] In sound these two syllables are similar, although *-δε* lacks an

[1] The middle forms of the Greek verb occur much oftener than the active forms, not only to mean 'have someone pronounce an oracle' (cf. לִקְרָאת, Num. 24: 1) but more generally 'have recourse to, make use of'.

[2] See 'The Connective "Particles" of Classical Greek Discourse', *CUNY Forum*, 5–6 (1978–9), 55–7. Both *ὅδε* and *οὗτος* correspond to 'this' in English; but *ὅδε* points to one being noticed for the first time, *οὗτος* to one noticed before.

accent. However, ὁ δὲ exists also, but limited to an initial position; with that accent it cannot follow a noun as הַזֶּה does.

3. Another problem of Greek syntax, which Mr. Yahuda's book throws unexpected light on, is the rule that a god's name, in prose (and comic verse), will be preceded by the article: ὁ *Ζεύς*, ἡ *Δημήτηρ*. The name of a man or a woman takes the article only when it recurs.[1] The Hellenists of modern times have explained that the article marks the person as already known to the listener or reader, because of a previous mention if the person is human, whereas a god is already known whenever he is mentioned.

Mr. Yahuda in no way undermines this by equating ὁ *Ζεύς* with אֵל שַׁדַּי (pp. 4, 38, 114), which is conventionally translated 'God Almighty'. But he brings out what no one has ever suspected before: that אֵל 'God' in the Hebrew expression is functioning like the definite article in the Greek. To grasp the syntactical parallel, we need not adopt his phonetic argument that the Hebrew sounds are just a modification of the Greek sounds. It is only necessary to remark (a) that אֵל is, beyond question, phonetically close to the Arabic article ٱل, and (b) that שַׁדַּי, without אֵל, is characteristic of Hebrew poetry like *Ζεύς*, without ὁ, in Greek poetry. עֶלְיוֹן 'higher' or 'highest', when referring to God, is also preceded by אֵל in prose (Gen. 14: 18, 19, 20, 22) but not in poetry (except for Ps. 78: 35).[2]

So the problem is now to find the meaning originally common to אֵל and ٱل. Was it something like 'the famous'? *Ille* in Latin often had that sense—e.g., *magnus ille Alexander* (Cicero, *Pro Archia*, 10 [24])—when it was just beginning its devolution into

[1] Details in B. L. Gildersleeve and C. W. E. Miller, *Syntax of Classical Greek*, ii (New York, 1911), 229–36.

[2] אֶלְגָּבִישׁ (p. 67), occurring only in Ezek. 13: 11, 13, seems to incorporate the article of another Semitic language. Although in this high-flown prophetic passage it has commonly been taken to mean 'hail', an alternative and probably a better interpretation is 'gypsum' or 'plaster, cement' (*γύψος*). In Job 28: 18 רְאֵמוֹת וְגָבִישׁ 'corals and crystal', the element ['ɛl-] is absent. See W. Muss-Arnolt, 'On Semitic Words in Greek and Latin', *Transactions of the American Philological Association*, 23 (1892), 70, and earlier scholarship cited by him.

the definite article of the Romance languages. Putting Hebrew and Greek usage together, I would conclude that in plain speech the essential mark of divinities was their *glory*.

4. My initial reaction to Mr. Yahuda's derivation of זוֹנָה (or זֹנָה) 'harlot' from γυνή 'woman' (pp. 46, 425) was sharply adverse: 'could be taken for a calumny against the whole female sex', I noted in a letter dated March 20 1978. But later I reflected that the Old English word *cwene* 'woman' (related to γυνή, though not an exact cognate) was often used disparagingly and served to translate the Latin *meretrix*.[1] So I can envisage זֹנָה developing from γυνή (or a dialect form such as γυνᾶ) in a biased sense, as it designated an *unmarriageable* woman, one presented to the Hebrews through commerce and not one of their own.

5. It can hardly be an accident that the word for 'yesterday' —χθές in Greek, תְּמוֹל in Hebrew—is among the very few in either language that sometimes have the sound [E-] prefixed without any change of meaning: ἐχθές, אֶתְמוֹל (p. xxix). In Greek the ἐ- is reminiscent, semantically as well as phonetically, of the prefix attached to verbs to show past time, but optionally omitted in poetic narratives. ἐχθές occurs only in prose or comic texts, where the ἐ- is obligatory with past verbs.

6. In a belated discovery, as important as any taken up in my book or more so, I find that Mr. Yahuda has partly anticipated me. I paid no particular heed to his citation of טָהֵר καθαίρω (pp. 44, 59), but most recently I have realized that there is an excellent structural match, not only in the consonantal root but in the vowels within it and the suffix. The feminine form of the adjective (nominative singular) that means 'pure' or 'clean' is

[1] It is the source of *quean*, which is now virtually obsolete, whereas *queen* is from the Old English *cwen* '(king's) wife'. Over many centuries, however, the superior and the inferior word were commonly confused in spelling and no doubt in pronunciation. After 1800, though the distinction in spelling was finally standardized, the two words were irremediably homophonous:

> This modern Amazon and queen of queans
>
> (Byron, *Don Juan* 6. 96)

During the long reign of the beloved and respected Victoria people stopped using the pejorative *quean*.

καθαρά in Attic (Aristophanes, *Aues* 214, etc.), καθαρή in Ionic (Herodotus 2. 38. 2), but κοθαρά in other dialects, actually attested in an inscription of Heraclea (southern Italy): *ΚΡΙΘΑΣ ΚΟΘΑΡΑΣΔΟΚΙΜΑΣ* 'pure choice barley' (genitive singular; *Inscriptiones Graecae* 14. 645. 1. 103). The Hebrew form closest to this is טָהֳרָה, the feminine singular form of the stative verb in the perfect tense '(she) is pure' (Lev. 15: 28; also the 'converted perfect' וְטָהֲרָה 'and then she is pure', 12: 7). The term is fundamental in both Greek and Hebrew religion.

κοθαρ-, καθαρ- has no satisfactory Indo-European etymology, but טהר has Arabic (including Soqotri) and Ethiopic cognates, possibly borrowed from Hebrew after the Biblical period. The correspondence between the consonants [k-t^{h}-r]: [ṭ-h-r] is surprising but, upon reflection, very attractive. If we expected the Hebrew counterpart to κ-θ-ρ to be *קתר because ק is usually transliterated by κ in the Septuagint and ת by θ, something in the phonology of Hebrew would still block the sequence *-קת, which is not found in any Hebrew root; thus the Hebrew (and Aramaic) cognate of قتل 'kill' is קטל. The aspiration in θ, however, is maintained in the ה of טהר; and the [t] component of θ turns up at the beginning of the Hebrew root.

The Hebrew vowels {-ɔ-ă-ɔ̄^{h}} are best matched by the -ο-α-ά of Greek dialects outside of Attic and Ionic. For these dialects we lack evidence whether the short ο was pronounced open (which the phoneticians now symbolize by [ɔ] or [ǫ]) or closed (which they symbolize by [o] or [ǫ]). The short ο in Attic and Ionic was evidently the latter; so the Attic and Ionic α in the first syllable of this word is still as close as possible phonologically to the Hebrew [ɔ], a sound intermediate between [ɑ] and [o].[1] The shortness of the ο in κοθαρ- is established at least for one dialect, Lesbian, by the meter of Alcaeus (fragment 38[B6]. a3 Lobel–Page). I am not able to relate the Greek dialect variation κοθαρ-: καθαρ- to the Hebrew morphological alternation between {-ɔ-ă-} in the stative perfect and {-a-ă-} in the פִּעֵל ('intensive' or rather causative) imperative and imperfect; e.g., טַהֲרֵנִי 'purify me' (Ps. 51: 4). Greek has, for example, καθαροῦμεν 'we

[1] The English word *cot* has [ɑ] (in the American pronunciation), *caught* has [ɔ], and *coat* [o].

will purify' (Xenophon, *Oeconomicus* 18. 6); but the verb happens not to occur in what little survives of the dialects that show the adjective as *κοθαρ-*.

The correspondence of *-ᾱ́* (*-ή* in Ionic and sometimes in Attic) to the Hebrew feminine suffix {-ɔ̄ʰ} remains somewhat problematical in regard to the quality of the vowel (see above, p. xv); but at any rate it recurs: *ἀγορᾱ́*, *ἀγορή*: עֲצָרָה 'assembly'; *ἀγάπη*: אַהֲבָה 'love'; feminine ethnics such as *Αἰγυπτίᾱ* (*-η*) 'Egyptian': מוֹאֲבִיָּה 'Moabite', etc. The accent on the last syllable is the most momentous feature of all, because it allows us to throw a flood of light upon the original or principal function and placement of Greek descriptive adjectives. *κοθαρᾱ́*, *καθαρᾱ́*, *καθαρή* resembles the Hebrew non-terminal form טָהֳרָה much more than the terminal form, which has a different vowel [é] accented in the previous syllable. Only the 'converted perfect' וְטָהֲרָה is recorded (Lev. 12: 8); and in general the final position is sparsely recorded for stative verbs. In their function as a predicate—'is pure', 'has become pure'—such verbs are normally *followed* by a subject rather than preceded. So it was originally (as I infer) in Greek with the adjectives that are most like stative verbs: they served primarily as predicates, followed typically by a noun. In the classical Greek language, although the order of words is remarkably free on the whole, still that collocation is favoured (with the copulative verb *ἐστι* 'is' optional and very often absent); e.g. *καθαρὰ ἡ κρίσις* 'the decision is pure, untainted' (Aristotle, *Rhetorica* 3. 12. 1414ᵃ13–14; cf. Euripides, *Cyclops* 562; Plato, *Menexenus* 245d, etc.).

The alternation of vowel and accent, depending upon the position of a word in a phrase or sentence, is (in my considered opinion) an archaic characteristic of Hebrew. In particular the shifting of the accent, when the word is initial or non-terminal, to the last syllable—so that it comes on a suffix—gives us an idea of what developed in the prehistory of Greek, and perhaps other Indo-European languages. Such an accent on the last syllable is unstable. In Hebrew it will be displaced if the next word has an accent on the first syllable: מָלְאָה גַּת 'the wine-press is full' (Joel 4: 13; cf. Ps. 26: 10). In Greek the vowel-and-accent pattern of any given word is stable, or stabilized, no

matter where it happens to be placed in the sentence or how it functions: whether the adjective κοθαρᾱ́ is predicative '(is) pure' or attributive '(a) pure', nothing will displace the accent to *κόθαρᾱ,[1] nor can there be a terminal form *κοθέρᾱ. But this accent on the last syllable, to judge from all the ancient evidence, is weak, unlike the firm accent—a raised pitch—on the penultimate or antepenultimate syllable of words such as δευτέρᾱ 'second' (feminine), δεύτερος (masculine), τετάρτη, τέταρτος 'fourth', and other adjectives that are not primarily descriptive or predicative. The marking of an acute accent on the last syllable, *before a pause*, is a medieval convention, though traceable to the doctrine of the Greek grammarians early in the Christian era; it scarcely counts as evidence of a raised pitch there, rather than a stress. The grave accent, which we find actually written in any other environment (καθαρὰ or καθαρὴ), is somewhat better attested than the acute (καθαρά, καθαρή); but what sound it stands for is most uncertain.

My accentuation of κοθαρᾱ́ (or κοθαρᾱ̀, for that matter) is conventional, in that our ancient sources give little definite information about accents in the dialects apart from Attic and Ionic. Lesbian alone is amply reported to have had recessive accent in all words—i.e. never on the last syllable. The other dialects, so far as the indications go, agreed on the whole with Attic and Ionic in the accentual part of their phonology, but disagreed on some details. There is *nothing contrary* to my citation of the feminine form of the adjective as κοθαρᾱ́ in the dialect of Heraclea; what we have for certain is *KOΘAPA*.

The Indo-Europeanists, attempting to reconstruct the order of words in the prehistoric ancestral language, are frustrated by the exceedingly flexible order in classical Greek, which defies any simple formulation. But in view of my inference that the vowel-and-accent pattern of κοθαρᾱ́ illustrates how descriptive adjectives arose out of *stative verbs followed by a subject*, we can reasonably posit a type of sentence in which the predicate came first.

[1] Only if it becomes the name of a person does the accent then recede toward the beginning of the word: ἀγανή 'noble,' φαιδρά 'radiant,' but the princesses Ἀγαύη and Φαίδρᾱ. The central function of a name is vocative, for addressing the person; and in Greek (as in Sanskrit) the vocative is associated with an accent of raised pitch on the first syllable, or as close to it as the phonology of the language allows.

7. All this is far from an exhaustive enumeration of what I personally have gained from Mr. Yahuda's long and detailed book. But let it serve, since my part is only to contribute a preface. Each reader can surely find for himself the points throughout the book that are most pertinent to his scholarly interests. I would, however, call attention briefly to a few etymologies that strike me as original, ingenious, and often relevant to a comparison between the Septuagint and the original Hebrew text:[1]

(a) *ἀνοχή* 'stopping, postponement, relief' (p. 78): הַנָּחָה 'remission' (only in Esther 2: 18).

(b) *ἀρᾱ́* (in Attic), *ἀρή* (in Homer): אָלָה 'curse' (p. 39). The full vowel [ɔ] remains in the first syllable even when a suffix is added: אָלָתִי 'my curse' (Ezek. 17: 19; cf. 17: 16, Gen. 24: 41, Deut. 29: 11, 20).

(c) *δαμάω, δαμάζω* 'I tame, I overcome': נִדְמָה 'he is overcome' (p. 360). The thematic (so-called ל״ה) verb of Hebrew is most closely paralleled by the Greek thematic noun or adjective *ἱππόδαμος* 'horse-tamer, horse-taming', whose vocative case ends in *-ϵ*.

(d) *δίψα*: צִמְאָה (this noun only in Jer. 2: 25, although the root is frequent) 'thirst' (p. 402). Such a metathesis and modification of consonants would be unusual but credible.

(e) *ἕδνα, ἔεδνα* 'bridal gifts' (p. 349): אֶתְנָה הֵמָּה לִי 'these are a gift [of love] to me' (Hosea 2: 14; cf. תֵּן 'give').

(f) *ϵὐλή*: תּוֹלַעַת, תּוֹלָעָה 'worm, maggot' (pp. 51, 109). The [t-] would then be a prefix.

(g) *κατά* (rarely *καταί* in poetry): כְּדֵי 'according to' (Deut. 25: 2, etc.; p. 171).

(h) *κνέφας* 'darkness, twilight' (p. 365): יִכָּנֵף 'he will be hidden' (Is. 30: 20). This raises the question whether the familiar

[1] Some of them were first proposed to me in handwritten memoranda from Mr. Yahuda, responding to the points that I brought up in my letters. Not everything that figured in our correspondence has found a place in the book (which was virtually finished before our acquaintance began). But in any case I am here including etymologies that are too good to leave unmentioned.

noun כָּנָף 'wing' was originally perceived as a shadow from a large bird in the sky.

(i) *φρέαρ* (pl. *φρέᾱτα*, in epic *φρείᾰτα*): בְּאֵר (pl. construct בְּאֵרֹת, Gen. 14: 10) 'a well' (p. 81).

Among the issues of linguistic methodology which this book is bound to raise, an important one concerns the occasional, sporadic, or spontaneous deviants from the normal form—i.e. the normal pronunciation—of a particular word or words. Have such deviants had, in the long run, a major or only a minor role in the gradual transformation of languages? The linguistic profession is far from a consensus. But in the examples I have cited, the relation between the known Greek and Hebrew forms can be explained without a need to posit any highly anomalous change.

I have unbounded admiration for Mr. Yahuda's energy, enthusiasm, and thoroughness. As shown in the foregoing pages, I have profited greatly from scrutinizing his book, and particularly from certain inspired passages. Some of his boldest thoughts are the best; and if we criticize him, we ought in fairness to acknowledge that a sternly cautious method would have inhibited those valuable flashes. Once, in 1979, I wrote to him, 'Your book will be here for a long time, after both of us are in our graves.' This preface is intended, in a small way, to help toward the fulfilment of that expectation.

SAUL LEVIN

PROLOGUE

הספר הזה restores to the Greeks the twenty-four books of the Old Testament, which were written in their language—an adventitious reward for their having preserved the parts of the Hebrew heritage enshrined in the Septuagint, the New Testament, and the books by Josephus and Philo. At the same time and in precisely the same way, ἥδε ἡ γραφή offers to the Jews the forty-eight books of Homer, together with the rest of the literature of Hellas—a kind of compensation for the sufferings endured by them at the hands of the Greeks. Lastly, هذا الكتاب gives orientalists a peep into pre-Islamic Arabia that invites further research.

This oecumenical work should have been undertaken by a team of at least three seasoned scholars: each an accomplished expert in one of the three languages immediately involved, and having more than a nodding acquaintance with the other two. It is not my fault that I have done it single-handed.

As a matter of fact, I repeatedly tried to get others to join me in the venture, without success. Thus early on, at the end of a two-hour session with one of the prospective collaborators, he exclaimed: 'All this is rubbish, and we've wasted each other's time.' My response was: '*You*, as well as I, will be judged by these words which I shall quote whenever I discuss my work again.' There was no animus or acrimony in this exchange; indeed, as the research progressed, I tried twice more to interest him in it, but in vain.

Shortly after the aforesaid encounter, I quoted the disparaging remark uttered at its conclusion to the late Christodoulos Hourmouzios, a graduate of the University of Athens and an expert on Homer, who said to me: 'But *I* think you are one of the greatest glossologists I know.' He readily promised his full co-operation, but unfortunately died before we could settle down to working together.

There were those who confessed to being persuaded that there was 'something' in my theory, yet thought that my claim about the identity of Hebrew with Greek was rather exaggerated. They

maintained that I was 'aiming too high', and suggested that, in my own interest, I should lower my sights and adopt a 'less uncompromising attitude'. One of them was the late Sir Leon Simon, an acknowledged classicist who knew Hebrew. In fulfilment of his promise—in spite of the thick fog and his heavy cold—the old man came a long way on the evening of 14 January 1959 to preside at my first lecture on the subject. He introduced me briefly and with caution, expressly reserving his comments to the end of my address. Then, before calling for questions, he said the following which I noted down immediately after the meeting:

'I don't suppose everybody will agree with everything Mr. Yahuda has told us, assuming we have all understood him all the way. But whatever the doubts about it may be, of one thing I for one am certain. He has solved a mystery which has puzzled scholars for over two thousand years. Because if he is right—that several Greek words with σκ are transformed in Hebrew as if σκ were a digraph or one of the two letters dropped—then Homer did not nod when he left the short vowel preceding *Σκάμανδρον* short, in the famous line:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.'

On the other hand, I had a fruitful interview with a scholar of world-wide repute, which was followed by an exchange of long memoranda. But for some reason he put an end to the correspondence with a curt communication in which he wrote: 'You might as well derive the English "ball" from the Gr. *βάλλω* "to throw" or seek a connection between "chow" and "show" because chows are exhibited at shows!'

In the result, I had to fall back on my own resources and rely solely on my efforts, devoting to this research much of my leisure over a period of more than thirty years. Two things kept me going: the unflagging moral support of my beloved wife, and the thrills we both experienced at every major discovery. I also received encouragement from Professor Cyrus H. Gordon, of Brandeis and New York Universities; and the Revd. Rabbi Solomon D. Sassoon, of Jerusalem.

One day, in the course of a social conversation with a friend, darling Cecile became more than usually enthusiastic—in fact, exuberant—over my research. Whereupon her friend said: 'You don't know Greek or Hebrew, how can you be so sure?' To which Cecile replied: 'But I know my husband. He hates guessing and

always insists on evidence. As a lawyer, he can weigh up evidence. He tells me that he has plenty of convincing evidence, and I believe him.' *Have I?*

The following pages will show, in logical classification and due detail, to what extent, if any, I have such evidence. Here I shall only give a bird's eye view of the evidence which, I submit, justifies my 'uncompromising attitude' that Hebrew *is* Greek. It is fourfold, that is to say: the number of homologies and their quality, the grammatical similarities, and the interpretation of enigmatic words. The number of homologies is vast, and their percentage of the biblical vocabulary is very high: I estimate it at 90 per cent. Witness the long lists set out in support of the Propositions. As to the grammatical similarities, they are dealt with in Chapter VI; while the enigmatic words are encountered everywhere. Let me, then, advert briefly to the quality of the homologies.

The high quality of Graeco-Hebraic homologies—which inestimably enhances the value of their large proportion and great number, as proof of the identity of one language with the other—is manifested by several important features, that is to say:

1. *Peculiarity of Meaning.* There are commonplace Greek words which, in addition to their ordinary meaning (or meanings), bear a peculiar one that makes them typically Greek. Some of them have demonstrably genuine homologues which bear both meanings, the peculiar as well as the ordinary, e.g. *πλήρης*/מְלֵאָה, *φόρημα*/מַשָּׂא, *ἄρθρον*/רֶגֶל, *ἐργαστήριον*/كَرخانه.

מלאה is an adjectival noun derived from מָלֵא, the homologue of *πίμπλημι*. The Adjective מָלֵא, of which מלאה is the feminine, shares with *πλήρης* all its meanings, including: 'of wine, *full-bodied, with a persistent flavour*' Ex 22. 28 Nu 18. 27. It is absolutely clear from the contexts, especially in the latter verse, that *wine* is indicated; but Hebrew does not provide the reason for referring to wine by 'full' or 'fulness'. For that, one must go to Greek.

A footnote to Ex 22. 29 in the N.E.B. reads: 'the first . . . wine: *mng. of Heb. words uncertain*'. In Nu 18. 27, however, מלאה is rendered by 'juice'.

משא derives from נשא, the homologue of *οἴσειν* and/or non-extant *ἐνέγκω*, the two alternative verbs to *φέρω*. נשא belongs to

the class of verbs with the Middle Voice נ, and shares with *φέρω* many of its meanings. מִשָּׂא equalizes with *φόρημα* through the suffix–prefix phenomenon, and shares with it three meanings: *that which is carried, load* Ex 23. 5; metaph., *burden, load* Nu 11. 11; of a harp ICh 15. 22, 27. The last two verses occur in a paragraph entirely devoted to music, and מִשָּׂא refers to an instrument played by skilled strummers. Yet neither Greek nor Hebrew provides an explanation for such a strange nomenclature.

No difficulty seems to have been encountered by the editors of the N.E.B. in translating (or rather mistranslating) ICh 15. 22, but a footnote to verse 27 reads: 'the precentor: *prob. rdg.; Heb. obscure*'. I sympathize with them, especially as I offered to put my experience at their disposal.

Here is the complete homology of *ἄρθρον*: *joint*, عُقْله, مَفْصِل, مَفْصَله; esp. *the socket* [*of the ankle-joint*] فقْره, ثُغْره; *ball* of joint קַרְסֹל IIS 22. 37; generally, of *limbs*, etc., esp. in pl. طرف; of the legs יָרֵךְ Gn 32. 33 רֶגֶל وَرِك Ib 18. 4 Ex 21. 24 מַרְגְּלָה Ruth 3. 4 רַגְלַיִא Dan 2. 41 רַגְלַיִן Ib 7. 4 رِجْل; *lines* سطر; *τὰ ἄ. genitals* ירך Ex 1. 5 רַגְלַיִם Ib 4. 25 Jud 3. 24 IS 24. 4 Jes 6. 2, 7. 20.

Sure enough, רגל bears both the ordinary and the peculiar meanings of *ἄρθρον*; in the sing. it means 'leg', and in the pl. it means 'genitals' as well as 'legs'.

According to the N.E.B., the seraphim in Jes 6. 2 covered their *feet*; and in the later verse, Isaiah is mistranslated as predicting that the 'body', not the 'pubic hair', would be shaved. The Septuagint has *feet* in both verses. ירך, however, bears both meanings in the sing. (Ex 1. 5 Jud 3. 16).

ἐργαστήριον means *any place in which work is done: workshop, manufactory*. Strangely enough, it also means *brothel*. It is a compound made up of *ἐργασ-* (*ἐργάζομαι, work*; *ἐργασείω, long to work*; *ἔργον, work*) and *-τήριον*, suffix denoting *place*. It has two homologues: وَرْشه (which bears the first meaning) and كرخانه (which bears both meanings). This is an Arabicized Persian compound which breaks down into: كار, 'work', standing for *ἐργασ-* (*ἔργον*); and خانه, 'place', the possible homologue of *χωρίον*. If this is right, then it is cogent evidence that the Propositions of my theory logically apply beyond the so-called Semitic languages, e.g. *ἀγορά/forum, αἰδώς/pudor, ἡβάσκω/pubesco*.

2. *Identical Phrases.* The similarity of certain Hebrew words to their Greek counterparts establishes an identity of expression in both languages beyond the words concerned.

Thus, there are three words in Hebrew for 'yesterday': אֶמֶשׁ, תמול, אֶתְמוֹל—which respectively relate to the Greek phrases of two words each: ἡμέρα χθές, ἐχθὲς ἡμέρα, χθὲς ἡμέρα—and two in Arabic: أمس and البارحه, both of which homologize with the first phrase. It is remarkable that תמול is augmented with -אֶ, when ἐ is added to lengthen χθές; and that only the phrase τῇ χθὲς ἡμέρᾳ is known. Moreover, it is not less significant that the suffix–prefix phenomenon—by reversing the order of the last two words, ἡμέρα χθές—should account for three homologues (one Hebrew, אמשׁ, and the two Arabic), two of which (אמשׁ and أمس) are quasi-homophones.

Again, חֶמֶר in Jes 27. 2 is the homologue of ἡμερίς, fem. of ἥμερος; as Subst., ἡμερίς (sc. ἄμπελος), ἡ, *the cultivated vine* Od. 5. 69. The biblical text, however, actually expresses what Homer implies, i.e. כֶּרֶם חמר. As usual, Driver's *Lexicon* finds fault with the text, asserting that it should 'rd. here כֶּרֶם חֶמֶד'. I dread to think what would have happened to our Scriptures if they had been effectively subjected to such vandalism.

Yet another word is מַעֲנָה in IS 14. 14. According to the *Lexicon*, מענה is a 'field for ploughing', the text here also is corrupt and the meaning dubious. In fact, מענה is the homologue of ἡμίονος, *mule*; the text, as almost always, is quite sound (although, had the usual order in a construct been observed, it would have read צֶמֶד מענה, like צמד בָּקָר Ib 11. 7; cf. מִגֶּפֶן הַיַּיִן Jud 13. 14); and the certainty of the meaning is vouched for by Homer himself: 'a field about as broad as half the area of a day's ploughing by a pair of mules'. Cf. Ps 129. 3, Il. 10. 351, Od. 8. 124. Therefore, I feel I am entitled to assert not only that Hebrew is Greek, but also that *it is as Greek as Homer.*

3. *Complete Series.* Graeco-Hebraic homologies are not formed of disconnected words picked up here and there at random. Most of the homologues are consistently inter-related, belonging as they do to various series of kindred words which afford evidence as conclusive as it is massive, e.g. names (*a*) of parts of the anatomy, (*b*) of members of the family, (*c*) of weapons, (*d*) of military

formations; and words relating to (*e*) numbers, and especially to (*f*) worship, since Israel was intended to be 'a kingdom of priests and a holy nation' Ex 19. 6. If all the Hebrew words in these six lists (which will be found in Chapter XIII) are Greek, it would be difficult to imagine the rest of the language being other than Greek.

Indeed, there is 'plenty of convincing evidence', and I have attempted to make it available not only to the technical experts, but to the ordinary student as well. For this is a self-contained, comprehensive and *speaking* book: one that is so arranged as readily to provide answers to the relevant questions which might confront its users. Thus in the second chapter I relate how my theory evolved and the way I embodied my principal discoveries in a series of Propositions, each of which—like an ordinary theorem—is capable of being tested and demonstrated individually and in conjunction with the others. Here I shall reverse the process and point out to the reader the way he can relate a particular homology to any and all the Propositions which govern it. In this way he will be able to understand thoroughly the homologies herein mentioned, to detect the false ones—for there must be a few which have slipped past my scrutiny—and to discover new genuine ones of his own. For there still remain many such to discover in Hebrew, and innumerable ones in Arabic—not to speak of other so-called Semitic languages with which I am unacquainted. What is more, there are further Propositions to be formulated.

Now there are several keys to this crammed book: apart from the Table of Contents, the Table of Propositions, and the Index, there are several lists of explained homologies, the main one being the Catalogue of General Homologies.

Take, for instance, the homology *πλήρης*/מלאה, dealt with above. First, dear reader, you consult this Catalogue and you find, *inter alia*, that the whole family of *πίμπλημι*, from which *πλήρης* is derived, happens to be fully dealt with on pp. 343–4. Then you notice that the syllable *-ρης* is missing and that מ replaces *π*. Accordingly, you look up the Index, *s.v. interchanges*, and find several examples of such replacement. Next, you refer to the Table of Propositions, and find out the one on apocope, which will provide you with other words of similar elimination. Finally,

you consult, *inter alia*, the LXX, the A.V., and the N.E.B. In this way you would test for yourself the validity of any homology and find out whether or not the Propositions which govern it are supported and confirmed thereby.

But the πλήρης/מלאה homology is accompanied above by its meaning and the relevant texts. Let me take one from the body of the book, which is accompanied by neither: δέμας/דָּם. At first, you will probably react with traumatic incredulity; because דם means *blood*, the Greek word for 'blood' is αἷμα, and you have never before met with a homonym of דם. Besides, from what you know of δέμας, it could not conceivably have any connection with 'blood'. Well, you must be prepared for surprises; this book is full of them. Therefore, you look up the Catalogue and find that one of the meanings of δέμας is 'vine-*shoot*', that דם homologizes with δέμας in that meaning, and that the text referred to is actually concerned with the vine. So after all, sense and sound combine to render the suspect homology a safe one.

However, no sooner you become reconciled to it, than the other homologue of δέμας, דֹּמֶן, attracts your misgivings. For דמן homologizes with δέμας in respect of its meaning, 'corpse', and you have always *known* דמן to mean 'dung'—as دِمن does in Arabic. Yet דמן invariably refers to dead human beings who lie 'upon the face of the earth', ungathered, unmourned, and unburied—a prey to bird and beast (Jer 8. 2, 16. 4). Furthermore, דמן is associated with contempt and indifference, not with manuring or stench (IIR 9. 37 Jer 9. 21; cf. IR 14. 11 Jer 22. 18, 19; cf. Od. 3. 258–61). Besides, there are two words for 'dung' in Hebrew—גָּלָל (*βόλιτον*) and צֵפִיע (*σπυράς*, *σφυ-*)—neither of which occurs in a context resembling any context of דמן—except Zeph 1. 17 (where 'their לחום, *κρέας*, would be cast like גלל') which may be compared with Jer 9. 21. Again, גלל occurs in four other verses—including the only one in which צפיע appears—yet none of them mentions דמן (IR 14. 10 Ez 4. 12, 15 Job 20. 7). Lastly, is it without significance that Alexander Rhetor uses δομή for δέμας?

If nevertheless you remain unconvinced, I should not hold it against you. Clearly, when—as in the circumstances of this particular instance—the validity of any homology is not proved

with complete objectivity, so that subjective influences come openly into play, an individual's scepticism would not be altogether unjustified. (Cf. דם/δημός: *fat* Ez 44. 7; cf. Il. 23. 243.)

Consistently with this principle, occasionally—when there was a large measure of likelihood of an homology being sound on the balance of probabilities, and it could not be further and better tested by means of my technical tests—I have included it in this book, notwithstanding that the persuasive character of the evidence was not compelling to a degree of certainty. This, for two reasons: first, to give students an opportunity to advance further facts and arguments for or against it; secondly, to let them distinguish for themselves between incontrovertibly sound homologies and such as should be accepted subject to reservations. At all events, the number of such homologies is quite small, while my theory stands four-square on what I have established beyond doubt by means of tried technical tests.

Finally, this book could be useful even to those who have no Greek and know neither Arabic nor Hebrew. For all the homologies are explained and referred to texts; so that one may read the explanation, refer to the indicated text or texts in any biblical translation, and decide for oneself as to the merit of the explanation—and, inferentially, as to the validity of the homology concerned.

A word about Arabic. This book does not deal with Arabic in its own right, but merely as an invaluable auxiliary language in the ascertainment and confirmation of Graeco-Hebraic homologies. Accordingly, several Propositions are devoted to the characteristics of this tripartite relationship; but they also constitute a valid general guide to Graeco-Arabic homology.

Lastly, no account is taken of the difference between classical Arabic and the vernacular, nor of the date or of the document in which any Greek word first appears; for the simple reason that I am only concerned with undoubted phonetic, morphological, and semantic similarities wherever I find them together—not as isolated phenomena, but as inter-related examples in a systematic survey of what I try to prove is an unsuspected and forgotten branch of Greek literature: the Hebrew Bible.

The Temple 1982

I. HEBREW AND THE HEBREWS

GREEK and Hebrew have lived cheek by jowl since their existence as such—that is, over three thousand years ago—when they settled, one at the junction of Asia and Europe and the other at that of Asia and Africa near by. They have each made a major contribution to civilization, yet until the advent of Alexander they *seem* to have influenced each other not at all; though there had been intercourse between them (Jer 10. 9 Joel 4. 6 Ob 20 Jon 1. 3 Zach 9. 11–13). Can it be—as I think, contrary to all accepted scholarship—that they are intimately related by race and religion as well as by language?

Accounts differ as to the racial affinity of the people of Israel to other peoples of antiquity. According to the all too brief geo-ethnical survey in the tenth chapter of Genesis, some of the tribes of Hellas descended from Japhet, the Philistines and the Phoenicians—like the Hittites and the Amorites—descended from Ham, while the Hebrews and the Arabian clans derived from Shem. Ezekiel (16. 3), however, asserts that the Israelites are a cross-breed of mixed Hittite and Amorite origin—which makes them descendants of Ham. Lastly, if the ignored epistle set out in the First Book of the Maccabees (12. 19–23; cf. ib. 14. 16–23, II Macc 5. 5–9) and in the *Antiquities* (XII. iv. 10) is to be trusted, the Jews must have descended from Japhet! Here it is in its context, followed by a translation:

> At this time [i.e. *circa* 180 B.C.] Seleucus, who was called Philopator, the son of Antiochus the Great, reigned over Asia. And Hyrcanus' father, Joseph, died. . . . His uncle Onias also died, and left the high priesthood to his son Simon. And when he also died Onias his son succeeded him in that dignity, to whom Areus, king of the Lacedemonians, sent an embassage with a letter a copy whereof follows:
>
> *βασιλεὺς Λακεδαιμονίων Ἄρειος Ὀνίᾳ χαίρειν. ἐντυχόντες γραφῇ τινι εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ ἐκ τῆς πρὸς Ἄβραμον οἰκειότητος. δίκαιον οὖν ἐστιν ἀδελφοὺς ὑμᾶς ὄντας διαπέμπεσθαι πρὸς ἡμᾶς περὶ ὧν ἂν βούλησθε. ποιήσομεν δὲ καὶ ἡμεῖς τοῦτο, καὶ τά τε ὑμέτερα ἴδια νομιοῦμεν καὶ τὰ αὑτῶν κοινὰ πρὸς ὑμᾶς ἔξομεν. Δημοτέλης ὁ φέρων τὰ γράμματα διαπέμπει τὰς ἐπιστολάς.*

τὰ γεγραμμένα ἐστὶ τετράγωνα· ἡ σφραγίς ἐστιν ἀετὸς δράκοντος ἐπειλημμένος.

'Areus, King of the Lacedemonians, to Onias, greeting. We have come upon a certain document from which we have discovered that both the Jews and Lacedemonians are of one race, and originate from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us messages about any of your concerns as you please. We will also do the same to you, and esteem your concerns as our own, and will look upon our concerns as yours. Demoteles, who brings you this letter, will bring your letter back. This writing is square, and the seal is an eagle holding fast a serpent.'

'Such', adds Josephus with unwonted neutrality and dryness, 'were the contents of the letter which was sent by the king of the Lacedemonians.' As a matter of fact, it is difficult to find anywhere else in his works a note so bare, so non-committal—not to say indifferent—especially having regard to the novelty of the suggestion. One is therefore forced to the conclusion that although Josephus did not doubt the genuineness of the diplomatic letter—or he would not have reproduced it *in extenso*—he may have felt rather sceptical about the authenticity of the 'document' referred to therein. But perhaps his priestly background and anti-Hellenic proclivity unconsciously prejudiced him against the apparently spontaneous Greek protestations of common ancestry with the Jews.

To return to the Bible, the first mention of 'Hebrews' occurs in Genesis (14. 13), where Abraham—when informed of Lot's capture by the sackers of Sodom—is described as a 'Hebrew'.

Now were Abraham and his nephew the only Hebrews in the region at the time? It does not look like it, for three reasons. First, Joseph refers to it about an uneventful century later as 'the land of the Hebrews' (Gn 40. 15). Secondly, both Potiphar's wife (Ib 39. 17) and Pharaoh's chief butler (Ib 41. 12) refer to Joseph as a 'Hebrew' slave or youth, in much the same way—one imagines—as the Greeks used to refer to one of the familiar Phoenicians in their service as a 'Phoenician' woman (*Odyssey* 15. 417). Thirdly, the Egyptians would not eat at the same table with the Hebrews (Gn 43. 32), including them in the taboo against the abominated Shepherds (Ib 46. 34). None of these references is consistent with the Hebrews being an isolated family of nomadic herdsmen roaming about in the land of Canaan.

Later, the word 'Hebrew'—in juxtaposition with aliens—undoubtedly means one of the people of Israel, without tribal specification. Thus it is used to distinguish Israelites from Egyptians (Ex 2. 11), Israelite citizens from the denizens in their midst (Dt 15. 12 Jer 34. 9, 14), Israelites from Philistines (IS 14. 11), and generally Israelites from other nationals (Jon 1. 9).

Clearly, therefore, one cannot depend on Jewish sources for a reliable account of the ethnic identity of the Hebrews.

An investigation into their language, on the other hand, meets with an initial obstacle: the extraordinary fact that in ancient times it was not called after their name—as if they never existed as a distinct ethnic or national unit. Isaiah (19. 18) refers to it as 'the language of Canaan'; while Rabshakeh, who spoke Aramite, called it 'Judean' (Jes 36. 11); as indeed did Nehemiah (13. 23–4) to distinguish it from 'Ashdodite', a relic of the language originally spoken by the Philistines. But in Jer 34. 9, 'Judean' and 'Hebrew' are interchangeable terms.

Besides, we do not know in what language or languages the Patriarchs spoke to their various neighbours: Abraham in Egypt or in the popular assembly of Hebron, Lot in Sodom, Isaac in the course of his transactions with the king of Gerar, Jacob in Gn 29. 4–8, he and his sons in their controversy with Hamor. Much later, the Israelite spies and Rahab seem to have understood each other perfectly well. One thing is certain, the Gibeonites who were Hivites conversed with Joshua in a language which was spoken both locally and in distant parts (Jos 9. 7–10). Is it without significance that the Bible mentions the interposition of an interpreter on one occasion only, when Joseph pretended to his brothers to be an Egyptian (Gn 42. 23)?

In this connection it is vital to identify by my theory the different peoples who inhabited Canaan at the time of Joshua, namely: the Amorites (*Κιμμέριοι*), the Canaanites (*Φοινίκινοι*), the Gergashites (*Γραικοί*), the Hittites (*Σκύθαι*), the Hivites (*Ἀχαιοί*), the Jebusites (*Βοιωτοί*), the Perizzites (*Φρύγοι*)—besides the Caphtorim (*Κύπριοι*) and the Philistines (*Πελασγοί*). These inhabitants were by no means exterminated, and their survival and ultimate assimilation must have influenced the Israelites in various ways, including lingually (Jud 1. 17–36, 3. 1–6). It is a fact that the Jebusites preserved their identity till the reign of David (Jos 15. 63 Jud 1. 21, 19. 10–12 IIS 5. 6–8, 24.

18–24), while the semi-assimilated descendants of the Philistines continued to speak a distinct dialect down to the time of the Second Temple.

At the end of this quest one is merely left under the impression that the language of the Patriarchs must have been somewhat modified by reason of the contact of their descendants with the colonists of Canaan, as it must have altered slightly in the course of the Israelites' sojourn in Egypt. We still do not know by whom, other than the Patriarchs, their language was spoken.

There remains yet one more track to follow. The Hebrews are supposed to derive their name from Eber whose numerous progeny is said to have settled in the region covering Syria, Mesopotamia, Eastern Asia Minor, and the Arabian Peninsula (Gn 10. 30). Traditionally, however, the word עִבְרִי is said to refer to Abraham's migration south-westward *across* the Euphrates: 'Your forefathers settled *on the other side* of the River from of old—Terah, the father of Abraham and the father of Nahor—and they worshipped other gods' (Jos 24. 2).

This general reference to 'other gods', coupled with the specification of two of them—אֵל שַׁדַּי or ὁ Ζεύς (Σδεύς), worshipped by the three Patriarchs (Gn 17. 1, 28. 3, 48. 3); פַּחַד or Φοῖβος, additionally recognized by Isaac and Jacob (Ib 31. 42, 53); together with the תְּרָפִים or τρίπους, the sacred trappings associated with Laban's worship (Ib 31. 34)—gives, through my philological research, a sure clue to the identity of the Hebrew race as well as to the essentially Hellenic character of its religion and language. For the written word is like a fossil or an artefact: its form, if not its pronunciation, is fixed and permanent and lends itself to repeated scrutiny. So that philology can be the handmaid of archaeology.

I maintain that biblical Aramaic and Hebrew are demonstrably Greek, in grammar as well as in vocabulary.

True, distinct phonetic and morphological differences exist between almost all biblical words and their respective Greek homologues, but they are superficial and diaphanous. By contrast, the Hebrew homologues fully preserve their semantic identity with their Greek counterparts, notwithstanding that biblical Hebrew and ancient Greek developed apparently independently of each other during two eventful millennia. As

for grammar, there are one or two minor similarities which are obvious, whereas several fundamental resemblances have gone unsuspected.

If my theory be correct, it would automatically follow that the sister languages, Arabic and Aramaic, are affiliated to Greek; similarly, English and French—among other European tongues —must somehow be related to Hebrew. In fact, my theory establishes precisely that. Thus, Latin *ad* and אל, English *over* and עבר, French *sur* and על, are identical, two by two; and they are all easily traceable to Greek. Beyond cavil, the segregation of the Semitic from the Indo-European languages flies in the face of the philological facts and principles which I am about to prove. Indeed, it will emerge that just as knowledge of Greek is essential to the thorough understanding of the Bible, a better understanding of Greek would be achieved through knowledge of Arabic and Hebrew.

Admittedly, the logical conclusions of my philological theory—geographical, historical, racial, religious, and social—are far-reaching and revolutionary indeed. Yet their apparent strangeness is due to generations of neglect and prejudice, and should not deter scholars from apprehending the perceptible reality which sparkles in the brilliant light shed by my conclusive demonstration. It is positively astonishing that no one has hitherto suspected the *identity* of these two languages—a fact which raises a strong presumption against the soundness of my theory—especially as, a common alphabet apart, there have been in the course of the past twenty-three centuries many a favourable opportunity for discovering any resemblance which might exist between them, that is to say:

1. Over two thousand years ago Jewish scholars translated the Scriptures into Greek, producing the Septuagint which has remained unchallenged as an authentic source of biblical exegesis.

2. About that time, as we have seen, the Spartans claimed kinship with the Jews.

3. Jews played a leading part in the development of the Hellenistic culture in Alexandria.

4. In the last two centuries of the Jewish State, many well-born and educated Jews affected Hellenism and tried to spread the Greek way of life among their countrymen (IMacc 1. 11–15).

5. Josephus wrote his autobiography, the tract against Apion, the *Jewish War*, and the *Antiquities* in Greek—as well as in Aramaic or Hebrew—the Greek versions being the only ones extant.

6. The Apostles who introduced the Messianic creed into Greece and the Asiatic-Greek or Continental settlements discussed the Pentateuch and the Prophets in Greek, provoking widespread interest in the Scriptures among the Greeks.

7. A large number of Talmudic words were borrowed from Greek, and many of them have kept their original form and exotic flavour, rendering obvious the existence of a mixture or amalgam.

8. Jewish scholars have learned Greek in order to gain direct access to the Septuagint and the works of Josephus, and the better to understand the Talmud.

9. Jewish scholars, well-versed in Hebrew, ushered in the Renaissance by translating the Greek classics into Arabic.

10. At that time Muslim scholars, whose mother tongue was Arabic, studied Greek.

11. Since then countless classical scholars of all nationalities have spent all their academic lives at the universities of Europe and America in the study of Arabic and Hebrew.

12. Homer and the New Testament have been translated into Arabic and Hebrew.

None of these thousands upon tens of thousands of learned men in different climes and succeeding ages has ever ventured to suggest that these three languages are genetically interrelated, let alone that Hebrew is *identical* with Greek.

There were those who—like W. Muss-Arnolt—discovered a limited number of Greek words with Semitic affinity, and promptly classed them as borrowed (*On Semitic Words in Greek and Latin*, 1893). This, in deference to the time-hallowed dogma which has erected a barrier—not less forbidding because bogus—between the Semitic and the Aryan languages.

At the opposite pole stood Revd. John Parkhurst, author of *An Hebrew and English Lexicon without Points*. He lived two hundred years ago and supported the untenable Rabbinical theory that Hebrew was the *lingua primaeva*, the mother of all tongues, including Greek (*Midrash Rabba Bereshith*, chaps. 18 and 31; *Yerushalmi, Megilla* 1. 11). Sheikh Muhammad Ahmad Mazhar

—a scholar of the Ahmadiah sect—on the other hand, contends that all languages—including Chinese and Greek—derive from Arabic, the language of the Koran.

There exists a third school which has attempted to build a bridge between the Chamito-Semitic and Indo-European languages—one of its foremost exponents being A. Cuny, author of *Invitation à l'étude comparative des langues indo-européennes et des langues chamito-sémitiques.*

Lastly, Professor Cyrus H. Gordon—a scholar of broad vision and deep understanding—holds that the Hebrew and the Hellenic cultures were twins.

On going to print, I learnt of Professor Saul Levin, of Harper College, State University of New York, Binghamton, New York, author of *The Indo-European and Semitic Languages*—an exploration of structural similarities related to accent, chiefly in Greek, Sanskrit, and Hebrew. On p. 8 he writes:

> . . . many things still puzzled me—above all, why were the correspondences closer between Greek and Hebrew than between any other Indo-European and Semitic languages? Just because I knew these better? Slowly I discovered that in many respects Sanskrit rather than Greek affords the more cogent parallel to Hebrew.

Thus, I venture to submit with hesitation (not knowing Sanskrit), was this courageous *scientist* shunted off τῆς ἀληθείας ὁδός (the way to truth) and away from the reality that Hebrew *is* Greek; although he broke free of the shackles of traditional linguistics, refused to join in the wild goose chase of proto Indo-European and proto Semitic, and tackled directly Greek and Hebrew texts.

My research over thirty years has been conducted independently of others. Starting from scratch, I have consistently investigated the language of the Bible by the language of the Bible, with the assistance of Arabic and the Septuagint. I have worked autonomously throughout, fashioning and re-fashioning my own laws as I went along. In the result, I have been led irresistibly to the following conclusions:

I. That about four thousand years ago the whole of the Middle East was overrun, colonized, and controlled by Greek and allied tribes.

II. That the Hebrews were Asiatic Greeks—*ἄβροί* and *ἠπειρῶται*, probably the Khabiru and Hepiru of Syrian and Egyptian annals—and that their language was Continental Greek.

III. That, judging by the proportion of epic and poetic homologues, and by the primitive grammatical structures to be found in the Bible, one is impelled to the conclusion that the ancestors of the Jews must have been among the noblest and/or the most ancient of the Hellenes, and that they spoke a language far more ancient than classical Greek.

IV. That the Philistines were colonists, continuously flowing in from the mainland of Greece and the adjoining islands, who settled on the southern shore of Canaan—*ἡ παράλος γῆ*, פְּלֶשֶׁת, the Asiatic *Πελασγίη*—and were consequently called *οἱ Πελασγοί*, פְּלִשְׁתִּים, as distinct from the עִבְרִים (*ἠπειρῶται*).

V. That when the Hellenic affinity of the Phoenicians had long been forgotten, it was assumed that the identity of the Greek with the Phoenician alphabet was simply a matter of borrowing (Herodotus 5. 58).

VI. That the inhabitants of Iraq (*ἄργος*), Syria, and Arabia (*ἐρημία*) are mainly of Scythian and Cimmerian origin.

VII. That the Helots were Israelites (Ob 20).

VIII. That the Hebrews worshipped Greek gods and followed Greek customs.

IX. That Hebrew has a multiplicity of unsuspected dialects and homonyms.

X. That many proper nouns in the Bible—whether divine, ethnic, geographical, or personal—resemble Greek proper nouns, while others have Greek adjectives and common nouns as homologues.

XI. That certain Greek words, pronounced by Continental Greeks differently from their European brethren, found their way back to Greek in a spelling conforming to their Continental pronunciation. I call them atavisms.

XII. That certain non-biblical words found in Rabbinical writings can be proved to have been used in biblical times.

XIII. That the Ashkenazi and Yemenite pronunciations—like the Baghdadi and the Sephardi—are as old and as genuine as Greek itself.

XIV. That Judean and Ashdodite were not more different one from the other than Hebrew is from Arabic or Aramaic.

XV. That only by my theory is it possible to establish securely the true meaning of obscure biblical words, and the right interpretation of puzzling passages.

XVI. That only through the knowledge of Hebrew and Arabic is it possible to attain a finer understanding of Greek.

XVII. That the Jewish, the Christo-European, and the Islamic cultures—the triple aspect of modern civilization—all originate from Hellas.

II. *MODUS OPERANDI*

FROM early age I have been familiar with the Bible. Hardly a day passes by but I quote it or read it. Indeed, it is part of my make up and the very texture of my thinking. My learned and wise father, Isaac Benjamin Ezekiel Yahuda, taught us—my younger brother Solomon, my two elder sisters, and myself—the whole Old Testament when we were children. My brother Solomon and I learned the New Testament by stealth from a Hebrew translation in my father's private bookcase.

For years the distant biblical past was vividly present in my mind; I actually lived in it within sight of the Pyramids. So much so that, together with a passion for the Bible, I developed a natural animosity towards the Greeks and the Romans, on account of their cruelty to my persecuted ancestors, within our beloved land and outside it, the consequences of which are felt to this day. Strangely enough, that aversion did not extend to the Egyptians who were our hosts, as their ancestors had been the hosts of our forefathers during three periods of their history (Dt 23. 8).

My feelings were so strong that it did not even occur to me to learn Greek, although I knew that it played an important role in our civilization, and that it had influenced deeply post-biblical Hebrew. Nor could I bring myself to pick up more than the minimum of Latin necessary for my legal education and practice. They are forcibly expressed in the following passage:

> Ce qui le révolte comme intolérable dans ces parages historiques, ces vestiges sacrés d'un temps glorieux, c'est que deux des trois colonnes pures [of the Caparnaum synagogue] ont été profanées par des textes, l'un grec, d'une vingtaine d'années, l'autre latin, tout récent, incisés dans le corps des colonnes. Du grec et du latin — rien de plus insultant! (*La Palestine Revisitée*, p. 59, Tangier, 1928.)

I still resent the inscriptions referred to, and consider them now—as I did when I first saw them over fifty years ago—to be sheer vandalism. But not because they are in Greek and Latin; I would not react differently if by some misfortune the third column were similarly outraged in Hebrew. However, my feel-

ings towards the Greeks and the Romans have altered radically since. I realize now that our differences were fratricidal—as fratricidal as the siege of Troy—because I am convinced that the Jews are of Hellenic descent. This is how the revolutionary change has come about.

In the early thirties, after the publication of *Law and Life according to Hebrew Thought*, I began to be interested in biology as a hobby. In the course of my desultory study of the subject, I came across a few Greek words which bore a striking resemblance to biblical Hebrew, and I jumped to the conclusion that the Greeks had borrowed them from us. So I toyed with the idea that one day I might make a systematic comparison between the two languages. In those days I was still under the spell of traditional scholarship and, like everybody else, implicitly believed that Semitic languages were Semitic and Aryan languages were Aryan, and that never the twain could mix. Yet I thought it would be interesting to compile and explain an exhaustive list of similar words, if only to show how little or how much Hebrew had influenced Greek before the advent of Alexander, seeing that the influence the other way about was considerable in the wake of his conquests. Little did I know what the actual results of my research would show.

I was so ignorant of Greek then that I only knew the first few letters of its alphabet, which I had picked up incidentally in the course of my elementary mathematics and geometry. I remember asking my friend, Mr. Gerald Emanuel, in a City tea-shop to write the full alphabet for me at the bottom of a partly used sheet of paper. This was in 1932–3.

The years rolled by during which the project remained in abeyance. But when I had published *New Biology and Medicine* (1951), I was able to devote my leisure hours almost entirely to the random links which I suspected existed between biblical Hebrew and Greek. After acquiring a smattering of grammar, I plunged straight into the Septuagint, relying exclusively on my memory of the original for the meaning of the numerous passages I selected to read. Then I read Homer in conjunction with the Bible: about one page of Greek and its translation, line by line and sentence by sentence, and a chapter from the Old Testament—starting with Genesis and the first book of the *Iliad*, and finishing up with the last book of the *Odyssey* and the Second Book

of Chronicles. Day by day the list of similar words lengthened until they topped six hundred, including words relating to various aspects and activities of life, which could not be accounted for by the ubiquitous and abiding factor of borrowing. Besides, history affords no evidence of the existence of circumstances which might have favoured borrowing of such high quality and on such a huge scale.

I became convinced that the limit of borrowing had been crossed, and that I stood on the borders of a genetic relationship. But the gate to the family homestead was shut before me, and it was no use attempting to force it or to climb over it. It had to be opened freely and widely קבל עם, and the key to it was grammar. So far, however, the only grammatical features I knew Greek had in common with Hebrew were the dual number and the definite article, which sometimes attached to both the adjective and the noun it qualified. I stopped reading and started thinking and reviewing the results of my crude research. I used the material at hand: analysing it, classifying it, noting the various exchanges between the Greek and the Hebrew letters, comparing them with biblical variations and the dialectal interchanges among the Greek letters, selecting special homologues for comparison.

This is how my theory began to evolve: for instance, I found that—as regards their consonants—ἔδος and הֲדוֹם differed from each other in their terminal letters only. Similarly, τύλος and/or τύλη and תֻּלַם. Therefore (in accordance with Dt 19. 15), I tentatively formulated the rule—which might or might not be justified by further experience—that מ is a Hebrew terminal in Graeco-Hebraic homology. In fact, this is confirmed by the homologies *ει*/־ו (*v.* p. 86)/אֵם, *ου*/או/אם/לא/לֹם, ע/לֹם, *η*/־ו/או/אם/, أُو/أُم, and many others. נ is another terminal letter, hence *μή*/מִן/פֶּן, *ει*/إِنْ, *ου*/لَنْ.

Take another example: *λείχω* has more than one homologue in both Arabic and Hebrew—some of them being לחך, עלע, لعق, لحس, لقق—in which the diphthong is respectively replaced by ח, ע, ק, ح, and ع. Again, among the homologues of *σείω* are סעה and زقّ, wherein the diphthong is replaced by ע and ق. Accordingly, I provisionally concluded that a diphthong may

exchange with a guttural. This will actually be confirmed by three of the five homologies in the next example.

Thirdly, certain Greek letters dialectally exchange one with the other—e.g. *κ* with *τ*, *ο* with *α*, *σ* with *δ*—a phenomenon reflected in the following Graeco-Hebrew homologies: *οἶκος* (*Foῖκος*)/בַּיִת/بَيْت, *ἕεις*/אֶחָד, *εἷς*/חַד, *εἰς*/עַד, *πηδάω*/פסח.

Lastly, mark the strange metamorphosis in the Hebrew words, whereby the suffix in Greek turns into a prefix in Hebrew, e.g. *ὅραμα*/מַרְאֶה, *αὐλισμός*/מָלוֹן, *αὔλισμα*/מְלוּנָה/מָלוֹן—respectively from *ὁράω*/ראה and *αὐλίζομαι*/לוּן/לִין/הִתְלוֹנֵן.

Early in my research I looked for tests whereby to check the accuracy of homologies and to assess their significance. As the number of tests discovered increased, so did the efficacy of their application and my confidence in my theory. From the beginning I leaned heavily on Arabic; occasionally the Septuagint came in useful. Two examples will suffice here.

According to my phonetical rules, שלח is a safe homologue of *στέλλω*. This is corroborated grammatically by the fact that the compound שְׁלַח is homologous with the compounds *ἀποστέλλω*, *ἐπι-* and *ἐξαπο-*. Yet what confirms these homologies beyond a peradventure, and at the same time lends strong support to my theory, is that *ἀποστέλλω* means *doff* as well as *send away*, and that شلّح bears the former meaning. The significance of this combined homology lies in its semantic variation, coupled with phonetic similarity. But for their correlation to Greek (as aforesaid), there would be no reasonable explanation why these two words שְׁלַח and شلّح—so closely homophonous that they might well be taken for homonyms—should bear such different meanings, especially as they belong to two sister languages. Such confirmation and support are reinforced by other combined homologies; one of them—*κουφίζω*/חפץ/خفض—is dealt with elsewhere in detail; another is *ὥρα*/חרף/خريف.

Again, according to my rules of phonetics, כָּבֵד—as well as its variant כָּבוֹד—homologizes with *ἥπατος*, the genitive of *ἧπαρ*, whereas כבוד is the true homologue of *κῦδος*. Now the Septuagint renders כבוד in Gn 49. 6 by *ἧπαρ*. This is justified by the usage of reduplication, as part of the general context. But it looks as if the translators read the word in Genesis כְּבֵדִי and

not כבדי—Ashkenazi fashion—as reduplicating נפשי. Because the same rendering is not maintained in a similar text—that is, Ps 16. 9—where כבוד is unaccountably rendered by *γλῶσσα*, although כבודי here reduplicates לבי. Elsewhere כבוד is rendered by *δόξα* (instead of *κῦδος*), where—it is submitted—the context demands *ἦπαρ*. However, it is highly significant that, through my theory, it is possible to correct the Septuagint by the Septuagint, and to understand the Bible by the Bible.

It is such discoveries that cured me of Graeco-Hebraic dyslexia and enabled me, by the formulation of a series of simple rules of phonetics and morphology, to read a Hebrew word as if it were its own variant, e.g. הרה and עֵרָה, נדב and נדר, אב and אבי, כבד and כבוד, חֲלוֹם and מַרְאֶה, מראָה and מרָאָה, גאל and לחך and לקק, געל and שַׁאֲנָן and שַׁלאנן. Looking at such words, pair by pair, I began to find it natural that they should prove to be identical—despite differences in literal composition, pronunciation, scale, or gender. To me, נפתולי אלהים נפתלתי not only *means* מלחמות אלהים נלחמתי, but also *reads* it. Again, I cannot imagine נשר, meaning an *eagle*, blowing a horn (Hos 8. 1), but rather a *herald*; so my thoughts rush to *κῆρυξ*, *κηρυκεύω*, and نشر. On the other hand, I detected new homonyms, and learned to distinguish between words of close similarity, e.g. נשקף and שקף, הלך and הלך לו, בא and הֲבִיא. In other words, familiarity with the Bible ceased to breed oversight, and taught me to see the Greek word through its Hebrew disguise, and vice versa; e.g. *ὁράω*/ראה, *ὄρα-μα*/מַ־רְאֶה; *ὄρος*/הר, *ὄρος*/*ὄρορ*/הרר; *ὅπλον*/חֶבֶל, *ὅπλον*/כֶּבֶל; *ἅπτω*/כָּפַת, *ἅπτω*/كَفَتَ, *ἅπτω*/قبض; *ὀπτάνιον*/חֲבִית, *ὀπτάνι-ον*/מַ־חֲבַת, *ὀπτάνι-ον*/مَخْبَز; *ἀγλαΐζω*/עלז, *ἀγλαΐζω*/עלס, *ἀγλαΐζω*/עלץ.

Indeed, there are quite a few words in the Bible that are written and pronounced in more than one way, and we know of one occasion where a mere lisping cost many lives (Jud 12. 6). But the significance of these differences and of the differences in the names of several peoples and places has eluded the exegetes (Gn 14. 2, 3, 28. 5 Dt 2. 11, 20, 3. 9, 4. 48).

Hunting for homologues was, is, and will ever remain a most exhilarating exercise. It has all the excitement of the chase—and its hazards. It is never dull or fruitless; for even if one gets

off the trail, one is more likely than not to gain some incidental or adventitious benefit. Indeed, often enough you look for China and discover America; phlogiston may elude you, but you come upon oxygen; you are prospecting for diamonds and uncover a nugget. Occasionally, the process is precipitate, one genuine homologue leading to another with the succession of a chain reaction. Let me give an example which I vividly recall.

In my desultory reading of the Septuagint at random, I came across the phrase *δέρρις τριχίνη* for אדרת שׂער (Zach 13. 4). It occurred to me—not for the first time or the last—that here was a word, *δέρρις*, which approximated the Hebrew אדרת so closely that the similarity must have struck the translators as odd. In fact, I had then and have time and again since wondered whether the authors of the Septuagint had sensed or known that a relationship of sorts existed between the two languages. However, as usual, I placed myself in their position and reached for *Woodhouse*, to find out the range of synonyms from which the translators had picked out this particular word. Which led me to *δορά*. In a flash the passage in Esther 1. 6—עַל רְצִפַּת בַּהַט־וָשֵׁשׁ וְדַר וְסֹחֶרֶת—sprang to mind. Without much delay, I formed the homologies: בהט/*ψίαθος*, שׁשׁ/*ξυστός*, דר/*δορά*, סחרת/*γέρρον*. Accordingly, some floors were paved with polished stone, others were matted or covered with rugs. This is far from the gaudy and fantastic emeralds and pearls of the Septuagint—even as far as factual reality can ever be from wild fiction—although the actual floor-coverings must have been as precious as any ever produced in Persia, to match the couches of gold and silver provided for the royal guests.

However, three out of the four homologies soon led to three other genuine homologues, and שֵׁשׁ in our context proved to be a variant of שִׁישׁ. Thus: סֹחֶרֶת/*γέρρον* automatically suggested *γέρρον*/סֹחֵרָה Ps 91. 4; the quasi-homophonous neighbour of *ξυστός* yielded the homology *ξυστίς*/שֵׁשׁ Gn 41. 42; and when I looked up *δορά* in the Dictionary, I saw the phrase *δορὰ σατύρου* which I preferred to *δέρρις τριχίνη* for אדרת שׂער, having regard to the homology *Σάτυρος*/שׂעיר Lev 17. 7. So once more I corrected the Septuagint by the Septuagint!

Another example springs to mind. Once I discovered that מַשָּׂא, the homologue of *φόρημα*, must have meant 'harp' in ICh

15. 22 and 27, I automatically and spontaneously leapt to the conclusion that the verbs סרר (Ib 15. 22) and שׂרר (Ib 15. 27) were homologues of *ψάλλω*. How could I react otherwise? All the ten verses of the passage concerned (19–28) deal exclusively with music, and nothing could be simpler or more natural than to conjure up strumming. Turning to the N.E.B., it is understandable that the translators should have found the phrases יָסֹר בַּמַּשָּׂא and הַשַּׂר הַמַּשָּׂא 'obscure'. In fact, I offered to put my discoveries at their disposal, but the offer was not accepted.

To resume the narrative, the grammatical issue still eluded me. Gradually, I collected valuable data; for instance: that the dative case exists in Hebrew; that the masculine plural is the same in Hebrew and in Greek—save that in Hebrew it has a terminal מ, and the last syllable is pronounced as the diphthong *οι* is pronounced in modern Greek; that, generally, a Greek compound verb is a homologue to a Hebrew compound verb; that, generally, a verb ending in *-ζω* is equivalent to a compound verb in Graeco-Hebrew homology, i.e. that the suffix *-ζω* is equivalent to a prefixed preposition; that sometimes a verb in the Middle Voice is a homologue of a verb in the construction התפעל; and so on.

Suddenly, I realized that the MV existed in Hebrew. It struck me that, to indicate the reflexive character of the MV, its terminations in the singular (*-μαι, -σαι, -ται*) should read dialectally: *-μοι, -σοι, -τῳ* (for *αὐτῳ*), in conformity with the peculiar Hebrew phenomenon of occasionally adding to the verb the personal pronoun in the dative case. It then occurred to me that the terminal *-μι* might be a variant of *-μοι*, as is מי in IIS 18. 12 a variant of לי (cf. Ib 18. 5). Another sudden realization was that the עָבָר in Hebrew is equivalent to the Aorist and the Imperfect in Greek, with the omission of the syllabic augment—as often happens in Homer.

But the real break through came when I discovered that many of the verbs beginning with נ are homologues to verbs in *-μι* or in the MV. This was followed by two interconnected discoveries: that the formation of the Future and the Construct is but an example of the suffix/prefix phenomenon which I discovered earlier; and that the Aorist exists in Hebrew—the ו׳ ההפוך being the counterpart of the augment—since the structure of the

last syllable in the Aorist is similar to that in the Future, e.g. *λύσω, ἔλυσα*; אבטח/*πιστεύ-σ-ω*, ו-אבטח/*ἐ-πίστευ-σ-α*.

In the meantime the homologies multiplied past counting, with parallel Arabic involvement; so that I now estimate that nine out of ten different words in the Bible have demonstrably sound Greek homologues. What consolidates the cumulative evidence afforded by their large numbers, is the quality of the homologies. Besides reinforcing each other, they resolve many puzzles and indicate that the Greeks and the Hebrews had in common some customs and some religious beliefs, while the Hebrew language emerges from these homologies much richer and even more beautiful than it is at present acknowledged to be. Yet the benefits of these homologies are by no means one-sided; for certain important advantages accrue to the language and history of Hellas. Actually, the whole complex is consistent and only consistent with two propositions, that is: that biblical Hebrew is Greek, and that the Hebrews were Asiatic Greeks. In fact, the outcome of my laborious, extensive, and elaborate research may be summed up in a brief sentence: Hebrew is Greek with a mask on.

III. THE FOUNDATIONS

An ordinary document sets out in ordinary language more or less precisely what the writer wishes to record or to communicate to some particular person or to all and sundry. But when a secret agent intends to impart some confidential information to a distant colleague exclusively, and at the same time wishes to make sure it is not understood by anyone else into whose hands the document which contains it might stray or fall, he uses cryptic terms or a cipher, or both.

Now any ordinary writing in a hitherto unknown language partakes of the nature of such a confidential document, not because of the writer's intention to conceal its subject-matter from prying eyes, but on account of the would-be reader's ignorance of the writer's language and/or script. To understand and interpret its contents, therefore, the would-be reader must begin by deciphering the document. He must treat the letters as mere symbols—which, in fact, all letters are—and endeavour to substitute for them the sounds and syllables which they originally represented.

As for the language of the Bible, it is familiar enough; yet its relation to Greek, if any, has been—albeit unintentionally—rather concealed and altogether forgotten. So that, to all practical intents and purposes, Hebrew must be deemed to be an unknown ancient language as far as this mysterious relationship goes. Accordingly, the glossological exploration herein embarked upon does not lie exclusively in the field of pure linguistics. It partakes of the art and science of decoding—that is, treating Hebrew letters and vocalization as if they were strange symbols come down from the distant past, and substituting for them suitable Greek letters and syllables.

That is why it is of the first importance and fundamental to compare the alphabets concerned, to classify the interchanges of letters and vocalization in the Bible itself, to ascertain—as far as possible—the pronunciation of Hebrew and Greek, and to list the dialectal and other changes undergone by the Greek letters. These factors, and especially the interchanges in the Bible and in Greek—the יכין and בעז of my theory—constitute the

starting-point and basis of my novel inquiry into the semi-solved Champollionic riddles which emerge from the biblical palimpsest. Indeed, their proper exploitation has turned what began as a desultory and amateurish quest into a systematic and scientific investigation, resulting in a series of theorem-like Propositions.

Proposition I. The Greek and Hebrew alphabets bear a striking resemblance to one another, in the order of letters, their names, shape and pronunciation.

א	אָלֶף		ʾ	α	ἄλφα	أ	أَلِف هَمْزَه	ʾ
א	,,		ʾ	ʾ	spiritus lenis	ء	هَمْزَه	ʾ
א	,,	mute		α	ἄλφα	ا	أَلِف	
ב	בֵּית		b	β	βῆτα	ب	بَآء	b
ב	בֵּית		b	ϝ	δίγαμμα (Vau, v)			
ג	גִּימֶל		ʿg	γ	γάμμα	ج	جِيم	ʿg/j
ג	גִימֶל		g			غ	غَيْن	g
ד	דָּלֶת		d	δ	δέλτα	د	دَال	d
ד	דָלֶת		d			ذ	ذَال	d
ה	הֵא		h	ε (η)	ἐ ψιλόν	ه	هَآء	h
ה	,,		h	ʿ	spiritus asper	,,	,,	,,
ה	,,	mute		ε	ἐ ψιλόν	ه (ة)	,,	,,
ו	וָו		w	ϝ	δίγαμμα (w)	و	وَاو	w
ו	,,	mute		ω	ω μέγα	,,	,,	
ז	זַיִן		z	ζ	ζῆτα	ز	زاى	z
ח	חֵית		h	(η)	ἦτα	ح	حَآء	h
ט	טֵית		t	θ	θῆτα	ط	طَاء	t
י	יוֹד		y	ι	ἰῶτα	ي	ياء	y
י	,,	mute		ι	,,	ى	,,	
כ	כָּף		k	κ	κάππα	ك	كَاف	k
כ	כָף		k	χ	χεῖ, χῖ	خ	خَآء	k
ל	לָמֶד		l	λ	λάμ(β)δα	ل	لَام	l
מ	מֵם		m	μ	μῦ	م	مِيم	m
נ	נוּן		n	ν	νῦ	ن	نُون	n
ס	סָמֶךְ		s	ϡ	σάμπι			
ע	עַיִן		ʿ			ع	عَيْن	ʿ
פ	פֵּה		p	π	πεῖ, πῖ			
פ	פֵּה		f	φ	φεῖ, φῖ	ف	فَاء	f

צ	צָדִי	ṣ			ص	صاد	ṣ
ק	קוֹף	q	ϙ	*κόππα*	ق	قاف	q
ר	רֵישׁ	r	ρ	*ῥῶ*	ر	رآء	r
שׁ	שִׁין	ṡ	σ	*σίγμα*	س	سينْ	s
שׂ	שִׂין	ś			ش	شينْ	ṡ
ת	תָּו	t	τ	*ταῦ*	ت	تآء	t
ת	תָּו	ṯ			ث	ثآء	ṯ
			ξ	*ξεῖ, ξῖ*			
			υ	*ὖ ψιλόν*			
			ψ	*ψεῖ, ψῖ*			
					ض	ضاد	ḍ
					ظ	ظاء	ẓ

An example of *F* pronounced ב is the homology *οἶκος*/בַּיִת, thus: *οἶκος*, originally *Fοῖκος* → *Fοιτος* (*κ* and *τ* interchange dialectally) → *Fαιτος* (*ο* changes dialectally into *α*) → *Fαιτ* (by apocope) → בַּיִת. Another example is *ῥήτρα*, *Fράτρα*/בְּרִית.

γ is pronounced like *ν* before the palatals—*γ*, *κ*, *χ*—and before *ξ*; a phenomenon reflected in Graeco-Hebraic homology.

ζ is a double-consonant composed of *δ* and *σ*, but opinions differ as to whether the *δ* preceded the *σ* or vice versa. Hebrew seems to suggest that both views are correct; for the homologue of *ζῆτα*, צָדִי or صاد—which frequently interchanges with it—indicates by its name that the order of composition was *σδ*. The Septuagint, however, refers to it as *ΤΣΑΔΗ* in Thr 1. 18, 2. 18, 3. 52, 4. 17; and the Ashkenazim pronounce it *ts* or *δσ*—which reverses the order—while the Graeco-Hebraic homologies are divided, some exemplifying one order, others the reverse order.

In ancient Athens *ἦτα* was an aspirate, which lends support to the guttural pronunciation of its homologue, חֵית, either like ح or like כ/خ. But the aspirate letter in Hebrew is ה.

θῆτα is the homologue of טֵית; but *θ* sounds like ث or ת—as pronounced the Baghdadi way—and not like ט. As a matter of fact, *θ* was used for ת by the Septuagint in *ΒΗΘ* (Thr 1. 2), *ΔΑΛΕΘ* (Ib 1. 4), *ΤΗΘ* (Ib 1. 9), *ΘΑΥ* (Ib 1. 22)—and similarly in the following chapters—while *τ* stood for ט.

ס has been equated with ϡ, which is a form of *sigmá*, because סָמֶךְ is the homologue of *σάμπι*, thus: *σάμπι* → *σαμιπ* (by vowel/consonant metathesis) → *σαμικ* (*π* turning dialectally into *κ*) → סמך.

Similarly, שׂ has been equated with *σ*, because שִׂין and *σίγμα* homologize, thus: *σίγμα* → *σιμα* (*γ* drops out occasionally) → *σινα* (*μ* and *ν* interchange in Greek) → *σιν* (by apocope according to rule) → שִׂין.

Originally, *Ξ* used to be written *ΧΣ*, and *ΦΣ* instead of *Ψ*. This is reflected in Graeco-Hebraic homology, thus: *ξύλον* (*blockhead*)/כְּסִיל Eccl 2. 16; *ξηρά* (*dry*)/גְּזֵרָה Lev 16. 22; *ψιλοί* (*light troops, unarmed soldiers, bare*-headed, *without helmet*)/פְּסִילִים Jud 3. 19, 26; *ψεῦδος* (*lie*)/כָּזָב Ib 16. 10 (*π* and *κ*, *δ* and *β*, interchange dialectally—or *υ* and ב interchange according to rule (as in *κῦδος*/כָּבוֹד), and *δος* drops out by apocope—while *σ* turns into ז according to rule (as in *ἀφανίζω*/אָפַס)).

Moreover, *ε* and *υ* had (and still have in modern Greek) similar sounds to *αι* and *οι* respectively, while *ο* was used as *ου*. To this day the Ashkenazim pronounce בַּיִת בֵּית or בֵּיִת, and כֻּלָּם כֻּלָּם; similarly, بَيْت is pronounced in the vernacular בַּיִת, and the Iraqis pronounce قُدّام كِتّاب ,كِلِّم كُلُّهُم ,كِتّاب. Again, the masculine plural in Hebrew is formed by adding a mute י (plus terminal מ) to the singular, compared with the addition of *οι* in Greek (pronounced like mute *ι* in modern Greek). Lastly, the homologues of the verbal adjective *μισθωτός* are שָׂכִיר Ex 22. 14 (*hired servant*) and שָׂכוֹר Neh 6. 13 (*hired, hireling*); while the homologue of *ἁγιστός* (*hallowed*) is קָדוֹשׁ Ex 29. 31 in Hebrew, קַדִּישׁ Dan 4. 5 in Aramaic, and قُدّوس or قَدّيس in Arabic.

δίφθογγος (*with two sounds*) refers in Greek to the union of an open vowel with a close one. But in both Arabic and Hebrew it refers to a double-letter, because it is the homologue of شَدَّه as well as דָּגֵשׁ, thus:

δίφθογγος → *διφθο* (by apocope according to rule) → *διφοθ* (by vowel/consonant metathesis) → *διγοθ* (*π* and *γ* interchange dialectally) → *διγοש* (*θ* converts into ש according to rule) → *διγεש* (*ο* turning dialectally to *ε*) → דגש.

δίφθογγος → *διφθον* (by apocope according to rule) → *διθθον* (*φ* and *θ* interchange dialectally) → *διδδον* (*θ* and *δ* interchange dialectally) → *دιδδον* (*δ* and *σ* interchange dialectally, and either converts into ש/ش according to rule (as in *ὀδούς*/שֵׁן,

σάρξ/שְׂר)) → شدّه (ν turns to ﻫ according to rule); cf. אֲבַדּוֹן/Ἀϊδωνεύς, צִידוֹן/Σιδών/صيده, שָׁוְא/سُكون (سك forming a digraph, as σκ does in σκέπτομαι/شاف and σκῆπτρον/שֶׁבֶט).

II. א, ה, ו, *and* י*—when mute—may be considered as vowels, although they do not actually function as such; for in Hebrew the function of vowels is taken over by points of vocalization,* the principal of which are the following:

קָמֵץ ָ	*α*	פַּתַח ַ	*α*
צֵרי ֵ	*ε/η*	סְגול ֶ	*ε/η*
שׁוּרֶק וּ	*ου*	קִבּוּץ ֻ	*ου*
חולָם ֹ	*o/ω*		
חֶרֶק ִ	*ι*		
שָׁוְא ְ	*v.i.*		

III. Hebrew pronunciation is most important to our inquiry.

Hebrew pronunciation is not uniform, either as regards letters or vocalization. In fact, there are no less than four distinct kinds of pronunciation of Hebrew, namely: the Ashkenazi, the Baghdadi, the Sephardi, and the Yemenite.

The most articulate and discriminating is the Baghdadi, according to which:

ב is distinguished from בּ and pronounced like V, e.g. בָּבֶל

ג	,,	,,	,,	גּ	,,	,,	,, غ, e.g. גָּג
ד	,,	,,	,,	דּ	,,	,,	,, ذ, e.g. דּוד
ו	,,	,,	,,	בּ	,,	,,	,, ﻭ, e.g. וַיְהִי
ח	,,	,,	,,	כּ	,,	,,	,, ﺡ, e.g. לְחָך
ט	,,	,,	,,	תּ	,,	,,	,, ﻁ, e.g. תִּטְהָר
ע	,,	,,	,,	א	,,	,,	,, ﻉ, e.g. אֶעֱלֶה
צ	,,	,,	,,	ס	,,	,,	,, ﺹ, e.g. סָר צְלָם
ק	,,	,,	,,	פּ	,,	,,	,, ﻕ, e.g. כְּקִיר
ת	,,	,,	,,	תּ	,,	,,	,, ﺙ, e.g. תֵּת

Moreover, it distinguishes between the various points of vocalization, except between קמץ and פתח or סגול and צרי, e.g. כָּתַב, סֵפֶר. The independent שוא is pronounced like a short סגול; and the enclitic, like its homologue, سُكون, or a consonant

not followed by a vowel, e.g. the pronunciation of δ and ς in δρόσος: כְּתֹב, וַיִּכְתֹּב.

The Ashkenazi pronunciation differs from the Baghdadi in that, according to it, no distinction is made between א and ע, ב and ו, ג and ג, ד and ד, ח and כ, ט and ת, כ and ק, ס and ת—e.g. בְּכֹחַ, וְכֶרֶם, וְחֶרֶם; וְלֵב, גֵּו, גֵּב; אֱעֱלֶה, עֲלֵה, אָלָה; טָרַף, תְּרֵף, תִּטֹּר; כְּקִיר, קֹל, כֹּל; לָתוּר, לָסוּר, תִּסָּתֵר. As mentioned above, צ is pronounced *ts* or δσ.

As to vocalization, according to Ashkenazi pronunciation:

קמץ is pronounced like חולם, e.g. גָּג, גּוֹג; עָרֵב, עֹרֵב; שָׁמֹר.

חולם is pronounced like צרי, e.g. סֵפֶר, סֹפֵר; הוֹשֵׁב.

קבוץ and שורק are pronounced like חרק, e.g. מוּלִי, מִי־לִי; שֶׁכְּלָיְךָ; הֵכָה, הֲכָה.

צרי is pronounced like *ei* in 'weight', e.g. מִיפָּעַת/מֶפַּעַת (*v.* p. 652).

There is no distinction between the independent and the enclitic שׁוּא, the former being pronounced like the latter. Cf. ξηρά/גְּזֵרָה.

The Sephardi pronunciation differs from the Ashkenazi in that, according to it: צ is pronounced like ס, and ת like ת; so that ציץ and סיס, רתת and רטט, are confused one with the other. In vocalization, however, it resembles the Baghdadi pronunciation in its entirety.

Lastly, the Yemenite pronunciation of the letters is the same as the Baghdadi, both tending to confuse the ב with the ב; whereas in vocalization קמץ is pronounced like חולם, and חולם is pronounced as the French do *eu* in 'seul'. It is worthy of note that, in so far as קמץ and חולם are concerned, the Ashkenazi and Yemenite pronunciations are practically the same, although they have severally prevailed in communities which have lived two thousand miles and for many more years apart.

There is ample biblical and Arabic evidence of the genuineness and antiquity of the Ashkenazi and the Sephardi pronunciations —which are supposed to deviate from the standard Baghdadi— as to both letters and vocalization. Thus:

ב/ו—גּוּ Jes 38. 17, גַּב Ps 129. 3; בַּת־שׁוּע ICh 3. 5, בת־שבע IIS 11. 3.

כ/ח—חנן Gn 33. 5, כוּנַן Dt 32. 6; לְמִשַּׁח Jud 9. 8, לְמִשָּׁךְ Eccl 2. 3; אָח Gn 24. 29, أَخ; חבא Ib 31. 27, خبأ; חֲמִשָּׁה Ib 18. 28, خَمْسه.

ת/ט—טירה Gn 25. 16, תִּרַע Dan 2. 49; קְטַל Ib 5. 19, قتل.

א/ע—נְגִעַל IIS 1. 21, נגאלה Zeph 3. 1; עֹז Ps 90. 11, אָז Ib 76. 8.

ס/צ—עלץ IS 2. 1, עלס Job 20. 18.

כ/ק—קִנְאָה Gn 14. 19, כונן Dt 32. 6; קִינִי Jud 4. 17, קְנִי Job 29. 18, כְּנַעֲנִי Gn 10. 18; צחק Gn 18. 12, ضحك.

ס/ת—נְתָךְ Ez 22. 21, נסך Jes 40. 19; פתר Gn 41. 12–13, فَسَّر.

שׂ/ת—שָׂם Ps 50. 23, cf. תְּמִימֵי Ib 119. 1.

ת/ת—בַּיִת Gn 17. 12, بَيْت; תֹּלַת Dan 7. 5, ثلثة.

ָ/ֲ—אֲדָן Esr 2. 59, אדון Neh 7. 61; אָז Ps 76. 8, עֹז Ib 90. 11; חירם IR 5. 15, חירום Ib 5. 24; יְעָרִים Q, יעורים Ez 34. 25 K; יָשָׁב in IIS 19. 38 is pronounced יָשַׁב; כָּל is pronounced כֹּל, except in Ps 35. 10; לְעוֹלָם IICh 33. 4, לעילום Ib 33. 7, عالَم; הָעֲנָק Jos 15. 13, הענוק Ib 21. 11; קָמִים Dt 28. 7, קומים IIR 16. 7; שִׁרְיֹן IR 22. 34, שִׁרְיוֹן IS 17. 5; דֹּר Dt 32. 7 is in Aramaic דָּר Dan 3. 33, as לֹא Ps 54. 5 is לָא Dan 3. 12 in Aramaic and لَا in Arabic; כֹּל Dan 3. 3, כָּל Ib 2. 10, both in Aramaic. Cf. שַׁד Thr 4. 3, שׁד Jes 60. 16.

ִ/ֶ—בְּשֶׂם IR 10. 10, בֶּשֶׂם Ex 30. 23; הוד Job 39. 20, הֶד Ez 7. 7; כָּבֹד Gn 49. 6 Ps 30. 13, 149. 5, כבֶד Ex 29. 13; גָּדוֹל IIR 10. 6, עֶרֶל Ez 28. 10; בְּיֹמֵיהֶם Ps 44. 2 is in Aramaic בְּיוֹמֵיהוֹן Dan 2. 44. Cf. זֹה Eccl 2. 24, זֶה Ib 2. 19; חֹסֶר Dt 28. 48, 57, חֶסֶר Prv 28. 22.

וּ, ֹ/ֻ—חוּרם IICh 4. 11, חירם Ib IR 7. 13; חֻקִּים Dt 4. 5, חֻקְקֵי Jes 10. 1; חֻרְצוֹת Am 1. 3, חריצי IIS 12. 31; לְמַעֲנוֹתָם Ps 129. 3 K, למעניתם Q; מָשׁוּחַ Ex 29. 2 IIS 3. 39, משיח Lev 4. 3 IS 2. 35 IIS 1. 21; נְצוּרֵי Q, נצירי Jes 49. 6 K; סוּס Jer 8. 7 K, סיס Q; צלול Jud 7. 13 K, צליל Q; צנוּף Jes 62. 3 K, צניף Q; צפוּנֵךְ Q, צפינך Ps 17. 14 K; ראוּת Q, ראית Eccl 5. 10 K; שְׁבוּלֵי Jer 18. 15 K, שבילי Q; שְׁבוּתָם Zeph 2. 7 Ps 85. 2, 126. 4 K שביתם Q; שְׁבִיתְכֶם K, שְׁבוּתְכֶם Q Jer 29. 14; אשׁוב K אשׁיב Q Ib 33. 26; אשׁוב K אשׁיב Q, שְׁבִית K שבות Q Ib 49. 39; שְׁבוּתָהֶן K שבותהן Q, שְׁבִית K שבות Q, שְׁבִית K שבות Q Ez 16. 53; שְׁבוּתֵךְ Thr 2. 14 Q, -ִי- K. *V.* pp. 651–3.

However, the last word really rests with Greek. For it is in Greek that the process originates of interchanging τ with θ and σ, κ and χ, α and o, o and ϵ, ϵ and $\epsilon\iota$, and $o\upsilon$ and ι. Again, it is in Graeco-Hebraic homology that one or the other of the consonants, $\sigma\delta$—which make up the compound letter ζ—drops out. Therefore צדי, the counterpart of $\zeta\hat{\eta}\tau\alpha$ with which it interchanges, is rightly pronounced like ס by the Sephardim. Perhaps for the same reason Arabic has the additional letter ض/δ, e.g. *κουφίζω*/خفض.

As a matter of fact, the Greek homologues often show which of the above *interchanged* Hebrew letters are *interchangeable*, and

whether the two interchanged letters in a given pair fail to interchange between themselves. Thus: נסכר/נסגר and סכר/סגר are two entirely different verbs, being the respective homologues of *ἐγκλείω* and *εἰσχειρίζω*. However, in the verb נסכר/נסגר, both the ג and the כ replace the same letter, *κ*. This fact tends to prove that they are genuinely interchangeable. Similarly, in the verb סכר/סגר, both the ג and the כ replace the same letter, *χ*. This fact tends to prove independently that they are genuinely interchangeable. Furthermore, these two independent probative facts confirm each other and establish that ג and כ are definitely interchangeable in Graeco-Hebraic homology. Incidentally, these two facts also tend to show that *κ* and *χ* are interchangeable. Indeed, they are dialectally interchangeable, a third fact which further confirms the validity of the other two.

In the result, a firmly founded conclusion has emerged which serves to test the genuineness of other homologies involving *κ* or *χ*, e.g. *κυρέω* and *χωρίζω*. It is not surprising to find that each verb has a homologue beginning with ג, namely, גור and גרש respectively. But we shall see that *κυρέω* has another homologue, קרה, and *χωρίζω* three other homologues: פרס, פרש, ק—פרש replacing *κ*, and פ *χ*. If these substitutes are genuine representatives, then פ and ק, כ and *γ*, ג and ק are likely to be interchangeable. As a matter of fact, *π* and *κ*, *π* and *γ*, *γ* and *κ* are dialectally interchangeable. Besides, we have seen that *χ* exchanges with כ and ק respectively in the homologies, *λείχω*/לחך and *λείχω*/לקק.

Mark incidentally that occasionally a letter in the Hebrew word does not actually *represent* its counterpart in the homologue, but the dialectal alternative of the counterpart. For instance, in the homology *θηρίον*/גור, ג *replaces* *θ*, but it indirectly *represents* *χ* into which *θ* is dialectally converted.

Another interesting example is the double-homology, *μέγας*/ערל/גדל. In the possessive case, *μέγας* inflects into *μεγάλου*, and in the dative into *μεγάλῳ*; as if the nominative masculine were *μέγαλος*. Similarly, the feminine of *μέγας* is *μεγάλη*, while the masculine plural is *μεγάλοι*. In fact, it is on this basis that the adjectives גדל and ערל homologize with *μέγας*. Thus:

μεγαλος → *γαλος* (dropping the *μ* syllable or the initial syllable according to rule) → *γαλολ* (replacing the final *σ* by the

terminal ל according to rule) → γαδολ (the first λ dialectally turning into δ) → גדל. Alternatively:

μεγαλος → γαλος → γαλορ (the terminal σ dialectally turning into ρ) → γαδορ (λ dialectally turning into δ) → γαδολ (ρ dialectally turning into λ) → גדל (cf. -γας, -γαρ, -γαλ, -γαλος).

μεγαλος → γαλος → γαλολ → γαρολ (the first λ turning dialectally to ρ) → γαρελ (ο turning dialectally into ε) → עαρελ (γ turning into ע according to rule) → ערל.

Here, the letters ד and ר, which interchange with λ, do not interchange *inter se*; but they match as linguals.

The double-homology חבט/חטב/κόπτω is entirely different: in it the interchanged final Hebrew letters do not replace the same Greek letter in the homologue. For the ט in חבט replaces the τ in κόπτω; whereas the ב in חטב refers to the thematic ω or the ι in -ειν—π dropping out. Therefore, there is no question of ט interchanging with ב either directly or indirectly.

The above series of changes undergone by the Greek letters—consonants and vowels—have to be compared with the series of literal and vocal changes which occur in the Bible, in respect of both letters and vocalization; because these two sets of changes constitute the background to, and the basis of, Graeco-Hebraic homology. However, these accumulated changes are so numerous and various as to be useful solely as pointers in the search for genuine homologies. When examined and classified, they serve as foundations for rules or Propositions which record faithfully the different ways in which the changes actually exist. The rules do not themselves regulate the changes; they merely formulate certain observations of change-phenomena. As factual formulae of purely empirical character, they are capable of helping the investigator towards genuine homologies and away from spurious ones. Once tracked down in this manner, however, each homology must be subjected to several pragmatic tests, whereby it would be possible to reject or confirm it with a high degree of accuracy and certainty.

The significance of dialectal and other changes, both in Greek and in Hebrew, will spring into bold relief on examinining three homologies: ναός/נָוֶה, οἶκος/בַּיִת, πρός/בְּעַד. At first blush, a reasonable person would be *inclined to concede* the validity of the first homology. He might, with some *strain* or *hesitation* entertain

the *possibility* of the third being sound. But whoever—in his senses, that is—would be prepared even to *consider* the pretensions of the second? Admittedly, all that scepticism is to be expected at first sight, in spite of the semantic evidence. Yet, looked at in the light of dialectal changes, each one of these three homologies would and should—it is confidently submitted—*readily command absolute acceptance.*

To begin with, the Aeolian for *ναός* is *ναῦος*, and the Spartan *ναϝός*. Moreover, *ε* and *ο* are interchangeable. Then, the origin of *οἶκος* is *ϝοῖκος*, whereas *ο* and *κ* respectively change into *α* and *τ*. Finally, here are the various guises of *πρός*: the Argive is *προτ(ί)*, the Arcadian *πός*, the Cretan *προτί*, the Cyprian also *πός*, the Doric *ποτί* and *ποί*, the Epic also *προτί* and *ποτί*; *περτ(ί)*, *πό*, *πόδ*, *πόκ*, *πότ* and *πρές* are also found. The relevant variants for the homology in hand are *πός*, *πότ* (apocope of *ποτί*), *πόδ*.

IV. The interchange of letters in the Bible is of fundamental importance to our inquiry.

ה/א	אָבִי Job 34. 36	הֲכִי Gn 27. 36	*ἆρά γε* (γ/כ/ב)
	אֶנאלתי Jes 63. 3	הִגאלתי	*κατακηλιδόω*
	אֲדַד IR 11. 17	הדד Ib 11. 19	
	אֲדֹרם IIS 20. 24 IR 12. 18	הדרם IICh 10. 18	
	אושיע Jud 6. 15	הושיע IIS 3. 18	*σῴζω*
	אֵיךְ Gn 26. 9	היך Dan 10. 17	*πῇ, κῇ, ὅκῃ*
	אֱלוּ Dan 2. 31	הֲלא Gn 13. 9	*ἰδού*
	אֶלְתְּקָא Jos 21. 23	אלתקה Ib 19. 44	
	אֶשְׁתּוֹלְלוּ Ps 76. 6	הִשתוללו	
	הָאַרְרִי IIS 23. 33	הַהַרְרִי ICh 11. 35	*ὀρεινός, ὀρεύς*
	אֶתחבר IICh 20. 35	התחבר	*συνάπτω*
	ברא IIS 12. 17	ברה Ib 13. 6	*βιβρώσκω*
	יִמלא IICh 18. 7	ימלה IR 22. 8	
	מוֹרָא Ps 76. 12	מוֹרֶה Gn 12. 6	*μέγας*
	מַרְפֵּא Jer 14. 19	מרפה Jer 8. 15	*θεράπευμα*
	נאק Ez 30. 24	נהק Job 6. 5	*μυκάομαι*
	פֹּא Job 38. 11	פה Ib.	*ὦδε* (*ὦ-δε*)
	,,	כה Gn 31. 37	,,
	פֶּרֶא Job 24. 5	פרה Jer 2. 24	*θηρίον*
	צובא IIS 10. 6	צובה Ps 60. 2	*ξανθός*
	צָנֶא Nu 32. 24	צנה Ps 8. 8	*κτήνη*
	קרא Lev 10. 19	קרת Gn 44. 29	*κυρέω*

	שְׁמָעָא ICh 20. 7	שׁמעה IIS 13. 3, 32	
	,,	שַׁמה IS 17. 13	
	שְׁנא IIR 25. 29	שְׁנה Jer 52. 33	*μετακινέω*

Similar interchanges occur in Greek and Graeco-Hebraic homologies:

ἡγεμών/ἀγ-/ἀγί-/אֵימים/זַמָּזִמים/המן/הימן/חשמן/إمام/حاكم/حكيم/شَيْخ/
לُقْمان, *ἵνα*/אִין/אַל/אנה/אֹין/*οἶνος*/فين/وين, *ἀθροίζω/ἀ-*/חרד/אסף, *ἠχώ*,
ἀ-/הֵד/הוד/הֶגה, *ὦνος*/הון, *ἴσσα*/הידד, *οἶκος*/הֵיכָל, *ἅρα*/ה/הל/هَلْ,
ἔρχομαι/הלך לו/הלךְ, *εἴλω/εἴλλω/εἴλλω/εἰλέω/εἰλέω*/הלם, *ὄρος*/הר,
εἱρκτή/εἰρκτή/יְרֵכָתַי, *ἵστωρ/ἴ-*/شاطر.

ו/א	פֹּא Job 38. 11	פו Ez 40. 12	*τῆδε, ὧδε*
ח/א	תַּאְרַע ICh 8. 35	תחרע Ib 9. 41	
	אמץ Zach 6. 3	חמוץ Jes 63. 1	*αἱματόεις, -οῦς*
י/א	אֵשׁ IIS 14. 19	יֵשׁ Gn 33. 9	*ἔχω*
	אֵת Gn 1. 1	יָת(הון) Dan 3. 12	*τό*
	מְנָאה Neh 12. 44	מניה Ib 13. 10	*δόμα, νομός*
	קאה Lev 18. 28	קיה Jer 25. 27	*χέω*
ע/א	אֲבִיאֵל ICh 11. 32	אבי־עַלְבון IIS 23. 31	*εὐήλιος*
	אֲנאלתי Jes 63. 3	הגעלתי	*κατακηλιδόω*
	אִדו Esr 8. 17	עדוא Neh 12. 4	
	אָז Ps 76. 8	עז Ib 90. 11	*ἰσχύς*
	אֶל Jos 15. 13, 17. 4 IIS 10. 2 IR 21. 22	עַל Gn 20. 3 Ex 17. 1 ICh 19. 2	*ὑπέρ*
	אֶל IS 9. 10	עַד Ib 9. 9	*εἰς, ἐς*
	אֶלְיָדָע ICh 3. 8	בְּעֶלְידע Ib 14. 7	*ἡλιοειδής*
	הִשְׁתָּאָה Gn 24. 21	נִשְׁתָּעָה Jes 41. 23	*θεάομαι*
	מוציאי IIS 22. 49	מֹשִׁעי Ib 22. 3	*σωτήρ (σῴζω)*
	מְתָאֵב Am 6. 8	מתעב Jes 49. 7	*ἀποπτύω*
	רְאוּת Eccl 5. 10	רעות Eccl 1. 14	*ὅρασις*
ק/א	שׁאג Jud 14. 5	שקק Prv 28. 15	*φθέγγομαι*
	אֲסָרות IIS 3. 34	קְשׁוּרה Gn 44. 30	*δετός*
ג/ב	בעל Jer 3. 14, 31. 32	געל Ib 14. 19	*στυγέω* (γ/ב)
	הֲצִיב Ps 41. 13	הציג Gn 43. 9	*εἰσάγω*
	מַלְעָבים IICh 36. 16	מלעגים Ib 30. 10	*καταγελάω*
ה/ב	בירדן IIS 19. 32 K	הירדן Q	*ἀρδάνιον*

ו/ב	בַּת־שֶׁבַע IIS 11. 3	בת־שוּע ICh 3. 5	
	גַּו IR 14. 9	גב Ez 1. 18 Ps 129. 3	*γυῖον*
	וְרוּחוֹ Jes 48. 16 K	ברוחו	
	פַּרְכָּר ICh 26. 18	פרור IIR 23. 11	
	שׁבט Jud 5. 14	שׁוט Prv 26. 3	*σκυτάλη*
י/ב	אבדם Ob 12	אידם Dt 32. 35	*πάθος*
	בַּעַר Ps 73. 22	יָעַר Jer 26. 18	*ἄγριος*
	חֲרְבוֹנִים Ps 32. 4	חריונים IIR 6. 25	*ἐρέβινθος*
כ/ב	אָבִי Job 34. 36	הֲכִי Gn 27. 36	*ἆρά γε*
מ/ב	אֲבָנָה IIR 5. 12 K	אמנה Q	
	בְּגַעֲרַת IIS 22. 16	מִגערת Ps 18. 16	*βοή*
	בְּעָנְיוֹ Job 36. 15	מְעניו	*πόνος*
	בְּרֹאדַךְ IIR 20. 12	מרדך Jer 50. 2	
	נשׁב Jes 40. 7	נשׁם Ib 42. 14	*πνέω*
	רֹבֶה Gn 21. 20	רמה Jer 4. 29	*ἐρύομαι*
פ/ב	בָּזֶה Gn 38. 21	פּה Jos 18. 8	*ὧδε*
	בזר Dan 11. 24	פזר Ps 141. 7	*σπείρω*
	בְּזֶר Ps 68. 31	פזר Joel 4. 2	*διασπείρω*
	בְּצַע Jes 38. 12	פצה Ps 144. 7	*ἀποσῴζω*
	בַּרְזֶל Gn 4. 22	פרזל Dan 2. 33	*περίσκληρος*
	גַּב Ez 1. 18	גף Ex 21. 3	*γυῖον*
	גֹּבַהּ Job 11. 8	גַּף Prv 9. 3	*ὕψος*
	חִטַּב Dt 19. 5	נקף Jes 17. 6	*κόπτω*
	חצב Jes 10. 15	,,	,,
	קבץ Prv 13. 11	קפץ Dt 15. 7	*πυκάζω*
	שֶׁבֶט IIS 7. 7	שׁפט ICh 17. 6	*δικαστής/ δεσπότης*
ד/ג	גור Ps 15. 1	דור Ib 84. 11	*οἰκέω*
ז/ג	גֶּה Ez 47. 13	זֶה Jos 15. 4	*ὅδε* (*ὅ-δε*)
	לבג Ez 25. 7	לבז Ib 26. 5	*ἁρπαγή*
כ/ג	נָסגַר Ez 3. 24	נסכר Gn 8. 2	*κλείω, ἐγ-*
	סָגַר IS 26. 8	סכר Jes 19. 4	*εἰσχειρίζω*
ע/ג	גָּדֹל Dt 1. 17	עָרֵל Ez 31. 18	*μέγας*
	הִתגורר Jer 30. 23	התעורר Job 17. 8	*ἐγείρομαι*
	רגז Jes 14. 9 Joel 2. 10	רעשׁ Joel 2. 10	*φρικάζω, -ίζω*
	,, Ps 77. 17, 19	רעד Ps 104. 32	,, , *-ίσσω*

ק/ג	גּוּר Ps 5. 5	קרה Gn 44. 29	*κυρέω*
	שׁאג Jud 14. 5	שׁקק Prv 28. 15	*φθέγγομαι*
שׁ/ג	מְגֻרָה ICh 20. 3	מַשּׁוֹר Jes 10. 15	*πρίων*
		V.s. ג/ב	
ז/ד	אֶדְרָע Esr 4. 23	אֶזְרוֹע Jer 32. 21	*χείρ*
	דְּבַח Esr 6. 3	זבח Dt 12. 21	*θύω*
	ذبح	,,	,,
	דְּהַב Dan 2. 32	זָהָב Gn 2. 11	*ξανθός*
	ذهب	,,	,,
	דְּחַל Dan 5. 19	זחל Job 32. 6	*δείδω, δειλόομαι*
	קִפְּד Jes 14. 23	קפוז Ib 34. 15	*ἀκανθώδης*
	רעד Ps 104. 32	רגז Jes 32. 11	*φρίζω, -ικάζω, -ίσσω, -ίττω*
ל/ד	מַחְמַד Ez 24. 16	מחמל Ib 24. 21	*ἐπιθύμημα*
	עַד Ez 41. 20	עַל Ib 41. 17	*ἕως, ἄως*
	,, Ex 22. 8 Dt 30. 2	אל IS 9. 9, 10	*εἰς, ἐς*
צ/ד	פדה Ps 119. 134	פצה Ib 144. 7, 10–11	*φείδομαι*
ר/ד	גָּדֵל Dt 1. 17	עָרֵל Ez 31. 18	*μέγας*
	הֲדַד Gn 36. 36	הדר Ib 36. 39	
	דְּעוּאֵל Nu 1. 14	רעואל Ib 2. 14	*θεοῦ θύραυλος*
שׁ/ד	רעד Ps 104. 32	רעשׁ Jud 5. 4	*φρικάζω*
ח/ד	בַּדִּים Ez 9. 2	בתים IIR 23. 7	*ἱμάτια*
	דור Gn 15. 16	תֹּר Esth 2. 12	*διαδοχή*
	דר Dt 32. 7	,,	,,
	دور	,,	,,
		V.s. ד/ג	
ו/ה	אָהֳלָה Gn 9. 21	אהלו Ib 26. 25	*αὐλις*
	פֹּה Ez 40. 10, 12	פו Ib.	*τῆδε, ὧδε*
	פְּרָעֹה Ex 32. 25	פרעו (־עהו)	*ταράσσω*
	קְצֹה IIR 19. 23 K	קצו Q (קצהו)	*ἔσχατος*
	בְּרֵעֹה Ex 32. 17 K	בְּרעו Q	*κροτέω, συρίζω*
ח/ה	הוּלָלוּ Ps 78. 63	חִלֵּל Dt 20. 6	*καινίζω*
	הֶרֶס Jes 19. 18	חרס Job 9. 7	*ἥλιος*
	,,	חַרְסָה Jud 14. 18	,,
	הַהֲרוֹרִי ICh 11. 27	הַחֲרֹדִי IIS 23. 25	*ῥοδόεις*
	מְבֹהֶלֶת Q	מבחלת Prv 20. 21 K	

	פצה Gn 4. 11	פצח Jes 14. 7	πετάννυμι, ἀνα-
	,,	פתח Job 3. 1, 21. 19	,,
מ/ה	שפה Prv 17. 28	שפם IIS 19. 25	ὑπήνη
	אָמְנה Gn 20. 12	אמנם Ib 18. 13	ἦ μήν, οὐ μ.
נ/ה	אֲבַדּה Prv 27. 20 K	אבדון Q, Ib 15. 11	Ἀϊδωνεύς
	הדה Jer 22. 18	אָדון Ib	ὦδωνις, ὁ Ἄδωνις
	צפה Ex 36. 34	ספן Dt 33. 21	σκεπάζω
	,,	צפן Ps 119. 11	,,
	صيدَه	צידון Gn 10. 19	ξουθός, Σιδών
ע/ה	אַשְׁתְּמֹה Jos 15. 50	אשתמוע Ib 21. 14	
	גִּבַּה Am 2. 9	גֶּבַע Jud 20. 10	ὕψος
	פדה Ex 13. 13	פדע Job 33. 24	φείδομαι
	פצה Ps 144. 7	בְּצע Job 6. 9	ἀποσῴζω
	צַלְמָנה Nu 33. 41	צלמָנע Jud 8. 5	ἄγαλμα
פ/ה	חפה IIS 15. 30	כפף Jes 58. 5	κύπτω
ק/ה	פצה Ps 66. 14	פשׂק Prv 13. 3	πετάννυμι
	פשׂה Lev 13. 5	,,	,,
שׂ/ה	הֵידַד Jes 16. 9	שׂדד Jer 48. 32	ἴσσα
ת/ה	זֹה IIR 6. 19	זאת Ib 6. 33	ἥδε
	רַבה Gn 7. 11 IIos 9. 7 Eccl 6. 1	רבת Ps 123. 4	μυρίος
	תְּחִלה Gn 13. 3	תחלת Hos 1. 2 *V.s.* ה/ב ה/א	γένεσις
י/ו	אֱוִלי Zach 11. 15	אַיִל Gn 15. 9	ὄϊς (*ovis*)
	אֱוִלי IIR 24. 15 K	אילי Q Ez 17. 13	θεός, Bocot θιός
	אושר Jes 45. 2 K	אישר Q	ἀπευθύνω, κατορθόω
	אחול Jer 4. 19 K	אחיל Q	ἕλπομαι
	אֲלוּל Jer 14. 14 K	אליל Q	εἴδωλον
	אֲעוּדֵךְ Thr 2. 13 K	אעידך Q	ἀπισόω
	אֲרַוְנה IIS 24. 20	ארינה Ib 24. 18	
	אֲרוֹת IR 5. 6	ארות IICh 9. 25	ἱπποτροφεῖον
	בַּוּר Jer 6. 7 K	בִּיר Q בְּאֵר	φρέαρ, φρεῖαρ
	בָּכוּת Gn 35. 8	בְּכית Ib 50. 4	κωκυτός
	גְּדוּתָיו ICh 12. 15 (16) Q	גְּדֵיתיו K	ὄχθη

	דַּגִּים Jer 16. 16 K	דיגים Q	*σαγηνεύς*
	,, Ez 47. 10	,, Jes 19. 8	
	דּוּשָׁם Am 1. 3	דישו Dt 25. 4	*δαΐζω*
	וָלָד Gn 11. 30	יֶלֶד Ib 4. 23	*βλαστός*
	חוּרם ICh 14. 1 IICh 9. 10 K	חירם Q	*Ἕρμαιον*
	חוּשה Ps 70. 2	חישה Ib 72. 12	*ταχίζω, ταχύνω*
	وَحِيد	יְחִיד Gn 22. 2	*ἑνάς*
	וְקִפָּאון Zach 14. 6 Q	יקפאון K	*πῆγμα*
	יְקִצורו Q	יקצירו Job 24. 6 K	*θερίζω*
	וקרות Zach 14. 6	יְקָרות	*ψυχρότης*
	ישלוו Job 12. 6	ישליו	*γαληνιάω*
	להותי Q	לְהַיָּתי Job 30. 13 K	*μηκέτι*
	נְטָוות Jes 3. 16 K	נטיות Q	*τατός, ἐν-*
	עֲנוּים Jes 32. 7 Ps 9. 19 K	עניים Q	*πένης*
	עֲנוּי Am 8. 4 K	עניי Q	,,
	עָנוּי Job 24. 4 K	עניי K	*ἀνήρ*
	ענוים Ps 9. 13 Prv 3. 34 Q	עֲנִיִּים K	*εὔνοιος*
	עֶפְרון IICh 13. 19 K	עפרין Q	*ἀγοραῖν (forum)*
	צָפון Q	צפין Ps 17. 14 K	*σκεπαστός*
	צפועי Ez 4. 15 K	צפיעי Q	*σπυράς, σφ-*
כ/ו	או Prv 31. 4	אַף Jon 2. 5	*οὐ, οὐκ, οὐχ*
מ/ו	אַרְגָּון IICh 2. 6	ארגָמן Ex 26. 1	*ἁλούργημα*
	ארגונא Dan 5. 16	,,	,,
פ/ו	גּוּ Jes 50. 6	גַּף Ex 21. 3	*γυῖον*
	גְּוִיה IS 31. 10	גופה ICh 10. 12	,,

V.s. ו/ה ו/ב ו/א

ט/ז	זבח Dt 12. 21	טבח Thr 2. 21	*θύω*
	זָבַח Jes 34. 6	טֶבַח Ib.	*σφάγιον*
ס/ז	עלז Hab 3. 18	הִתעלס Prv 7. 18	*ἀγλαΐζω*
ע/ז	רגז IIS 7. 10	רגע Job 26. 12	*φρικάζω, -ίζω*
צ/ז	זְעִיר Job 36. 2	צָעִיר Ib 32. 6	*μικρός*
	זעק Ps 142. 6	צעק Ib 88. 2	*κωκύω*
	נזעק Jos 8. 16	נצעק IS 13. 4	*συνάγω*
	מְזָעָר Jes 10. 25	מצער Gn 19. 20	*μικρός*
	עלז Hab 3. 18 Ps 68. 5	עלץ Ib 9. 3, 68. 4	*ἀγλαΐζω*

ש/ז	רגז IIS 22. 8	רגש Ps 2. 1	φρικάζω
	,, Dt 2. 25	רעש Jes 13. 13	,,
	,, ,,	געש IIS 22. 8	,,
		V.s. ז/ד ז/ג	
כ/ח	החביר Job 16. 4	הכביר Ib 35. 16	καθάπτω
	חנן Gn 33. 5	כּוֹנֵן Dt 32. 6 Job 31. 15	γεννάω
	חפה IIS 15. 30	כפף Jes 58. 5	κύπτω
	מְחִיר Dt 23. 19	מְכר Nu 20. 19 Prv 31. 10	χρῆμα
	פַּח Ps 11. 6	סַךְ IS 10. 1	πρόχοος, -χους
ע/ח	חוּשׁ IS 20. 38	עוּשׁ Joel 4. 11	ταχύνω, -χίζω
	חֹמֶר Jes 5. 10	עמר Ex 16. 36	χοῖνιξ
	חֲרֻרִים Jer 17. 6	ערירי Gn 15. 2	χέρσος, χέρρος
	חשׁק Gn 34. 8	تَعَشَّق	ἀγαπάζω
	סרח Ez 17. 6	הִשְׁתָּרֵע Jes 28. 20	στόρνυμι
צ/ח	חִפה IICh 3. 7	צִפה Ex 36. 34	σκεπάζω
ק/ח	חטב Dt 19. 5	קטף Ez 17. 4	κόπτω
	חצב Jes 10. 15	,, , נקף Jes 17. 6	,, , ἀπανθίζω
	לחךְ Nu 22. 4	לקק IR 21. 19	λείχω
	פִּצח Mich 3. 3	פִּשׁק Ez 16. 25	πετάννυμι, ἐπι-
		V.s. ח/ה ח/א	
כ/ט	מַטְמון Gn 43. 23	מכמן Dan 11. 43	θέμα
	שׂכךְ Esth 7. 10	הִשׁקיט Job 37. 17	ψύχω, κατα-
צ/ט	חטב Dt 19. 5	חצב Jes 10. 15	κόπτω
	טלל Dan 4. 9	צלל Neh 13. 19	σκιάζω
	,,	ظَلّل	,,
	נטר Cant 1. 6	נצר Prv 27. 18	τηρέω, ἐν-
	نطر	,,	,,
	קטף Ez 17. 4	חצב Jes 10. 15	κόπτω
	,,	קצב IIR 6. 6	,,
ק/ט	טוּשׁ Job 9. 26	קוּץ Jes 18. 6	θοάζω
ש/ט	לְקֵט Gn 47. 14	לקשׁ Job 24. 6	λέγω, θυλακίζω
ת/ט	הִטעה Ez 13. 10	התעה Jer 23. 13, 32	ἀποπλάζω
	חטף Jud 21. 21	חתף Job 9. 12	ἁρπάζω
	הסכית Dt 27. 9	השׁקיט Jes 7. 4	ἡσυχάζω
	פְּסַנְטֵרִין Dan 3. 7	פסנתרין Ib 3. 10	ψαλτήριον

	קטל Job 24. 14	قتل	*κτείνω*
	קָטַל Dan 5. 19	,,	,,
	רָטט Jer 49. 24	רתת Hos 13. 1	*ὀρρωδία*
פ/כ	אֵיכֹה IIR 6. 13	איפה Gn 37. 16	*ποῦ, κοῦ, ὅπου, ὅκου*
	כה Gn 31. 37	פה Jos 18. 8	*τῆδε, ὧδε*
	כימה Job 9. 9	פימה Ib 15. 27	*κομήτης*
ק/כ	בְּכֶר Dt 21. 16 (*ἐφ-*)	בקר Lev 13. 36, 27. 33	*διαιρέω*
	בָּכַר Lev 27. 26	,,	*ἐξ-*
	חשׁך Ps 78. 50 Job 33. 18	חשׁק Jes 38. 17	*ἴσχω, σῴζω*
	כּוֹבַע IS 17. 5	קובע Ib 17. 38	*κύμβαχος*
	כונן Dt 32. 6	קנה Gn 14. 19	*γεννάω*
	לחך Nu 22. 4	לקק IR 21. 19	*λείχω*
	נְתַךְ Ez 22. 21	נתק Jer 6. 29	*τήκω*
	הסכית Dt 27. 9	השׁקיט Jes 7. 4	*ἡσυχάζω*
	שׁכךְ Esth 7. 10 (*ψυχάζω*)	השׁקיט Job 37. 17	*καταψύχω*
ר/כ	חֶשְׁכַת Ps 18. 12	חַשְׁרַת IIS 22. 12	*σκότος*

כ/ט כ/ח כ/ג כ/ב *V.s.*

מ/ל	רְעֵלְיָה Esr 2. 2	רַעַמְיָה Neh 7. 7	*Διὸς θύραυλος*
נ/ל	אַל IS 27. 10	אן Ib 10. 14	*ἵνα, ποῦ*
	לִשְׁכָה Neh 13. 5	נשׁכה Ib 13. 7	*λέσχη*
ר/ל	אַלְמָן Jer 51. 5	أرمل	*ἄγαμος*
	אַלְמָנה Gn 38. 11	أَرْمَل ارملة	,,
	אַלְמְנותיו Jes 13. 22	ארמנותיו	*ἐρυμνός, ἔρυμα*
	גִּמֵר Ps 57. 3	גְּמִלים Joel 4. 4	*ἀμείβω*
	גַּל Gn 31. 46	יְגַר Ib 31. 47	*κολώνη*
	מְגֻלות IIR 23. 5	מזרות Job 38. 32	*κυνόσυρα*
	שְׁלְחִים Jos 15. 32	שׂרוּחֵן Ib 19. 6	*ἀγορά*

ל/ד *V.s.*

נ/מ	אַתֶּם Gn 29. 4	אַנְתּוּן Dan 2. 8	*σύ* (أَنْتَ אַתה)
	أَنْتُم	,,	,,
	בִּימֵיהֶם Ps 44. 2	וּבְיוֹמֵיהון Dan 2. 44	*ἡμέραι αὐτῶν*
	גֶּרְשׁום ICh 6. 1–2	גרשׁון Gn 46. 11	
	הַיְמִים Gn 7. 10	הימין Dan 12. 13	*αἱ ἡμέραι*
	כְּמָהֶם IIS 19. 38	כמהן Ib 19. 41	
	מְלִכִים Prv 25. 3	מלכין Prv 31. 3	*βασιλεύς*

	אִם Cant 1. 8	إِنْ	*εἰ*
	אִם Cant 2. 7	إِنْ	*οὐ*
	לַמְ	لَنْ	,,
	עִמָּהֶם Esr 8. 13	عمهون Ib 5. 2	*μετά*
	צִדֹנִים Jud 18. 7	צדנין IR 11. 33	*ξουθός*
	שַׁעֲלַבִּים Jud 1. 35	שַׁעַלַבִּין Jos 19. 42	*κυναλώπηξ*
פ/מ	מְלֵט IIS 19. 6	פלט Ps 17. 13	*ἀπαλλάσσω, -ττω*
	מְרַק Q	פרק Jes 65. 4 K	*βρέγμα*
	נִשַּׁם Jes 42. 14	נשף Ib 40. 24	*πνέω*
	שְׁדֵמָה Jes 37. 27	שדפה IIR 19. 26	
		V.s. מ/ל מ/ו מ/ה מ/ב	
		V.s. נ/מ נ/ל נ/ה	
צ/ס	סִפֵּן Hag 1. 4	צפן Ps 31. 21	*σκεπάζω, κρύπτω*
	הִתְעַלַּס Prv 7. 18	עלץ Hab 3. 18	*ἀγλαΐζω*
ש/ס	כַּעַס IR 21. 22	כעש Job 17. 7	*ὀργή*
	נָסוֹג Ps 44. 19	נשוג IIS 1. 22	*χάζομαι*
	סָעַר Jon 1. 4	שער Job 18. 20	*ζέσις*
	סִפּוֹן Dt 33. 21	שפון Ib 33. 19	*σκεπαστός*
	סָרַח Ez 17. 6	הִשְׁתָּרַע Jes 28. 20	*στόρνυμι*
	פָּרַס Jes 58. 7	פרש IR 8. 38	*χωρίζω*
ש/ס	סִרְיוֹן Jer 46. 4	שִׁרְיָן IR 22. 34	*θωρακεῖον*
	סִרְיוֹן Jer 46. 4	שִׁרְיוֹן IS 17. 5	,,
	הַסְכִּית Dt 27. 9	השקיט Jes 7. 4	*ἡσυχάζω*
	אָסוּר Gn 40. 3	קשורה Ib 44. 30	*δετός*
ת/ס	נָסַךְ Jes 40. 19	נתך Ez 22. 21	*τήκω, ἐν-*
	סָמַךְ Ps 37. 24, 145. 14	תמך Gn 48. 17 Ex 17. 12	*ἀνέχω, κλίνω*
		V.s. ס/ו	
פ/ע	שָׁסַע Jud 14. 6	שסף IS 15. 33	*σχίζω*
צ/ע	אַרְעָא Dan 2. 35	ארץ Gn 1. 1	*ἔρα, ἔρας*
	עֲמַר Dan 7. 9	צֶמֶר Lev 13. 47	*κόμη, ξανθός*
ק/ע	אַרְעָא Dan 2. 35	ארקא Jer 10. 11	*ἔρα*
ר/ע	צְפִיעָה Jes 22. 24	צפירה Ib 28. 5	*στέφος*
		V.s. ע/ח ע/ו ע/ה ע/ג ע/א	
		V.s. פ/ע פ/מ פ/כ ס/ו פ/ה פ/ב	

ק/צ	מחץ Jud 5. 26	מחק Ib.	*πιέζω*
	ארץ Gn 1. 1	אַרְקָא Jer 10. 11	*ἔρα, ἔρας*
	פצה Gn 4. 11	פקח Job 14. 3	*πετάννυμι, οἴγω*
	פצח Jes 14. 7	,,	,, ,,
	צלה Jes 44. 16	קלה Jer 29. 22	*φρύγω*
	צְלִי Ex 12. 8	קלי Lev 23. 14	*φρυκτός*
	צַלַּחַת IIR 21. 13	קלחת Mich 3. 3	*χαλκεῖον*
	צָלַע IR 6. 34	קלע Ib.	*ξύλον*
ש/צ	פצה Gn 4. 11	פשה Lev 13. 5	*πετάννυμι, οἴγω*
	,,	פשק Prv 13. 3	,, ,,
	פצח Jes 14. 7	,,	,, ,,
	פְּצָה Mich 3. 3	פשק Ez 16. 25	*πετάννυμι, ἐπι-, κατα-, ἀνοίγω*
	צחק Gn 17. 17	שחק Job 30. 1 Eccl 3. 4	*καχάζω*
	,,	הִשְׁחִיק IICh 30. 10	,,
	,, Ex 32. 6	שחק IIS 2. 14	*ἀγωνίζομαι*
	צָחֵק Gn 21. 9	שחק IIS 6. 21	,,
	צפן Ps 17. 14	שפן Dt 33. 19	*σκεπάζω*
	קוץ Jes 18. 6	טוש Job 9. 26	*θοάζω*
ש/צ	מוציאי IIS 22. 49	משעי Ib 22. 3	*σῴζω*
	נפוץ Gn 10. 18	נפוש Nah 3. 18	*διαφυσάω*
ת/צ	פצה Gn 4. 11	פתח Job 3. 1, 29. 19	*πετάννυμι, οἴγω*
	פצח Jes 14. 7	,,	,, ,,
		V.s. צ/ע צ/ס צ/ט צ/ח צ/ז צ/ד	
ש/ק	פקח Job 14. 3	פשה Lev 13. 5	*πετάννυμι, οἴγω*
	,,	פשק Prv 13. 3	,, ,,
ת/ק	,,	פתח Ib 3. 1, 29. 19	*πετάννυμι*
		V.s. ק/צ ק/ע ק/כ ק/ח ק/ה ק/ג ק/א	
		V.s. ר/ע ר/ל ר/כ ר/ד ר/ג	
ש/ש	פרש Ex 9. 29	פרש Ez 34. 12	*χωρίζω*
ת/ש	שָׁם Ps 50. 23	תָּם Gn 6. 9	*τέλειος*
		V.s. ש/ק ש/צ ש/ס ש/ג	
ת/ש	בְּרוּשׁ IIS 6. 5	ברות Cant 1. 17	*κυπάρισσος, -ιττος*
	חָרוּשׁ Jer 17. 1	חרות Ex 32. 16	*χαράσσω, -ττω*
	חרש Dt 22. 10	حرث	*ἀράω, ἀροτριάζω*

כתשׁ Prv 27. 22	כתת Ps 89. 24	*κόπτω*
פְּשֶׁר Eccl 8. 1	פתר Gn 41. 12	*φράζω, -αδάζω*
פְּשַׁר Dan 5. 15	פִּתְרון Gn 41. 11	*φραδή*
שׁוּב Gn 18. 33	תוב Dan 4. 31	*στρέφω*
הֵשִׁיב Nu 22. 8	התיב Dan 2. 14	*ἀντιστρέφω*
תְּשׁוּבה Job 21. 34, 34. 36	ثَوْبِه	*στρέψις*
שׁור Gn 32. 6	תר Jer 8. 7	*ταῦρος*
,,	תור Esr 6. 9	,,
שֶׁלֶג Jes 1. 18	תְּלַג Dan 7. 9	*χάλαζα*
,,	ثلج	,,
שָׁלֹשׁ Gn 11. 13	תְּלַת Dan 7. 5	*τρεῖς*
,,	ثلاث	,,

V.s. שׁ/שׂ שׁ/צ שׁ/ס שׁ/ט שׁ/ז שׁ/ה שׁ/ד

V.s. ת/שׁ ת/ש ת/ק ת/צ ת/ס ת/ט ת/ה ת/ד

V. Consonants common to both alphabets frequently interchange with other letters in Graeco-Hebraic homology according to Greek dialectal changes, such changes being also reflected in Hebrew modifications.

A. α changes into ϵ and η, and vice versa; α changes into o and ω; $\alpha\upsilon$ changes into ω; α is often rejected or prefixed for euphony. There is alpha privativum, alpha copulativum, and alpha euphonicum; initial α may be rejected for euphony. *V.i. Y.*

אַביר *ἄμβροτος*	חֲליפה *ἄλλαγμα*	עולם *τέλος*
אָביר *ἄβροτος*	חֲלף *ἀλλαγμός*	عالَم *ὅλον*
אַיִל *ὅϊς*	חֹם *καῦμα*	צֶלֶם *ἄγαλμα*
אַסָּם *ποδοῖν*	חמור *ὄνος*	צמה *κόμη*
אֶשְׁכּול *σταφυλή*	חֲמֹר ,,	שׁבוע *ἑπτάς*
הַמָּוְתה *ἀθανασία*	כֹּל *πᾶς*	أُسبوع ,,
הַר *ὄρος*	כָּל ,,	سَبْعَة *ἑπτά*
הֲרר ,,	לְאֹם *λαός*	שֶׁבר *θραῦμα, ῥῆγμα*

B. β changes into δ, and vice versa; β changes into γ and μ; the aspirate changes into β. Sometimes the spiritus lenis is also replaced by β.

אָב *ἀγός*	בֶּקַע *διχάς*	מלךְ *βασιλεύω, -λίζω*
בּושׁה *αἰδώς*	נאה *βοάω*	ملك ,,
בּשׁת ,,	דַּל *βηλός*	משׁל ,,
בחר *αἱρέω*	חָלב *γλάγος*	עֲרָבה *ἐρημία*

Γ. κ and π change into γ; γ changes into λ; ν changes into γ before the palatals—γ, κ, χ—and before ξ; γ is sometimes prefixed. *V.s. B.*

אי	*γῆ*	גְּבִינה	*πύϊον*	כתב	*γράφω*
אַגָּן	*ἀγγεῖον*	גזז	*ποκάζω*	עָנוּק	*εὔογκος*
فِنْجَانْ	,,	גְּזֵרה	*ξηρά*	ענק	,,
גאל	*κηλιδόω*	גָּרון	*φάρυγξ*	עָנָק	*ἀγκύλιον*
געל	,,	חַנְכֵּרה	,, , *γγος*	פֶּרס	*γρύψ*
גאל	*λύω, λύομαι*	חנק	*ἄγχω*	קלע	*γλύφω*

Δ. δ changes into θ, λ, σ, τ; ζ changes into δδ and σδ; sometimes δ is inserted to give a fuller sound; sometimes δ is lost. *V.s. B, i. Z.*

אֱלוּל	*ἐΐδωλον*	דֶּרֶךְ	*τρόπος*	סְפָרַד	*Σπάρτη*
אליל	,,	הלוא	*ἰδοῦ*	עֲשָׁו, עֵשָׂב	*δασύς*
גָּדול	*μέγας, -άλος*	זְאֵב	*δάος*	פַּחד	*φόβος*
דאה	*θοάζω*	זֶרת	*δῶρον*	,,	*Φοῖβος*
דָּבר	*ἔπος*	חַד	*εἷς*	פסח	*πηδάω*
דון	*ζῶ*	טבע	*δύω*	פשע	*βαδίζω*
דמה	*ὁμοιάζω*	יקש	*δικεῖν*	תולָל	*δουλόω, κατα-*
דְּמה	,,		*(δικτυόομαι)*	דודה	*τηθίς*

E. ε changes into ο; ει changes into η; ι passes into ει. *V.s. A.*

אֲטוּן	*ὀθόνη*	דֹּמֶן	*δέμας*	עֶלְיון	*ὀλοιός*
قُطْن	,,	הֵידָד	*ἴσσα*	שָׁלֵם	*ὅλος*
אֵין	*ἵνα*	זֶרת	*δῶρον*	שֵׁן	*ὀδούς, οντος*
اِنْ	,,	עֶבד	*ὀπηδός*	,,	*στόνυξ*

Z. ζ changes into σδ, but σ often disappears. *V.s. Δ.*

דוּדָאים	*ζιζάνια*	זֶרת	*δῶρον*	שַׁדִּין	*Ζῆν*
זְלֶת	*δουλοσύνη*	שַׁדַּי	*Ζεύς, Σδεύς*	שֵׁם	,,

H. The old alphabet had only one sign (*E*) for the ε sound, till the long vowels, η and ω, were introduced from the Samian alphabet in the archonship of Euclides in 403 B.C. Eta (*H*) was probably pronounced as a long ε, cf. δῆλος (from δέελος); but before it was taken to represent the double ε, it was used for the spiritus asper—which remains in the Latin —as *HOΣ* for ὅς. *V.s. A, E.*

אִי	ἦ	חֶרֶס	,,	מַסְגֵּר	κλεῖθρον, -ήϊ-
אֵל	ἥλιος	אֱלוּל	εἴδωλον	מִסְגֶּרֶת	,,
הֵילֵל	,,	אליל	,,	עֲדָנָה	ἡδονή

Θ. θ changes into σ and v.v.; also into τ, φ, and χ. *V.s. Δ.*

טִיט	θίς	סַל	κάλαθος	שֶׂרֶף	θέραψ
טַעַם	χυμός, χυλός	פֶּרֶא	θήρ	שׂוּט	σκῦτος
כְּשֵׁף	θεσπίζω	קִנְאָה	φθόνος	תּוּר	θεωρέω

I. ι changes into ε and υ; ο, ου, and υ change into οι; ι is often inserted to lengthen the syllable. *V.s. E.*

אֱו	οὐ	דוֹד	ἀγαπητός	יְקָר	ἰχώρ
אֱוִיל	ὄϊς (*ovis*)	דויד	,,	סְלָם	κλῖμαξ
בְּשֵׁל	ὑπέρ	חַיִל	ἴλη, εἴλη	פּוּטִי, פֻּוָּטִי	ὕπτιος

K. κ changes into τ, and v.v.; π and χ change into κ; ν changes into γ before κ; σ is prefixed to words beginning with κ; ξ appears as an aspirated κ. *V.s. Γ.*

אֵיפֹה	ὅπου, ὅκου, ποῦ	איככה	ὅππη	כלה	τελέω
אֵיכֹה	,,	בַּיִת	οἶκος	קֶלֶס	χλευάζω
איכה	,,	כי	καί	קֶרֶת	πόλις

Λ. λ changes into ν and ρ, and v.v.; initial λ is dropped. *V.s. Γ, Δ.*

אָלָה	ἀρά	,,	ὁλάω	נְשָׁכָה	λέσχη
קְלָלָה	,,	כָּרְסָא	κλισία	לִשְׁכָּה	,,
אֹם	λαός	לֹא	οὐ	נֶתֶר	λίτρον
לְאֹם	,,	אֵו	,,	,,	νίτρον
גנב	κλέπτω	לַיִל	νύξ	סרר	ψάλλω
חַיָּה	λόχος	לַיְלָה	,,	שרר	,,
לַחיה	,,	לילה	,,	פְּסַנְתְּרִין	ψαλτήριον
חלם	ὁράω	לַיְלָה	,,	רָחֵל	ῥήν

M. μ changes into ν and π; μ is added at the beginning of a word and after alpha privativum; μ is added in the middle of a word to facilitate pronunciation.

אַביר	ἄμβροτος	מָטר	νοτερός	קִבְעַת	κυμβίον
אֲביר	ἄβροτος	מָתַי	πότε	גְּביע	,,
אָציל	μασχάλη	נאף	μοιχεύω	רְבָבה	μυρίοι
כוּבַּע	κύμβαχος	נָוָה	νομή, νάπη	מֵרבבה	,,
קובע	,,	פֶּן	μή	שְׁגַּע	ὑμνέω, ἐφ-, καθ-
מוּל	μασχαλίζω	פנים	μῆνις	תְּנוּה	,, , ἐπιθρηνέω

N. Movable *ν* is added at the end of words. *V.s. Γ, Λ, M.*

יאכלון, יאכלו	תעשין, תעשי	יעשון, יעשו
תחיון, תחיו	תעשון, תעשו	יפילון, יפילו

O. *o* changes into *υ*; *ου* changes into *ω*; *o* is often rejected or prefixed for euphony. *V.s. A, E, H, I.*

אֶשְׁכּוֹל *σταφυλή*	חוּץ *ὁδός*	אֶל, כֹּל *ὅλος*
גֹּבַהּ *ὕψος*	חוצה ,,	כֻּלּ ,,
הֵנָּה *ὅνυ*	חֲמוֹר *ὄνος*	לֹא *οὐ*
הֹנָא (הֵנָא) ,,	חֹפֶשׁ *ὕφασμα*	שׁוֹט *σκύτος*

In compound adjectives, *o* is changed metri gratia into *η*, e.g. *θεογενής*, *θεηγενής*/אלחנן. In early times *o* represents both *o* and *ω*—קדוֹשׁ, קדוּשׁ; and in many words must have sounded like *ου* قُدوس, as in *βόλομαι* for *βούλομαι*/פעל Nu 23. 23—while reversely, in Ion. *κοῦρος*, *οὔνομα* stand respectively for *κόρος* גֶּבֶר, *ὄνομα* שֵׁם.

Π. *π* becomes *φ*; *μ* and *τ* change into *π*; *σ* passed into *πτ*, and v.v.; in poets *τ* is inserted after *π*. *V.s. Γ, K.*

بَلَد *πόλις*	כְּתָב ,,	مَكْتوب ,,
جَزيرة *πτόλις*	كِتاب ,,	مَلْحَمة *πόλεμος*
قُطْر ,,	كاتِب *γραφεύς*	نَفْتَل *πτολεμέω*
حَرُوت *γραπτός*	كُتّاب *γραμματεῖον*	نَفْتول *πτόλεμος*
كَتُوب ,,	מִכְתָּב *γράμμα*,	فَلَخ *τροχός*
كتب *γράφω*	-*άφημα*	فَنِيم *μῆνις*, Dor,
כְּתֹבֶת *γραφή*	מִכְתָּם ,,	Aeol *μᾶ-*

P. Initial *ρ* takes the rough breathing, except in Aeol.; *ρρ* replaces Ion. *ρσ*, i.e. *σ* changes into *ρ* when another *ρ* goes before. [I diffidently submit that the *σ* replaces the spiritus asper surmounting the second *ρ*.] In Aeol. final *σ* changes into *ρ*; *ρ* is transposed. *V.s. Λ.*

אַבִּיר *βοῦς*	بَقَر ,,	شَرْط ,,
בעיר ,,	بَقَرة ,,	عَهْد ,,
בער ,,	אֲבִיר *ἵππος*	גלל *ῥέω*
בקר ,,	בְּרָדִי *ῥοδόεις*	גרע ,,
פר ,,	אַרְוָדִי ,,	זרם ,,
פרה ,,	בְּרִית *ῥήτα*	חלף ,,

נגר	,,	רוחה	,,	פְּרִידא	,,
נהר	,,	רֶוַח	,,	שֶׁרח	,,
נזל	,,	ורד	*βρόδον*	קרע	*ῥήγνυμι*
ערה	,,	חמור	*ὄνος*	ראשׁ	*ῥυτή, ῥυτόν*
ערף	,,	כרת	*ϝρητάομαι*	רביד	*ῥάβδος*
רוּר	,,	סחֵרה	*γέρρον*	רחל	*ῥήν*
רעף	,,	סחֶרת	,, , *γερράδια*	רחץ, התרחץ	*ῥύπτω*,
דדני	*ῥόδινος*	סרַת טעם	*ῥάθυμος*		*ῥέζω* (B)
רדני	,,	שָׂרים חמת	,,	שׂרשׂ	*ῥίζα*
ורדי	,,	פֶּרח	*ῥόδον, ἔργον*	קרקע	,,
הרוחה	*ῥαστώνη*	פרודא	,,	שׂרביט	*ῥάβδος*

Σ. *σ* changes into *τ*, and v.v.; *σ* represents the aspirate in Aeol. and Latin; *σ* is prefixed to words beginning with *κ*, *μ*, *τ*, *φ*; *σσ* passed into *ττ*; *σ* is dropped. *V.s. Δ, Z, Θ, K, Π, P.*

ברוּשׁ	*κυπάρισσος*	מזער	,,	קלע	*σφενδονάω*
ברות	,,	מצער	,,	קֶלע	*σφενδόνη*
חפר	*σκοπάω*	סוּס	*ἵππος*	תימרה	*στέμμα*
טֶפַח	*στέγη, -γα*	סיס	*ὗς*	תֹּם	*τέλειος*
שׂטח	,,	סֶלה	*τέλος*	תמים	,,
מר	*σμικρός*	ספח	*ἅπτω*	שָׁם	,,

T. *V.s. Δ, Θ, K, Π, Σ.*

בְּרוּשׁים	*κυπάρισσος*	חרשׁ	*χαράσσω*	טֶרף	*τροφή*
ברותים	*κυπάριττος*	חרת	,, , *γράφω*	תְּרוּפה	*θεραπεία*

Y. *ω* changes into *υ*; *υ* as a semivowel represented *vau* (*ϝ*)—the digamma—sometimes it formed the diphthong *αυ*, sometimes the diphthong *ευ*. *V.s. A, E, I, O.*

אֶבְיָתר	*εὐίατος*	עוּעים	,, ,,	חר	*κῦρος, κύριος*
אָוֶן	*ἄτη, ἀυάτα*	בֶּרֶךְ	*εὐλογέω*	כָּבוד	*κῦδος*
עָוון	,, ,,	بارك	,,	רבה	*ἐρύω*
עַוְתה	,, ,,	בַּלַּע	,,	תֹּף	*τύπανον*

Φ. *V.s. Θ, Π.*

X. *V.s. Θ, K.*

Ω. *ω* changes with *α*, *ου* and *υ*. *V.s. A, O, Y.*

בָּמה	*βωμός*	מום	*μῶμος*	שׁרין, שׁרין	*θωράκιον*

Several of these changes, as we have seen, occur within Hebrew and in Hebrew–Arabic homology—e.g. חֹמֶץ, חָמִיץ, حامِض;

עוֹלָם, עֵילוֹם, עלם—all and every one of which can be accounted for by the Propositions herein set out.

VI. Classified consonants are also interchangeable in Graeco-Hebraic homologies:

The labials—*β*, *μ*, *π*, *φ*—e.g.:

βασιλεύς/מֶשֶׁל Gn 45. 26, *ἐρημία*/עֲרָבָה Dt 3. 17, *βρόδον*/פֶּרַח Nu 17. 23, *πυρόω*/בער Ex 3. 2, *μή*/פֶּן Gn 3. 3, *πότε*/מָתַי Ib 30. 30, *ἀντιβολέω*/הִתְפַּלֵּל Ib 20. 7, *πλήσμη*/מַבּוּל Ib 6. 17, *φέρω*/ברא Ib 1. 1/ פרה Dt 29. 17, *ἀμάρυγμα*/בָּרָק Ez 21. 15.

The palatals—*γ*, *κ*, *χ*—e.g.:

γονεύς/קִנְיָה Gn 14. 19, *κύριος*/גְּבִיר Ib 27. 29, *οἴγω*/פקח Jes 42. 20, *ἔργον*/פֶּרֶךְ Ex 1. 13, *κενός*/קָנֶה IR 14. 15, *κάδος*/כַּד Gn 24. 14, *χωρίζω*/גרשׁ Ex 34. 11.

The linguals—*δ*, *θ*, *λ*, *ν*, *ρ*, *σ*, *τ*—e.g.:

-δε (ad)/אֶל Gn 1. 9/-לְ Ib 9. 10, *δρόσος*/טַל Ib 27. 28, *πηδάω*/פסח Ex 12. 27, *καταδουλόω*/תולל Ps 137. 3, חֲדַד Gn 36. 36, חֲדַר Ib 36. 39; *θύρα*/דֶּלֶת IR 6. 34, *θυμίαμα*/סַמִּים Ex 30. 34, *θύρα*/תֶּרַע Dan 2. 49; *λήγω*/חדל Gn 18. 11, *λίτρον*/נֶתֶר Jer 2. 22, *λεπτός*/ גוד Nu 13. 18; *κενός*/חלל Jes 22. 2; *ἀρά*/אָלָה Gn 26. 28; *ἀλητεύω*/ Gn 4. 12, *σφαγεύς*/טַבָּח Dan 2. 14, *τέλειος*/תָּם Gn 25. 27/שֹׁם Ps 50. 23; *τρόπος*/דֶּרֶךְ Prv 30. 19, *ἐκτυπόω*/הָטְבַּע Prv 8. 25, *τέλος*/סֶלָה Ps 3. 3.

The smooth mutes—*κ*, *π*, *τ*—e.g.:

ὅπη, *ὅκη*/אֵיפֹה Gn 37. 16, איכה IIR 6. 13, *οἶκος*/בַּיִת Gn 17. 12; *πάλαι*/קֶדֶם Jes 23. 7, *Πάλμυρα* תַּדְמֹר/תַּמֹּר IR 9. 18 IICh 8. 4, *πάλμη*/ תָּמֶר Joel 1. 12; *τροχός*/פֶּלַח Jud 9. 53.

The middle mutes—*β*, *γ*, *δ*—e.g.:

βοή/גְּאָוָה Dt 33. 26 Ps 46. 4/גְּאוּת Ib 89. 10, *φόβος*/פַּחַד Jes 24. 17, *Φοῖβος*/פַּחַד Gn 31. 42, 53, *γλάγος*/חָלָב Gn 49. 12; *ἡγέομαι*/הדה Jes 11. 8/הָגַה; *δείδω*/גּוּר Dt 32. 27.

The rough mutes—*θ*, *φ*, *χ*—e.g.:

θηρίον/פֶּרֶא Job 39. 5, *μισθός*/שָׂכָר Zach 11. 12; *φάγιλος*/טָלֶה, טלי Jes 40. 11, 65. 25, *Φοινίκινος*/כְּנַעֲנִי Gn 10. 18, *Φοῖνιξ*/קִינִי Jud 4. 17, *φοῖνιξ*/קִנִּי Job 29. 18, *χωρίζω*/פרשׁ Ez 34. 12, *μοιχεύω*/נאף.

ν changes into *γ* before the palatals—*γ*, *κ*, *χ*—and before *ξ*, e.g.: *ἐγγίζω*/נגשׁ Gn 18. 23, *ἔνογκος*/עָנָק Nu 13. 22, *ἀγκύλη*/עֲנָקָה Jud 8. 26, *ἄνχω*/חנק IIS 17. 23, *φάρυγξ*/גָּרוֹן Jes 3. 16.

IV. PHONETICS

THE following Propositions cover the main phonetic similarities and differences that exist between Hebrew and Greek. They indicate the regular sound-variations which distinguish the words in one language from their respective homologues in the other. By their means one learns that the same letter in one language repeatedly conveys the same variety of sounds *vis-à-vis* the other language; so that familiarity with such literal metamorphoses enables one to penetrate the Graeco-Hebraic palimpsest.

VII. There are authentic Hebrew words—that is, words about which there is no suspicion that they were borrowed from another language—which resemble Greek words in pronunciation and meaning.

אגר	*ἀγείρω*	טרף	*θρύπτω*	סמל	*σμίλευμα*
בא	*βαίνω* (*βάω*, in compounds)	טֶרֶף	*τρυφερός*	עלז	*ἀγλαΐζω*
		,,	*τροφή*	ערג	*ὀρέγω*
במה	*βῆμα*, *βωμός*	,,	*θρύμμα*	פְּאֵר	*φᾶρος*
גיל	*γέλως* (Aeol *γέλος*)	טַרְפָּה	*τρύφος*	פֶּסֶל	*ψιλός*
		טלוט	*τελευταῖος*	פֶּתֶן	*πτηνός* (*ὄφις*)
גזרה	*ξηρός*	יַיִן	*οἶνος*	צוד	*ζητέω*
דָּוִי	*δύϊος*	כְּלִי	*χήλινος*	صاد	,,
הר	*ὄρος*	לַחַיָה	*λόχος*	קרה	*κυρέω*
חבט	*κόπτω*	לַיִשׁ	*λίς*	ראה	*ὁράω*
خبط	,,	לַיִשׁ	,,	رأى	,,
טַף	*τρυφερός*, *τρυφηλός*	לֹגֶא	*λόγος*	שור	*θώραξ*, *τεῖχος*
		מום	*μῶμος*	سور	,,
طفل	,,	נוף	*νείφω*	תֹף	*τύπανον*

VIII. Comparatively few homologues are pronounced alike in both languages.

אכל	*φαγεῖν*	בלע	*εὐλογέω*	חול	*χορεύω*
בָּרַךְ	*εὐλογέω*	בָּלִיעַ	*εὔλογος*	טיט	*θίς*
بارك	,,	גְּוִיָה	*γυῖον*	طين	,,
בְּרָכָה	*εὐλογία*	דָּם	*δέμας*, *δημός*	יום	*ἦμαρ*
بَرَكَة	,,	הֲדוֹם	*ἔδος*	כְּנוֹר	*φοῖνιξ*
بَلَاغ	,,	זְנִים	*ζιζάνιον*	כְּנֶרֶת	*Φοῖνιξ*

לְהַיְתִי	*μηκέτι*	فسّر	,,	שִׁכְלְתָנוּ	,,
מַחול	*χόρευμα*	צר	*στενός*	בעל שׂכל	*πολύσοφος*
נחל, נהר	*ῥόος*	צָרה	*ζήλη*	שׂרק	*ταργανόομαι*
סוּס	*ἵππος*	קָדוּם	*Σκύθης*	הִשְׁתָּרֵג	,,
עָב	*νέφος*	כּוּשׁי	,,	שְׂאֵר	*στέαρ*
פשׂק	*πετάννυμι*	كوفى	,,	תֹּם	*τέλος*
פְּשַׂר	*φράζω*	רֹעָה	*θύραυλος*	תְּמַהּ	*θαῦμα*
פתר	,,	שֵׂכֶל	*σοφία*	תַּמה	*τέλειος*

IX. The Hebrew letters which are not to be found in the Greek alphabet—namely: ה, ח, ע, צ, ש*—and the Greek letter* Ξ *which does not occur in Hebrew, naturally interchange with other letters.*

(1). ה *interchanges mainly with*: *the spiritus asper and the spiritus lenis, an internal vowel, a diphthong,* γ, κ, ν, χ.

אֲבַדּה	*Ἀϊδωνεύς*	הִגָּיון	*ἠχεῖον*	הר	*ῥίον*
آبده	,,	הָדוּר	*ὁδός*	הַרר	*ὄρος*
אהב	*ἀγαπάω, -άζω*	הלה	*χωλεύω*	טָהַר	*καθαίρω*
בְּהֵמה	*βῆμα*	سهولة	*σχολή*	טְהַר	,,
בְּיָהּ	*Παιάν, Διός*	הֶלֶךְ	*κελευθήτης*	צָהַר	*θυρίς*

(2). ח *interchanges with the same signs and letters as* ה, *plus* ζ, ξ.

אֶחָד	*ἕεις*	חֶמֶץ	*ζυμίτης*	לחךְ	*λείχω*
חָבִית	*ὀπτός*	חנךְ	*καινίζω*	מלח	*μελαίνω*
חדה	*ἥδομαι*	חָפֵץ	*ἀγαπάζω*	פַּחד	*φόβος*
חום	*ξανθός*	חָרֵב	*ξηραίνω*	צחק	*καχάζω*
חור	*κύριος, κῦρος*	חָרֵבה	*ξηρότης*	ضحك	,,
حورى	*κόρη*	חָרָדה	*ἄραδος*	צַחַר	*κορός* (B)
חָלב	*γλάγος, κλ-*	חרץ	*ῥύζω*	שְׁחור	*καπνός*
חֲמור	*ὄνος*	חרת	*χαράσσω*	שָׁחַר	*κορός* (A)
حمار	,,	نحت	,,	תותח	*τὰ τόξα*

(3). ע *interchanges with the same letters as* ח.

בער	*πυρόω*	עור	*δορά, χρώς*	حشا	,,
הושׁיע	*σῴζω*	עִלֵּג	*ἄλογος*	עָמַר	*κόμη*
כרע	*χροΐζω*	עַם	*γάμος, -μέτης*	ענה	*εὐνή*
עָב	*νέφος*	עָמל	*ἄμιλλα*	עָקר	*ἄκουρος*
غيمه	,,	עמס	*γεμίζω*	עֲקָרה	,,
עָבר	*νάπος*	عَمَّر	,,	عاقِر	,,

עֵר ὀρέγω	עִשֵּׁק πιέζω	غشّ κατα-γοητεύω
עֲרִיסָה ξηρός	פַּרְעֹשׁ πυραύστης	שַׁעַר θύρα, πύλη
עָרַף ῥέω	בַּרְגּוּשׁ ,,	,, ἀγορά

(4). צ *interchanges with: the rough and the smooth breathings,* γ, δ, ζ, θ, κ, ξ (κσ), π, σ, σκ, στ, σχ, τ, *and* χ.

חוּץ ὁδός	שִׁבֹּלֶת ,,	צַדִּיק ἔνδικος
חוּצָה ,,	צְלָפְחָד καλλίπαις	צוּר θεός
חֻדָּא ,,	צָבוּעַ ὕαινα	צֵל σκιά
חָלָץ γλουτός	צָבַע ,,	,, ὄλλ
עֲצָלָה σχολή	צָבִי ,,	צֶלֶם ἄγαλμα
עַצְלוּת ,,	צְבִיָּה ,,	,, צֵלֶם
עֻטְלָה ,,	צָבְעִי ,,	צֵלָע πλευρόν
צֶאֱלֶה ξύλον	צְבִיעַ σέβας	צַמֶּרֶת κόμη
עֵץ ,, , ὄξ-	צְבָאוֹת ,, , -σις	צְפִירָה στέφος
אִילָן ,,	צֶבַע χρῶμα, -οία	צָרָה ζήλη
כְּסִיל ,,	צִבְעוֹנִי ,,	

(5). שׁ *interchanges the same as* צ, *as well as with* φ.

אִשַּׁר μακαρίζω	שׁוֹר θώραξ	שָׁלִישׁ κῆρυξ
דָּרַשׁ ἐρωτάω	שׁוֹר ,,	,, κύλιξ
חָרַשׁ ῥαχίς	שׁוּר χρίω	שָׁלֵם ὅλος
רָגַשׁ ὀργίζω	שַׁלְהֶבֶת γαληνός	שֵׁן ὀδούς
שָׁבָה ζωγρέω	שִׁנָּן ,,	,, שֵׁנָּה
שָׁבְעָה ἑπτά	שַׁלְהֶבֶת φλόγωσις	שָׁסַף σχίζω
שָׁגַל συγκλίνω	שָׁלַח στέλλω	שִׁקּוּי ἀκή (C)
שָׁגָל ,,	שָׁלְחָן ξύλον	שָׁרֵשׁ ῥίζα
שׁוּר ταῦρος	שָׁלַט πέλτη	שִׁרְשׁ ,,
שׁוֹר ,,		

(6). Ξ (κσ) *interchanges with* ז, ח, כ, ס, צ, ק, שׁ.

בָּלָק φύλαξ	כֵּן ξηνός	דַּמֶּךְ δρόμαξ
זר ξένος (or σ/ז)	כָּנָה ,, (or κ/כ)	סַיִף ξίφος
חנט ξανθόω	סמר ξανθόω	שָׁשׁ ξυστός
חָרֵב ξηραίνω	צהב ξανθός	שֵׁשׁ ,, (or —σ)
חרך χάραξ	צרב ξηραίνω	,, ξυστίς
חֲשַׁשׁ ξύσις, -σμα	קְנָה ξηνός	שֵׁשִׁי ,, (or —κ)

X. Letters that are common to both alphabets do not always interchange respectively.

(1). א *interchanges with* κ*—as in vernacular Arabic, or* κ *drops out—the spiritus asper, and the spiritus lenis*:

אָדון	*Ἄδωνις*	אֵיפה	*κόφινος*	אַפְרִיון	*ὑπερῷον*
אֲזוב	*ὕσσωπος*	אֶפוד	*ἐπῳδός*	ארב	*κρύπτω*

(2). ב *interchanges with* β, γ, δ, ι, μ, π, υ, *F*, φ, ω, *the spiritus asper, and the spiritus lenis*:

בא	*βαίνω*		*ἀρδάνιον*	חָלב	*γλάγος*
בוּשׁ	*αἰδέομαι*	בַּל	*μή*	כָּבוד	*κῦδος*
בחר	*αἱρέω*	בֶּקַע	*διχάς*	מֵרְכָּבה	*μυρίοι*
בטח	*πιστεύω*	בְּרית	*ϝρήτα, ῥήτρα*	עֲרָבה	*ὄροφος*
בַּיְרֵדֵן, הירדן	(*ὁ*) *τὸ*	דָּאַב	*δυάω*	عَرَفات	,,

(3). ג *interchanges with* β, γ, δ, ζ, κ, λ, π, φ, χ, *the spiritus asper, and the spiritus lenis*:

גאה	*βοάω*	גָּדה	*ὄχθη*	גזר	*καθαιρέω*
גאל	*λύομαι*	شاطئ	,,	גלה	*δηλόω*
גבה	*ὑψόω*	גְּוִיָּה	*γυῖον*	גרון	*φάρυγξ*
גְּבול	*ἐφόριον*	גזז	*ποκίζω, -κά-*	גַּז	*ἀσταφίς*

(4). ד *interchanges with* β, δ, ζ, θ, σ, τ, φ, χ, *and the rough and smooth breathings*:

דאה	*θοάζω*	דגה	*τίκτω*	דִּמה	*ὁμοιάζω*
דבק	*διώκω*	דוּדָאים	*ζιζάνια*	דמם	*σιωπάω*
דָּבר	*ἔπος*	דָּל	*βηλός*	הַד	*ἠχώ*
דַּבֶּשֶׁת	*ὄβος*	דלק	*φλέγω*	אדרע	*χείρ*

(5). ה *interchanges as indicated on p.* 44.

(6). ו *interchanges with* μ, υ, ι:

(אַרְגָּמָן) אַרְגָּוָן		גְּוִיָּה	*γυῖον*	עֶרְוה	*μόριον*
ἀλούργημα		נָוֶה	*νομός*	שָׁוֶה	*ἄξιος*

(7). ז *interchanges with* γ, δ, ζ, θ, κ, ξ, σ, τ, χ, *the spiritus asper, and the spiritus lenis*:

זבח	*θύω*	זונה (שׂית)	*γυνή*	דְּחַל	,,
זוּלַתי	*ἀλλ' ἤ*	זחל	*δείδω*	זָנִים	*ζιζάνιον*

זעק *κωκύω*	זְרוֹע *χείρ*	זרם *ῥέω*
זקן *σιαγών*	זְרָע ,,	זָוב *ψεῦδος*
זָקַק *τήκω, δια-*	אֶזְרע ,,	נזח *σείω*
זָר *ξένος*	זְרוע ,,	أَلْماز *ἀδάμας, αντος*

(8). ח *interchanges as indicated on p.* 44.

(9). ט *interchanges with* γ, δ, θ, σ, τ, *the spiritus asper, and the spiritus lenis*:

טבח *ὀπτάω*	טוּר *θυρίς*	מִטְעָם ,,
طبخ ,,	טִיט *θίς*	طَعام ,,
טַבּוּר *ὀμφαλός*	طين ,,	طَعْم ,,
טבע *δύω*	טעם *γεύω*	مَطْعَم ,,
טוח *τειχίζω*	טַעַם *γεῦμα*	طالوت *τελευταῖος*

(10). י *exchanges with* γ, ι, υ, *a diphthong, the spiritus asper, and the spiritus lenis*:

יָד *ὁδός*	יַיִן *οἶνος*	ניות, נוה *ναός, ναῦος, ναιός*
ידע *εἴδω*	יְפַנֶּה *εὔφωνος*	
יונה *γυνή, κύανος*	ישב *ἵζω*	

(11). כ *interchanges with* γ, θ, κ, π, τ, φ, χ, *and the two breathings*:

אֵיכָה *ὅκου, ὅπου*	כֹּה *ὡς, ὡς*	כִּנֵּן *γεννάω*
אֵיפֹה ,, ,,	כָּזָב *ψεῦδος*	כְּנַעֲנִי *Φοινίκινος*
אנכי *ἔγωγε*	כֶּלֶב ,,	כָּרְשׁ *χορδή*
כְּבִיר *αἰγίς, χροιά*	כִּיּוּן *κίων*	كرش ,,
כְּבָר *ἤδη*	כלה *τελέω*	כַּשָּׁף *θέσπις*
כְּבָשָׁן *καπνός*	כָּל *πᾶς*	خبز *ὀπτάω*
(*καπνίζω*)	כֹּל ,, , *ὅλος*	مَخْبَز *ὀπτάνιον*

(12). ל *interchanges with* γ, δ, λ, μ, ν, ρ:

אלה *ἀρά*	גלל *ῥέω* (גגל)	לַפִּיד *λαμπάς*
אתון *θήλεια ὄνος*	לְחִי *γένυς*	לִשְׁכה *λέσχη*
גאל *λύομαι*	לֶחִי ,,	נִשְׁכה ,,
גוֹלֵל *κηλιδόω, κατα-*	למד *μανθάνω*	שמע *κλύω*

(13). מ *drops out or changes with* β, λ, μ, ν, π, φ:

למד *μανθάνω*	מָטַר *νοτερός*	מַלְקוח *φάρυγξ*
מָאוֹר *φάος*	מִלֵּל *λαλέω, προσ-*	מַצה *μάχη*

מַקֵּל *βάκλον*	רבבה ,,	שַׁמה *ψάμμη*
מֵרְבָבה *μυρίοι*	מְשַׁמה *ψάμμη*	מָתַי *πότε*

(14). נ *interchanges with* γ, λ, μ, ν:

אני *ἐγώ*	נֶצר *νεκρός*	נֶתר *λίτρον, (νίτρον)*
אָנֹכי *ἔγωγε*	נֶשֶׁךְ *μεσεγγύη* (משך)	שָׁגָא *στυγέω*
נאף *μοιχεύω*	נִשְׁכה *λέσχη* (לשכה)	צֶלֶם *ἄγαλμα*

(15). ס *interchanges with* γ, δ, ζ, θ, κ, ξ (κσ), σ, τ, *and both breathings*:

סֹחֵר *ἀγοραῖος*	סֹךְ ,,	סְרִיון *θωρακεῖον*
סְחֵרה *γέρρον*	סֶלה *τέλος*	סְרָנים *τεθωρα-*
סְחֶרת *γερράδια*	סלח *ἐλεέω*	*κισμένοι*
סיס *ὗς*	סָמר *ξανθός*	פסח *πηδάω*
סָכה *σηκός*	אֹסֶם ,,	פְּסַנְתֵּרין *ψαλτήριον*
סוגַר ,,	סְמדר ,, , -όω	קְקֵלֵס *χλευάζω*
סוּךְ ,,	ספד *κόπτω*	הרס *πέρθω, πορθέω*

(16). ע *interchanges as indicated on p.* 44.

(17). פ *interchanges with* β, γ, θ, ι, κ, μ, π, τ, φ, *and both breathings*:

אַף *καί*	פֶּן *μή*	פֶּרַח *ῥόδον*
פגע *θιγγάνω*	פִּנה *γωνία*	פֶּרֶךְ *ἔργον*
פַּחד *φόβος*	פִּנה *κενόω, ἐκ-, κατα-*	פרע *ταράσσω*
פְּלילי *τέλειος*	פַּר *βοῦς*	פתה *ποθέω*

(18). צ *interchanges as indicated on p.* 45.

(19). ק *interchanges with* γ, ζ, θ, κ, ν, ξ (κσ), π, τ, φ, χ, *and both breathings*:

נשק *τοξάζομαι*	קוֹבַע *κύμβαχος*	קנה *γεννάω*
צחק *καχάζω*	קינה *θρῆνος*	קִנִי *φοῖνιξ*
קאה *χέω*	קלל *καταράομαι*	קֶרֶת *πόλις*
קדשׁ *ἁγιάζω*	קֶן *εὐνή*	קַשְׁת *τοξότης*

(20). ר *interchanges with* γ, λ, ρ, *and* σ, *or drops out*:

אַרְגָּז *ἄγγος*	זִרמה ,,	ערל *μέγας*
זרם *ῥεῦμα*	יָשָׁר *ὀρθός*	קינה *θρῆνος*

(21). שׂ *interchanges with* γ, δ, θ, κ, π, σ, τ, χ, *and both breathings*:

מַשּׂוֹר	πρίων	שִׂיג	σιγή	שָׂעָר	τραχύς
מִשְׂנָר	,,	שִׂישׂ	γεθέω	שַׂעֲרָה	,, , ἔθειρα
שֶׂבֶר	ἐλπίς	שֹׂךְ	σηκός	שָׂרִיד	δραπέτης
שׂוֹבֶךְ	ἀψίς	שַׂלְמָה	χλαμύς	שׂרע	,,
שֶׂבֶךְ	,,	שִׂמְלָה	,,	שָׂרָף	θεράπων, -αψ
שְׂבָכָה	,,	שַׂלְמָה	,,	שׂרר	κυριεύω
שׂוֹר	πρίω	שׂם(ו)	τέλειος	הִשְׂתָּרֵר	,,

(22). שׁ *interchanges as indicated on p.* 45.

(23). ת *interchanges with* δ, θ, κ, π, σ, τ, *and both breathings*:

בַּיִת	οἶκος	תַּיִשׁ	αἴξ	תפר	ῥάπτω
נתן	δίδωμι	תַּיִשׁ	,,	תקע	πήγνυμι
שׁם(וֹ)	τέλειος	תֹּם	τέλειος	תְּרוּפָה	θεραπεία
תְּאוֹ	ταῦς, -ών	תמים	,,	תֹּרן	δόρυ
תוֹא	טַאוֹס ,,	תֹּף	τύπανον	תְּרַע	θύρα

XI. The spiritus asper and the spiritus lenis interchange with each other and with almost all the letters of the alphabet, and occasionally drop out.

אֹבֶד	ἀΐδιος, -ον	כְּלִל	,,	שְׁמִיר	,,
איתן	,,	שְׁלוֹם	,,	אֵיךְ	ὅπως, ὅκως
עַד	,,	שָׁלֵם	,,	אֶפֶס	,,
אֶדֶן	ἔδαφος	שְׁלוֹמִים	,,	אפס כי	,, κε
אֵיתָן	,,	שׁלם	,,	הֵיךְ	,, , ὅπῃ
קֶצֶב	,,	שׁלם	,,	כַּאֲשֶׁר	,,
אהב	ἀγαπάω	שׁלם	,,	כְּמוֹ	,,
חֹבֶב	,,	חֶלֶד	τὸ ὅλον	כְּמַעַר	ὁμοῖος
אוּלָם	ὅλος, οὖλος	עׇלם	,,	עֵבֶר	ὑπέρ
אֵל	,,	חָלִילָה	οὐχ ὅ., ὅ. οὐ	אֵיתָן	αἴτιος
כֹּל	,, , πᾶς	כָּלִיל	ὅλως	אָשָׁם	,,
כֹּל	,, ,,	אָזוֹב	ὕσσωπος	אַף	ἔξοχος
כְּלֵה	,,	אַחְלָמָה	ἀδάμας	עד,	,, οὐκ, οὐχ
כלו	,,	חַלְמִישׁ	,,	אל־מות	ἀθανασία
כֹּל	,,	המאז	,,	הַמָּוֶת	,,
כָּלִיל	,,	המאס	,,	אֶרֶג	ἔργον
כלילה	,,	יָחֲלֹם	,,	יְגִיעַ	,,
		שׁחם	,,		

פִּלֹאחה ἔργον
פֶּרַח ,, (cf. ῥόδον)
פֶּרֶךְ ,,
פְּרִיצָה ,,
רֵיחַ ,,
אַרְגָּמָן ἁλουργής, -ημα
ארגונָא ,,
أرجَوان ,,
أرغَوان ,,
אַרְגָּמָן ,,
תְּכֵלֶת ,,
תִּלְעָ ,,
תַּלַעַת ,,
אֹרַח ὥρα
חֹרֶף ,,
خريف ,,
ירח ,,
שָׁעָה ,,
ساعه ,,
אוֹרַת τὰ ὡραία
בחר αἱρέω
בוּשָׁה αἰδώς
בֹּשֶׁת ,,
מְבָשִׁים αἰδοῖα
בָּרֹד ῥοδόεις
בְּרִית ῥήτρα
בֹּשֶׂם ὀσμή
בֹּשֶׂם ,,
שֵׂם ,,
שֶׁמֶן ,,
גבוּל ἐφόριον
גְּבוּלִים (τὰ) ἐφόρια
גבולות ,, ,,
גֵּוַע ῥίζα
جذر ,,
קרקע ,,
عِرق ,,
שֹׁרֶשׁ ,,
שֶׁרֶשׁ ,,
גלל ῥέω
גרע ,,
הלךְ ,,
זרם ,,
נגר ,,
נהר ,,
נזל ,,
ערף ,,
רור ,,
רעף ,,
גֶּפֶן οἰνάς
יונה ,,
גרם ῥήγνυμι, ἐπι-, ῥήσσω, -ττω
חרץ ,,
חקק ,,
רעץ ,,
פרץ ,,
קרע ,,
קרע לו ,,
רעע, רעה ,,
רצץ ,,
הִתְרֹצֵץ ,, , συρ-
דָּבָר ἔπος, ϝε-
דְּבֶר ,,
דִּבְרָה ,,
עֶבְרָה ,,
עִבְרָה ,,
שֶׁפֶה ,,
דַּבֶּשֶׁת ὄβος
הדה ἡγέομαι
هدى ,,
חָנַן ,, , ἐφ-
נהג ,,
נהל ,,
נחה ,,
הניח ,, , ,,
הִנחה ,, , ,,
שִׁרְשׁ ,,
נָחַה ,,
נחם ,,
הַנְעַל ,, , ,,
הַדּוּר ὁδός
هُدَى ,,
חוץ ,,
חוצה ,,
יָד ,,
שְׁבוּל ,,
שביל ,,
הדור αἰδεστός
הר ῥίον
הַר ὄρος
זוּלָת ἀλλ' ἤ
זולתי ἄλλος τις
חוּר ὠχρός
חֲמוֹר Ὅμηρος
חֲמוֹר ὄνος
حِمار ,,
אָתוֹן θήλεια ,,
חֲמַר ἡμερίς
חֵן ἔλεος (pl.)
חנינה ,,
רחמים ,,
רַחְמָה ,,
חנן ἐλεέω
חַנֵּן ,,
רחם ,,
רַחֵם ,,
רחם κατελεέω
רָחַם ,,
חַנּוּן ἐλεεινός
רחום ,,
رحوم ,,
رحيم ,,
حان ,,
רַחֲמָן ἐλεήμων
חַנָּן ,,

חרף	*ῥυπαίνω*	עד ש־	*ὥστε, ἕως κε*	ظبي	,,
חרץ	*ῥύζω*	כָּזֹאת	*ὡς*, Lac *ἅτε*	צבוע	,,
טַבּור	*ὀμφαλός*	כּוֹה	,,	צִפְעוני	*ὀφίδιον*
יום	*ἦμαρ, ἁ-*	כֹּזֶה	,,	קנה	*ὠνέομαι*
ימים	*ἡμίονος*	כֹּכָוֹ	,,	זָבֵן	,,
מענה	,,	אז, עַד	,,	מְקֻנֶה	*ὤνημα*
יצק	*χέω*	אל, עוד	,,	מִקְנָה	,,
הוּצַק	,, , *εἰσ-*	כרת	*ῥητάομαι*	קוֹנֵה	*ὠνητής*
הוּצק	,, , *ἐκ-*	כְּרִיתוּת	*ῥήτρα*	הון	*ὤνος*
צעה	,, , ,,	סוסה, סוּס	*ἵππος*	קִנְיָן	,,
הֵקִיא	,, , ,,	סלח	*ἱλάσκομαι*	רֶמֶשׂ	*ἑρπετόν*
שכב	,, (*χ* = *χχ*)	סְלִיחה	*ἱλασία*	שָׂרַף	,,
השכיב	,, , *κατα-*	סַלָּח	*ἱλαστής*	שחרות	*κουροσύνη*
سكب (*χ*/س, *χ*/ك)		ערב	*ἑρπετόν*	שְׁכִבה	*χυτός* (*χ* = *χχ*)
ירק	*ὠχρόξανθος*	פְּרוּדא	*ῥόδον*	שָׁלֵם	*οὖλω*
יִרקרק	,,	פרידא	,,	שָׁלוֹם	*οὖλε*
ש־, כ־	*ὥς*	פֶּרח	,,	שְׁפִיפן	*ὀφίδιον*
כֹּה	,,	שֶׂרח	,,	שֶׂרץ	*ἑρπετόν*
כֵּן	,,	צְבי	*ὕαινα*	תִּלעה	*εὐλή*
כָּכה	*καὶ ὡς*	צביה	,,	תִּלעת	,,
				תַּלְתַּל	*οὖλος* (B)

XII. Hebrew homologues of words containing one of six double-consonants —ζ, ξ, σκ, στ, σχ, ψ—suggest, if they do not actually prove, that each of these—when not altogether omitted—was anciently pronounced in one or more of four different ways, that is: (1) *both consonants together as a digraph*, (2) *individually and separately*, (3) *by dropping the one or* (4) *the other*:

(1). *Z*

אוץ	*ταχίζω, θοάζω*	זְנים	,,	סגריר	*ζακρυόεις*
דוץ	,,	חָמֵץ	*ζυμίτης*	סער	*ζέω*
חיש, חוּשׁ	,,	חָפֵּץ	*ἀγαπάζω*	עַל	*ζυγόν, -ός*
הֶחיש	,,	,,	*κουφίζω*	קדשׁ	*κτίζω*
עוּשׁ	,,	חרשׁ	*χρονίζω*, *ἀκροάζομαι*	שְׁאֹר	*ζύμη*
אפס	*ἀφανίζω*	הֶחֱרִישׁ	,,	שַׁדי	*Ζεύς, Σδεύς*
פס	,,	יסד	*κτίζω*	שַׁדִּין	*Ζήν*
גֵּרשׁ	*διαχωρίζω*	יְסד	,,	שָׁמֵן	*ζαμενής*
דוּדָאים	*ζιζάνιον*	מַגַּל	*ζάγκλον*	,,	*ζωμός*
זְלָזַלים	,,				

(2). Ξ (κσ)

אֲחַשְׁוֵרוֹשׁ	*Ξέρξης*	צרב	,, (or κ)	קֶשֶׁת	,,
אחשׁרשׁ	,,	שחר	,, (or σ)	קַשָּׁת	*τοξότης*
אָנָא	*ἄναξ, ἄνα, ὦνα*	חֲשַׁשׁ	*ξύσμα*	קָצוּב	*ξυστός*
אָנָּה	,, ,, ,,	כֵּן	*ξηνός*	גֶּזִית	,,
אַרְתַּחְשַׁסְתְּא		כַּנה	,,	שֶׁשׁ	,, (or —κ)
	Ἀρταξέρξης	קָנֶה	,, (or —σ)	שֵׁשׁ	,,
ארתחששתא		כסיל	*ξύλον*	قصاصه	*ξύσμα*
	,,	צאלה	,, , *σχοῖνος*	קַשָּׁת	*τοξότης*
אַשכנז	*ξανθός*	צלע	,,	שַׂלֶכֶת	*ξύλοχος*
זר	*ξένος*	שֶׁלְחָן	,,	שֶׁלַח	,,
زائر	,,	מְטַחֲוֶה	*τόξευμα*	שֵׁשׁ	*ξυστίς*
כֵּן	,,	מורה	*ξύρον*	ששי	,,
חרב	*ξηραίνω*	נֶשֶׁק	*τόξον*	תותָח	*τὰ τόξα*

(3). ΣΚ

גַּרְזֶן	*σκεπαρνηδόν*	נִשְׁקַף	*σκοπέομαι*	شاف	,, (or σ)
קַרְדֹּם	,,	סָכה	*σκιάς*	הִשְׁקִיף	,,
زنبلة	*σκύβαλον*	סְפִינה	*σκάφος*	קדר	*σκοτάω*
חפר	*σκοπάω,-πιάζω*	צפה	*σκοπάω,-πιάζω*	שזף	*σκοτίζω*
הֶחְשִׁיךְ	*σκοτίζω*	שוף	,, , *-πεύω*	שפי	*σκοπή, -πιά*

(4). ΣΤ

דַּד	*στῆθος*		*-άσσω, -άττω, -άω*	צְפָעה	,,
חָזֶה	,,	לוח	*στήλη, πλάξ*	צֶפת	,,
כַּף	,,	נטה	*στόρνυμι*	כֶּתר	,,
עקב	,, , *ους*	סרח	,,	קָצוּב	*ξυστός*
צַד	,,	הִשְׁתָּרַע	,,	גֶּזִית	,,
סַדְּר	,,	שטח	,,	שָׂשִׂי	,,
שד	,,	סתם	*φράσσω*	שֵׁשׁ	,,
שַׁד	,, (or σ)	שׁתם	,, , *στομόω*	שֵׁשׁ	*ξυστίς*
שַׁדַּי	,,	עֲרירי	*στερρός*	ששי	,,
שעל	,,	צְפִירה	*στέφος*	שָׁשָׂר	*ξυστήρ*
דלף	*σταλάζω,*	ضفيره	,,	שָׁכֵן	*ἀστυγείτων*

(5). ΣΧ

אחז *σχέθω, ἔχω*	מְסֻכָה ,,	עצלות *σχολή*
גזר *σχίζω*	מַשְׂכִּית ,,	רַפְסֹדוֹת *ῥαπταὶ σχεδίαι, ῥαφιδευταί*
חֹזֶק ,,	סְכוּת ,, , *-ήσις*	
חצה ,,	שַׂחַר ,,	
נתק ,,	עצל *σχολάζω*	שחט *σχάζω*
שסע ,,	הִשְׂכִּיל ,,	שַׂלְוָה *σχολή, γαλήνη*
שסף ,,	שלה ,, , *γαλη-νιάω*	
קסם ,,		שסוע *σχιστός*
כְּיַלֵּי *σχέτλιος*	שָׂלְוֵו ,, ,,	שסע *σχίσις*
מַסֵּכָה *σχῆμα*	עָצֵל *σχολερός*	עֹז, אָז *ἰσχύς*

(6). Ψ

אשם *ψάω*	פְּקֻדָּה, פִּקּוּד *ψήφισμα*	פֶּסֶג *ψέγος*
שחק ,,	דפק *ψοφέω*	الفسيفساء *ψηφοθέτημα*
שָׁמֵם ,,	הִתְדַּפֵּק ,, , *ἐπι-, κατα-*	פֶּסֶל *ψιλός*
גָּשַׁם *ψακάζω*		פְּסִילִים *ψιλοί*
הִגְשִׁים ,,	חִצֵּץ ,, , *ἐπι-*	פֶּרֶס *γρύψ*
גֶּשֶׁם *ψακάς*	סוף ,,	פִּתִּים *ψιττία*
דַּק ,,	ספה ,,	פְּתוֹת ,,
שחק ,,	ספק ,,	שִׁטִּין *ψιθυρίζω, -ίσδω*
זָר *ψυχρός*	פְּזִז ,, , ,,	خَشْخَش ,,
קָר ,,	צְפְצֵף ,, , ,,	وَسْوَس ,,
חצה *ψηφίζω*	מוּשׁ *ψαύω, ψηλαφάω*	وَشْوَش ,,
أَحْصَى ,,	ماس ,,	
חֵצִי ,,	נֶפֶשׁ *ψυχή*	שָׂטָן *ψιδόνες, ψίθυρος, -ριστής, ψυθῶνες*
חֶשְׁבּ ,,	סָס ,, , *σής*	
حسب ,,	עָשׁ ,,	شيطان ,,
ספר ,,	סרר *ψάλλω*	שָׂרָף *θέραψ*
פקד ,,	שרר ,,	תַּכִּי *ψιττακός*

XIII. In some Hebrew homologues of Greek words containing double-letters, these are severally vocalized and pronounced, a phenomenon not unknown in Greek and elsewhere in Hebrew.

אֵיכָכָה *ὅππη*	חֲרָרִים *χέρσος, χέρρος*	,, *στερρός* (B)
חנן *γεννάω*	ערירי ,,	טָלַל *ἐπιτελέω*
כונן ,,		עולל *τέλλω*

עֵטֶם	στέμμα	עֵלָה	ἐπιφυλλίς	רצץ	ἀράσσω, ῥά-,
סרר	ψάλλω	הַצְלָפוני	ἡ καλλίφωνος		ῥή-
שׂרר	,,			הִתְרַצֵּץ	,, , Pass.
עולל	ἐλλοχάω	רנה	θρήνημα	רָצַץ	,, , κατ-
,,	φυλλίζω, ἐπι-	רָנָּה	,,	שְׁמָמָה	ψάμμη

V. MORPHOLOGY

GENERALLY, the forms of Hebrew words vary from those of their Greek homologues: some are truncated, others have one letter or more added to them, while some again undergo internal change; some nouns conform to the Greek pattern, others assume what I have termed the prefix–suffix formation; on the other hand, some nouns which are supposed to be simple are actually made up of two words; similarly, some verbs which are supposed to be simple actually embody the affixes of their compound homologues.

These are factual observations authenticated by a systematic classification of thousands of strictly tested homologies; and the following Propositions or theorems methodically set out the morphological differences and similarities between Hebrew and Greek homologues. They help the student to understand the intricacies of the Hebrew disguise in detail, and to see through it the original Greek reality—bearing in mind the phonetic Propositions exemplified in the previous chapter. His success in mastering the theory herein expounded will be proved by his finding out for himself at least the thousands of Hebrew and Arabic homologues discovered by the author, which various considerations preclude from inclusion here.

XIV. Sometimes the Greek homologue undergoes aphesis or aphaeresis.

פֹּשַׁע	*ἀθετέω*	קְצִוָּה	,,	שַׁגִיא	*ἰσχυρός*
חִטָּה	*βοτόν*	קְצָת	,,	רדה	*κρατέω*
אי	*γῆ, γαῖα*	שקט	*ἡσυχάζω*	הֶרְדָּה	*ἐπι-*
לָשׁוֹן	*γλῶσσα*	הִשְׁקִיט	,,	הֲרִיד	,,
עֲשֹׁב	*δασύς*	הִסְכִּית	,,	צאן	*κτῆνος*
עָשָׂו	,,	سكت	,,	צֹאָא	,, , *κτήνη*
ריב	*ἐρίζω*	שתק	,,	צנה	,, ,,
קִיצוֹן	*ἔσχατος*	מָוֶת	*θάνατος*	בְּרוֹשׁ	*κυπάρισσος*
קְצֵה	,,	מוּת	,,	ברות	*κυπάριττος*
קְצֵה	,,	מָוֶת	,,	אֶבֶן	*λᾶας, λᾶϊγξ*
קְצֵה	,,	רפא	*θεραπεύω*	אֹם	*λαός*
قَصِّى	,,	رفأ	,,	אֵמָה	,,

אֻמָּה λαός
קוֹם ,, , δῆμος
עַם ,, ,,
אחז λάχος, Ion λόγχη (B)
אחזה ,,
חֵצִי ,,
מיناء λιμήν
(לַחַיָה) λόχος
חַיָה ,,
גָּדוֹל μέγας
עָצֻם ,,
עָצֵל ,,
גְּוָלָל ,,
גֹּרֶל ,,
חַיִל ,,
כֹּל ,,
עֵרֶל ,,
גֹּדֶל μέγεθος
גְּדוּלָה ,,
גְּלָל ,,
גְּבוּל ,,
תְּמָר ,, ,,
תמר ,, ,,
תמרה ,, ,,
עֵמוּד ,, ,,
קוֹמָה ,, ,,
אוֹפָן ,, ,,
צָנוֹף ,, ,,
צָנִיף ,, ,,
רָץ τρόχις, τρέ-
פֹּחַה ὑποκάτω
פחם ,,
פַּחַת ,,
(תחת) ὑπό
חָלָק φαλακρός
קָנָא φθονέρος
לָחוּם φλογιστός
לְחוּם κρέας
אֶלֶף χιλιάς
קָרָה ψύχρα
רָעַם ὠρύομαι
רַעַם ὠρυγή, -υθμός, ὤρυμα, βροντή, βρόμος (A)
נָסָה βασανίζω

XV. Some Greek homologues undergo syncope.

אפף ἀμπέχω
חפף ,,
חפּ ,,
סבב ἀμφιβαίνω
סָבַב ,,
סוֹבֵב ,,
הֵסֵב ,,
חֹבֵב ,, , Ἀμφίβαιος
סובב ,, , μεταβαίνω
בחן βασανεύω, -νίζω
בֹּחַן βασανισμός
ברא βιβρώσκω
בְּעֵר ,, , κατα-
עֹצֶם δύναμις
עָצְמָה ,,
חָבֶרֶת ἑταίρα
עֹאֵף ,,
חֲבוּר ἑταιρεία
חֶבֶר ,,
חָבֵר ἑταῖρος
חלל ,,
שֵׁם εὐώνυμος
שְׁמְאוֹל ,,
שמאל ,,
שְׂמָאל ,,
חֲגוֹרָה ζωνάριον
(מֵזַח) ,,
שְׁתִי ἤτριον
ידה ἰάπτω (B)
כַּתַּר κατακροάομαι
נף Μέμφις
שֵׁם ὄνομα
יָשָׁר ὀρθός
פְּקֵדָה παρακαταθήκη, παρκαθήκα
פְּקָדוֹן ,,
אֵבֶר πτερόν, -ρυξ
אִבְרָה ,, ,,
סָדִין σανδών, σιν-

סוד *σύνοδος*
חצצרה *σῦριγξ, ιγγος, τίτυρος*
דד *τιτθός*
צד ,,
שד ,,
שד ,,
שָׂעִיר *Τίτυρος, Σάτυρος*
אַדֶּרֶת שֵׂעָר *δορὰ σατύρου*
צָפִיר *τράγος, αἰγίς*
שָׂעִיר ,,
שְׂעִירָה ,,
שְׁלִיָּה *τὰ ὑστέρια*
אַחַר *ὕστερος*
אַחֲרָא ,,
אַחֲרֹנִים *οἱ ὕστεροι*
נָבָל *φειδωλός, φειδός, φαῦλος*
שִׁקֵּר *ψευδηγορέω*
שֶׁקֶר *ψευδηγορία*
און *ὠδίς, ὠδίν* (cf. *ὠδίνων πόνος*)
בֶּן־אוני
אֶרֶז *ἄρκευθος*
אנס *ἀναγκάζω*

XVI. Some Greek homologues undergo apocope.

חַכָּה *ἄγκιστρον*
חֶלֶב *ἄλειφαρ, -φα, ἀλοιφή*
בלע *βρογχιάζω, βρύχω*
בִּלַּע ,,
בֶּלַע *βρόγχος*
בַּלְעֵא ,,
בַּלְעֹם ,,
יָבָם *γάμβρος*
יְבִמָה ,,
חָם ,,
חמות ,,
גאה *γαῦρος*
דָּרְבָּן *δρέπανον*
טל *δρόσος*
(רסיס) ,,
זבד *ἐδωλιάζω*
זבל ,,
זֵבֶד *ἐδώλιον, -λον*
זָבֶל ,,
(זבלון) ,,
צַיִד *ζήτημα*
צֵידָה ,,
(צוּדָה) ,,
מְצַד *ζητήσιμος*, pl.
צַיָּד *ζητητής*
צַיָּד ,,
גיל *ἥλιξ*
יום *ἦμαρ*
יוֹם ,,
אֲרִי *θηρίον*
גּוּר ,,
נגף *κόπτω*
התנגף ,, , *προσ-*
הִכָּה ,, , *κατα-*
הֻכָּה ,, , *συγ-*
נִכָּה ,, , ,,
נָכָה ,, , ,,
נקב ,,
,, ,, , *δια-*
נקף ,,
נָקַף ,, , *κατα-*
חָח *κύκλος*
(חֲחִי) ,,
שׁוּעָל *κυναλώπηξ*
שָׁעַל ,,
שַׁעֲלָבִים ,,
שַׁעַלְבִּין ,,
תַּעְלֻבָּ ,,
אֵם *μήτηρ*
עב *νάπος*
(غابة) ,,
עָב *νέφος*
(غيمة) ,,
כְּסִיל *ξύλον*
יְקוּם *οἰκουμένη*
פְּרָקְדָה *παρακαταθήκη, παρκαθήκα*
בָּרְד *ῥοδόεις*
דָּוָג *σαγηνεύς*
דיג ,,
דוּגָה *σαγήνη, ἀγάνα*
דיג *σαγηνεύω*
הַיּוֹם *σήμερον*
כַּיּוֹם ,,
צָרִי *στύραξ, ψωρικόν*
תֹּף *τύμπανον, τύπ-, τυπωτής*
עבוט *ὑποθήκη*
חָלָק *φαλακρός*
קנא *φθονερός*
אָגְרָף *χειροπληθής*
(אֻמָּה) *ὦμος, ὠμία*
שֶׁכֶם *ἄκρος ὦμος*
תוֹלָע *ἀλούργημα*

XVII. Certain Greek letters sometimes drop out of Hebrew homologues, mainly: δ, θ, κ, λ, ν, π, ρ, τ, φ.

(1). Δ

צְרָעָה *ἀνθρηδών*
אֱמָן *δαήμων, δαίμων*
חצה *δάσσω, δατέομαι*
עֶשֶׂב *δασύς*
עֲשָׂו ,,
אֵימה *δεῖμα*
אימתה *δείματος*
עלילה *δεινός*
עֶשֶׂר *δέκα*
עֲשׂוֹר *δεκάς*
עֲשָׂרת ,,
מַעֲשֵׂר *δεκάτευμα*
עִשֵּׂר *δεκατεύω*
עֲשָׂרון *δεκάτη*
עֲשַׂרְיה ,,
עֲשַׂרִית ,,
יונה *Δεονῦς, Διονῦ*
קִבֵּל *δέχομαι, ἐπι-*
חִכה ,, *, προσ-*
רצה ,, ,,
אם *δῆμος*
אֻמה ,,
אֻמָּה ,,
הָמון ,,
עַם ,,
עַמַּם ,,
קוֹם ,,
עמית *δημότης*
עַתה *δῆτα, ἄρτι*
יַען *διά*
אִבְלִיס *διάβολος, Διοβλής*
כִּהֵן *διακονέω*
כְּהֻנה *διακονία*
כֹּהן *διάκονος*
תְּאומים *διδυμάων*
הבה *δίδωμι*
נדב ,,
נדר ,,
נתן ,,
עטה ,,
אֶעْطى ,,
נְתִינים *οἱ δεδομένοι*
הִתְנַדֵּב *δίδωμι, ἐπι-*
ידע *διείδω* (A)
גזר *δικάζω*
חקק ,,
נקם ,,
נֹקֵם *δικαστής*
קָצִין ,,
قاضى ,,
אֲדַרְגָּזְרַיָּא *ἄνδρες δικασταί*
חֹק *δίκη*
חֻקה ,,
חֹקֵק ,,
חֹזֵק ,,
גְּזֵרָה ,,
נָקם ,,
נקמה ,,
המה *δινεύω*
هام ,,
(دام) ,,
(دَوَّم) ,, *, ἐπι-*
(طاف) ,,
יהוחנן *Διογενής*
יוחנן ,,
חַנָּנִי ,,
חַנַּנְיה ,,
חנניהו ,,
כָּנָיָהוּ ,,
כָּנָנִי ,,
כְּנַנְיה ,,
יהונדב *Διόδοτος*
יהונתן ,,
יונדב ,,
יונתן ,,
יוֹתָם *Διόθεν*
מישור *διόρθωμα*
יָהּ *Διός, Παιάν*
יַבָּשָׁה *διψάς*
יִבָּשֵׁת ,,
יָבֵשׁ *διψάω*
,, *δίψιος*
אָמה *δμωή, -ώϊς*
אִמְהה ,,
קורה *δοκός*
,, *δόρυ*
מַתָּן *δόμα, δῶρον*
מַתָּנה ,,
מַתַּת ,,
אֱנוֹשׁ *δόναξ*
נעצוץ ,,
יקר *δόξα*
עור *δορά* (A), *χρώς*
יָעֵל *δορκαλίς*
יַעֲלה ,,
אַיָּל *δορκάς*
אילה ,,
תודה *δόσις*
תְּשׁוּרה ,,
נדיב *δοτήρ*
נָתוּן *δοτός*
נתין ,,
غُلام *δοῦλος*
غُلامه *δούλη*

יָ δοχός, ἄγγος
חַזְמֶה δράγμα
ירקון δράκων
רקון ,,
רסס δροσίζω
רסיס δρόσος
ראשׁ δρύς
על δυγός, ζ-
און δύναμις
אונים ,,
אוֹנִיוֹת ,,
נְדָבָה δῶρον
נֶדֶר ,,
זֵרֶת ,,
און ὀδύνη
אֲנִיָה ,, , cf. στέναγμα
פֶּרַח ῥόδον
שׁרח ,,
בָּהִיר φαιδρός
חָם, חֻמָּה κηδεμών
אֹמֵן, אֻמְנָה ,, , τιθηνός
און ὠδίς

(2). Θ

הַמָּוְתָה ἀθανασία
אַל־מָוֶת ,,
עָלְמוּת ἀθάνατος
(עַזְמָוֶת) ,,
עַל־מוּת ἀθανάτως
לוּ ἐθέλω
ישׁב θαάσσω, θάσσω, θάζω, θακέω, θω-
מוֹשָׁב θάκημα, ἵσμα
מוּת θάνατος
מָוֶת ,,
מָוֶת ,,
הרס θαρσέω
ערב ,,
ערף ,,
אֶלְחָנָן θεογενής
אלקנה ,,
חֲנַמְאֵל ,,
חננאל ,,
אל θεός
איל ,,
רְפוּאָה θεραπεία
רְפָאוּת ,,
מַרְפֵּא θεράπευμα
רֹפֵא θεραπευτής
רפא θεραπεύω
רפה ,,
רפא ,, , ἐκ-
הִתְרַפֵּא ,, , ,,
(אל)רָפָא θεράπων (ἡλίου/θεοῦ)
(יה)רפ ,, (Δίος)
(שׂרף) ,,
אַשָּׁף θέσπις
(כַּשָּׁף) ,,
ינק θηλάζω
הֵינִיק ,,
אֲרִי θηρίον
אֲרִיֵה ,,
עָרִיץ θηρίωδης
אוֹצָר θησαυρός
יוֹצֵר ,,
נגע θιγγάνω
הִגִּיעַ ,, , ἐπι-
גְּבֶלָה θνησείδιον
רנן θρηνέω
רִנָּן ,, , ἐπι-, κατα-
רנה θρήνημα
רָנָּה ,,
אֲיָלוֹת θύελλα, -αι
רעה θυραυλέω
רֹעֶה θύραυλος
רֵעַ θυραυλῶν
רַעְיָה ,,
(אל)דְּעוּ θύραυλος (θεοῦ)
(אל)רְעוּ ,,
תַּאֲנָה Πύθιον, -θεῖον
דְּרֹר στροῦθος
,, (ἐλευθερία)

(3). K

דין δίκη
דִּין ,,
דינה Δίκη
סְרִיוֹן θωράκιον
שְׂרִיָה ,,
שִׁרְיוֹן ,,
שִׁרְיָן ,,
סָרָנִים τεθωρακισμέ-νοι (θωρακίζω)
טָהֵר καθαίρω
טְהַר ,,
אף καί

אף כי *κεν (κε) καί*
,, ,, *(εἰ καί)*
יַעֲקֹב *κακκάβη* (A)
יַעְקֹב ,,
,, *κακκάβη* (B)
צָאה *κάκκη*
צאה ,,
שׁואה *κακόν*
מְשׁואה ,,
סוּף ,,
שׁוֹף ,,
רשׁע *κακουργέω*
הִרְשִׁיע ,,
רֶשַׁע *κακουργία*
רִשְׁעה ,,
רָשָׁע *κάκουργος*
מִרְשַׁעַת ,,
טָנָא *καλάθιον*
אֱלִיפַז *καλλίπαις*
עַלּוּשׁ *κάλλιστος*
عال *καλός*
לְבוּשׁ *κάλυμμα*
מַלְבּוּשׁ ,,
לבוּשׁ *καλυπτός*
לוּטה ,,
לאט *καλύπτω*
לבשׁ ,,
לפת ,,
לוט ,,
הֲלִיט ,, , *ἐπι-*
תִּלְבֹּשֶׁת *κάλυψις*

אופן *καπάνη*
אַבְקה *κάπνισμα*
הִתְאַבֵּק *καπνόομαι*
אָבָק *καπνός*
עָשָׁן ,,
מַרְבִּית *καρπισμός* (A)
תַּרְבִּית *κάρπωσις*
הִיטֵב *καταβάπτω*
תַּחְרָא *κατακλεῖς*
תַּעַר ,,
תִּעְלה ,,
כַּתַּר *κατακροάομαι*
נבוב *κενός*
ראשׁ *κέρας*
קוף *κέρκωψ*
אמן *κηδεμονεύω*
אֶמֶן ,, , Pass.
אֹמֵן *κηδεμών*
אֹמֶנת ,,
יַעַר *κηρίον*
יְעָרה ,,
בְּדִיל *κίβδηλος*
אֱמֹרי *Κιμμέριοι*
עֲמֹרה ,,
נוע *κινέω*
נְחשֶׁת *κηκός*
נְחֹשׁ ,,
אִשָּׁה *κνίσα*, Ep *-η*
יָצוּע *κοίτη*, *-τος*
מַצָּע *κοιτάριον*
קִשּׁוא *κολοκύνθη*

גַּוָּא ,,
אִיפה *κόφινος*
ראשׁ *κράς*
رأس ,,
רדה *κρατεύω*
רֶצַח *κρίθη*
ריפה ,,
יסד *κτίζω*
יְסד ,,
יָסַד ,,
הוסַד ,,
יְסָד *κτίσις*
יְסוּדה *κτίσμα*
מוּסָדה ,,
מוֹסָד *κτισμός*
מוּסָד ,,
מַסַד ,,
יָוָן *κυάνεος*
יונה ,,
יונה *κύανος*
צלול *κύκλιος*
בכה *κωκύω, ἰαχέω*
לְוִי *λαϊκός*
לָבָן *λευκός*
מַר *μικρός*
מַר *πικρός*
מרר *πικρόω*
מְרֵר *πικραίνω, ἐπι-*
הֵמר *πικράζω*
מָרור *πικρίδιον*
ראשׁ *πικρίς*

(6). *Π*

שׂרד *δραπετεύω*
שׂריד *δραπέτης*
קֵרה *καταψύχω*
שֶׂרֶץ *ἑρπετόν*
רִמה *ἠπεροπεύω*

רְמִיה *ἠπεροπηΐς*
סוּס *ἵππος*
סוּסה ,,
לוּטה *καλυπτός*
לאט *καλύπτω*

נקר *κόπτω*
קטף ,, *, ἀπανθίζω*
קצב ,,
גְּלִית *ὁπλίτης*
כְּלי *ὅπλον*

מָגֵן ,,
אֵיד *πάθος*
אִדּוּב ,, , *-ου*
אָסוֹן ,,
יָהּ *Παιάν*
עָוִיל *παίδιον*
עֵיֵל ,,
עוֹלֵל ,,
אטם *πακτόω*
סַמּ ,, , *στομάω*
עֲצָרָה *πανήγυρις*
עֲצֶרֶת ,, , *ἀγορά*
עבר *παραβαίνω*
הִתְעַבֵּר ,,
רכיל *παραγγελεύς*
רגל *παραγγέλλω*
רָגַל ,, , cf. *προσ-*
רֶגֶל *παράγγελμα*
ירד *παραδίδωμι*
רֶדֶת *παράδοσις*
מוֹרָשָׁה ,,
עֵרֵךְ *παρασκευάζω*
מַעֲרֶכֶת *παρασκεύασμα*
מַעֲרָכָה *παρασκευή*
,, *παράταξις*
עָרַךְ *παρατάσσω*
מַרְגּוֹעַ *παραψυκτήριον*
מַרְגֵּעָה ,,
רֶגַע *παραψυχή*
הרגיע *παραψύχω*
יַתֵּד *πάσσαλος, -ττ-*
וָתֵד ,,
עדה *πατέω*
נוּחַ *παύμα, ἀνά-*
מָנוֹחַ ,, ,,
מְנוּחָה ,, ,,
נַחַת *παῦσις, ἀνά-*
נוּחַ *παύω*
אֵי *πεῖ*
אַיֵּה ,,
עֲנִי *πεῖνα, -η*
נֹעַר ,,
עִנָּה *πεινάω, δια-*
נוּעַ ,,
עָנִי *πένης*
עָמֵל ,,
אֲנָשִׁים *πένθημα*
עִנּוּשִׁים ,,
עָנִי *πενία*
,, *πόνος*
עִנָּה *πένομαι*
עמל ,,
בִּין *πέπυμαι*
נָבוֹן ,,
,, *πεπνυμένος*
בֶּן *πέπων*
הרס *πέρθω*
עֵרֶץ ,, , *πορθέω*
עַל *περί*
טָהֵר *περικαθαρίζω*
עַיִן *πηγή*
יָמִּי *πῆμα*
הֵלִיז *πλαγιάζω*
נָלוּז *πλάγιος*
לָזוּת *πλαγίωσις*
לוּחַ *πλάξ, στήλη*
לוּשׁ *πλάσσω*
לְבֵנָה *πλίνθος*
לְבֵן ,,
לָשׁוֹן ,,
לבן *πλινθεύω*
אנף *πνέω*
הִתְאַנֵּף ,, , *ἐπι-*
אַף *πνοή*
כְּלָאִים *ποίκιλμα*
נֶחֱרַב *πολεμέω*
נִלְחָם ,,
חָרֵב ,,
(בַּטָּל) *πολεμικός, πτο-*
חרב *πόλεμος*
אוּלַי *πολλάκις, -κι*
עֹלַּ ,,
אלדד *πολυδαίδαλος*
אֱלִיקָא *εἴρην θεοῦ*
עָנָה *πονέω, κατα-*
רַבָּתִי עָם *πολύδημος*
אלדעה *πολυειδήμων*
אלידע ,, , *ἡλιοειδής*
אליאל *εἴρην θεοῦ*
אליצור *εἴρην Διός*
אליפז *πολύοψος, -ύπαις, -ύπυστος*
רַב *πολύς*
רַבָּה ,,
רַבֵּתִי ,,
הַרְבֵּה ,,
אליפל *πολύφιλος, -λητος, -φυλος*
אליפלהו ,, ,,
נַעֲנֶה *πονέομαι*
עָנָה *πονέω*
עָנָה ,, , *κατα-*
הִתְעַנָּה ,, ,,
עֶרְוָה *πονηρία*
רָעָה ,,
רָע *πονήρευμα*
רַע ,,
רַע *πονηρός*
רָעוֹת *τὰ πονηρά*
עמל *πόνος*
עָנִי ,,
עָנְיָן ,,
אוני (בֶּן־) *ὠδίνων (πόνος)*

אבוי *πόποι*
אֲבִיָּה ,,
רבע *πόρευμα*
עֲרָבָה ,,
עַרְבִיָּה ,,
רכב ,,
מֶרְכָּב ,,
מרכבה ,,
הרס *πορθέω*
(פרץ) ,, , *πέρθω*
הריסה *πόρθησις*
הריסות ,,
מַרְכֹּב *πορθμείον*, *προθ-*
רכל *ῥωπίζω*
רְכֻלָּה *πορισμός*
רָכְלָה ,, , *ῥῶπος*
מַרְכֹּלֶת ,,
רוכל *ποριστής*, *ῥωποπώλης*
אֹתֶר *πότερος*
אַיֵּה *ποῦ*
אַל ,,
אַן ,,
אָנָה *ποῦ νυ*
אַיִן ,,
(וין, פין) ,,
יד *πούς*, *ποδός*
רַךְ *πρᾶος*
רכו ,, , *μαλακός*
יָשִׁישׁ, יְשִׁישׁ *πρεισγευτάς*, *πρίγιστος* (*πρείγυς*)
רַבְּתָא, רַבָּתִי *πρεπτός*
רַבָּה ,,
שִׁיב (שֵׂיבָה) *πρεσβεία*, *-σβις* (B), *-σβεῖον*
שִׁיב *πρεσβεύω*
שֵׂב *πρέσβυς*
שֵׂיבָה ,,
בוא *προβαίνω*
אִמְרָה *πρόρρησις*
רִשָּׁיון ,,
אל *πρός*
אֶלָא ,,
לְ- ,,
על ,,
על-יד ,,
רגל *προσαγγέλλω*
רְגֶל ,, , cf. *παρ-*
הִצִּיג *προσάγω*
נער *προσαιρέομαι*
רָצוֹן *πρόσδεξις*
רצה *προσδέχομαι*
אריך *προσήκων*
לִיטֵק ,,
שאט *προσκαθέζομαι*
שער, שְׁעַר *προσποιέω*
(שער) *πύλη*
יסף *προστίθημι*
הוסיף ,,
ספה ,,
הספה ,,
גֵּר *πρόσχωρος*
جار ,,
פָּנִים *πρόσωπον*
נְבָא *πρόφημι*, *-ητεύω*
נבואה *προφητεία*
נביא *προφήτης*
נָבִי ,,
נביאה *προφῆτις*
ראש *πρῶτος*
ראשה ,,
ראשון ,,
ראשית ,,
אַלּוֹן *πτελέα*, *-εών*
טיר *πτερόν*
רֵשֶׁף *πτέρυξ*
طيران ,,
יְרִיעָה *πτέρωμα*
תַּנִּין *πτηνός* (*ὄφις*)
שַׁלְמַי *πτολεμαῖος*
תלמי ,,
חטר *πτόρθος*, *πόρ-*
כָּתַר *πυκάζω*
הִכְתִּיר ,,
אַיִל *πῦλος*, *πύλη*
אָיִל ,, ,,
אֲלֵיהֵמָה *πυλών*
אַיִל, אַלְמָה ,,
אור *πῦρ*
עָשׁ *πυραύστης*
עֻשָּׁה ,,
אוד *πύρδαλιον*
האיר *πυρσεύω*, *ἐκ-*
רֵשֶׁף *πυρίδιον*
חרה *πυρόω*
נחר ,,
עלה ,,
(בְּתוּלָה) *πῶλος* [*πτ-*]
עֵלֶם ,,
עלמה ,,
זרה *σπείρω*, *ῥαίνω*
זרע ,,
זרק ,,
עָנָה *ταπεινόω*, *ἐκ-*
הִתְעַנָּה ,, , *ἐκ-*
דַּק *ψακάς*
אשם *ψάω*, *ἀγνοέω*
עשן *ψέφος*, *ψό-*
חשב *ψέφω*, *ψηφίζω*
מַחְשָׁבָה *ψήφισμα*
מחשבת ,,

(7). *P*

עקב *ἀκρόπους*
(אַרְגָּוָן) *ἀλούργημα*
(ארגנא) ,,
(ארגָּמָן) ,,
(أُرْجُوان) ,,
(أُرْغَوان) ,,
תולע ,,
תולעת ,,
יתום *ἀμήτωρ, ἀπά-*
אדם *ἀνδρός (ἀνήρ)*
آدَم ,,
איש ,,
אנוש ,,
אנשׁ ,,
إِنْسان ,,
דשׁן *ἀνθρακεύω*
דֶּשֶׁן *ἀνθρακία*
נפך *ἄνθραξ, τόπαζον*
ياقوت ,,
בֶּן־אדם *ἄνθρωπος*
בן־אנוש إِنْس ,,
הַ־ *ἅρα*
אָבִי *ἆ. γε*

הֲכִי ,, ,,
האם ,, *μή*
אגורה *ἀργυρίς*
גֵּרָה ,,
חדה *ἀριθμέω*
عَدّ ,,
נשׂא ,,
عَدَد *ἀρίθμημα*
שׁודד *ἁρπαγεύς*
בִּזָּה *ἁρπαγή*
גְּזֵלָה, גָּזֵל ,,
שׁד ,,
בזז *ἁρπάζω*
גזל ,,
שׁדד ,,
בָּזוּז *ἁρπακτός, -αστός*
שׁדוּד ,,
קצף *ἀφρίζω*
קֶצֶף *ἀφρός*
אִשֵּׁר *ὀρθιάζω*
יְשֵׁר ,,
הושׁיר ,,
יָשָׁר *ὀρθός*

ישׁר *ὀρθότης*
ישׁר *ὀρθόω*
(הִרְשִׁיעַ) ,, , *κατ-*
יְשֻׁרוּן *Ὀρθώσιος*
הִשְׁכִּים *ὀρθρεύω, ἐπ-*
בדל *ὁρίζω*
הבדיל ,,
פַּח *πρόχοος*
פַּךְ ,,
كوز ,,
(إِبْرِيق) ,,
בַּד *ῥάβδος*
(רָבִיד) ,,
שָׁבַט ,, , *σκῆπτρον*
(שַׁרְבִיט) ,,
גֶּזַע *ῥίζα*
(קְרֻקַע) ,,
(שֹׁרֶשׁ) ,,
יְאֹר *ῥόος*
שְׁחֹר ,,
געשׁ *ῥύαξ*
תְּקוּמָה *τέκμαρ*
כַּמָּה *χρῆμα*
זְמַן *χρόνος*

(8). *T*

חָבֵר *ἑταῖρος*
חֶבֶרת *ἑταίρα*
עָנוּ *ταπεινός*
עני ,,
ענוה *ταπεινότης*
עֲנוּת ,,
ענה *ταπεινόω*
התענה ,,
עֲנוּת *ταπείνωσις*

עֲנִי ,,
חרדה *ταραγμός*
חרד *ταράσσω*
חלחלה *ταραχή*
חרדה ,,
רהב *ταρβέω*
رعب ,,
أرهب ,,
בור *τάφος*

עָפַר ,,
חישׁ *τάχα (ταχίζω)*
عَسَى أن *τάχ' ἄν*
אַחַר אֲשֶׁר *τάχα ἴσως*
אוץ *ταχίζω, θοάζω*
(דּוּץ) ,,
חוּשׁ *ταχίζω*
עוּשׁ ,,

חַיִץ *τεῖχος*
חוּט ,,
קִיר ,,
שׁוּר ,,
אֲשַׁרְנָא ,,
נִין *τέκνον, γένος*
גָּלָה *τελέω, ἀπο-*
עָלָה ,,
עָלָה *τέλλω*
עָלַל ,,
עוֹלָם *τέλος*
עֵילוֹם ,,
עֲלִילָה ,,
עֲלִילָיָה ,,
צְרָעָה *τενθρήνη, ἀνθρηδων*
רָבוּעַ *τετράγωνος*
רֹבַע ,,
זְבוּב *τεττιγώδης*
מַעֲשֶׂה *τεῦγμα*
עוֹשֶׂה *τευκτήρ*
עָשׂוּי *τευκτός, τυκ-*
עָשָׂה *τεύχω*
מְכוֹנָה *τέχνημα, -νασμα, -νασμός*
אָצַל *τίθημι, ἀπο-*
אָצַר ,, ,,
טָמַן ,,
נָטָה ,,
נָטַל ,,
נָטַע ,,
נָשָׂא ,,
נָשָׂה ,,
נָתַן ,,
שָׂם ,,
נָשָׂא ,, , *ἐπι-*
חָטָּא ,, , *κατα-*
צָוָה ,, , ,,
أوصى على ,, , ,,
אָמַן *τιθηνέω*
אֻמָּנֹת *τιθήνη*
אֹמֶן *τιθηνός*
נָסַךְ *τίκτω*
מָנוֹד *τίναγμος*
נָדַד *τινάσσω*
נָצָה ,, , *σείω*
דַּד *τιτθός*
צַד ,,
שָׁד ,,
שַׁד ,,
שָׁעִיר *Τίτυρος, Σάτ-*
שָׂעָר ,,
שָׂעִיר *τίτυρος, -ρίς*
חֲצִצְרָה ,,
מְחַצְצְרָה *τιτυριστής*
כַּמָּה *τί χρῆμα*
לָמָּה ,, ,,
לָמָּא ,, ,,
שְׁלָמָּה, מָה ,, ,,
לָאָה *τλάω*
נָלְאָה ,,
הִשִׁיךְ, נָשַׁךְ *τοκίζω*
נֶשֶׁךְ *τόκιον, -κος*
נוֹשֵׁךְ *τοκιστής*
נָשַׁק *τοξάζομαι*
נֶשֶׁק *τοξεύς*
נֶשֶׁק *τόξον*
נִפְתָּח *τόπαζος, -ον*
אֲנַף *τόπος*
אפס ,,
חבל ,,
נוף ,,
נפה ,,
נֶפֶת ,,
على الفَوْر *ἀνὰ τόπον*
אז *τότε, ἐκεῖ*
אזי ,, ,,
אֱדַיִן ,, (ד/ת)
אז־אז *καὶ τότε*
לעז *τραυλίζω*
לעג ,,
תַּלְגְּלַג ,,
תַּלְעֻמָּה ,,
לִטַּשׁ ,,
גִּרֵּד *τραυλοηχέω*
רַפְרַף ,,
עֶרֶל *τραυλός*
עִלֵּג ,, , *ἄλογος*
ערל *τραυματιαῖος*
הֶעְרִיל *τραυματίζω, τρωμ-* (?)
רָקָה *τράχηλος*
רַקָּבָה ,, , *ου*
רשׁע *τρέπω*
רבה *τρέφω*
רְבָה ,, , *ἐκ-*
רַבִּי ,, ,,
רוּץ *τρέχω, τρά-*
רָכַץ *τροχάζω*
רָקַד ,,
(דלק) ,,
ירא *τρέω, -έμω, τρομέω*
יְרָאָה *τρομός*
מוֹרָא ,,
חרק *τρίζω*
חרַּק ,, , *κατα-*
רבבה *τρόφιμος, -μη*
רִבִּיב ,,
רָצַץ *τροχάζω*
מֵרוּץ *τρόχιμος*
מְרוּצָה ,,
רֶכֶב *τροχός*
חרוץ ,,
חריץ ,,
חֹרֶץ ,,
חֲרָצָה ,,

רוּח	,,	רעי	,,	רוֹב	*τυρόω*
רֵעַ	,,	רעה	*τρώζειν*	נוֹפֶל	*τυφλός, ἀμβλύς*
רַחַיִם	,,	דפק	*τύπτω*	הֶבֶל	*τῦφος*
גת	*τρύγη, -ησις, -ητήριον, -ητος*	טפף	,,	חַיִל	*τύχη*
		ספק	,,	חֵן	,,
רעה	*τρώγω*	תפף	,,	חֹטֶא	,,

(9). Φ

אכל	*φαγεῖν*	נִיר	*φάρος*	מְצֻהלה	*φθέγμα*
אֹכֶל	*φάγημα*	רקח	*φαρμακεύω*	חרב	*φθείρω*
אכילה	,,	רֹקֵחַ	*φαρμακεύς, -υτής*	חרב	,,
מאכל	,,	רָקָח	,,	נצה	,,
מאכֶלת	,,	רָקָחת	*φαρμακεύτρια*	נְצָה	,,
מַכוֹת	,,	יֵין הַרֵקח	*οἶνος φαρμακίτης*	חרבה	*φθορά*
מַכֶּלת	,,	רקוּח	*φάρμακον*	חרב	*φθόρος*
أكول	*φάγος*	רֹקַח	,, , *-κεία*	שְׁאגה	*φθογγή*
עקד	*φακώδης*	מְרֻקָּח	,,	עתק	*φθόγγος*
נקד	,,	אטי	*φάτις*	נְטַק	,,
נְקדה	*φακωτός*	אִיתָן	,,	קנא	*φθονερός*
חלק	*φαλακρός*	אויל	*φαῦλος*	נטר	*φθονέω*
ניר	*φανή*	(נבל)	,,	קנא	,, , *ἐπι-*
נר	,,	אִוֶּלת	*φαυλότης*		,, ,, , *προς-*
(נהר)	,,	נקש	*φενακίζω*		,, ,, , *δια-*
אור	*φάος*	עקב	,,	קנאה	*φθόνος*
אוּר	,,	עָקְבה	*φενακισμός*	הִתְלַקח	*φλέγω, ἐπι-*
אורה	,,	הרה	*φέρω*	להט	*φλογίζω*
חור	,,	נער	,,	לְהט	,,
חֹר	,,	ערב	,,	לחום	*φλογμός, -ιστός*
נְהורה	,,	עוז	*φεύγω*	לַבה	*φλόξ*
נְהירא	,,	נוס	,,	לַהב	,,
נְהירוּ	,,	צהל	*φθέγγομαι*	לְהבה	,,
נְהרה	,,	צפצף	,, , *ψοφέω*	לַהט	,,
נהר	,,	שאג	,,	נַחל	*φοῖνιξ*
עין	,,	שקק	,,	נַחַל	,,
ניר	*φαράω, -ρόω*, cf. *ἀροτριάω*			הֲרָיון	*φορά*
				הֵרֹן	,,

עֵרָה *φορέω*
עֵרֶךְ ,,
מַעֲרָב *φόρημα*
נְעֹרֶת *φορυτός*
עִוֵּר ,,
חרד *φρίζω*, *-ικάζω*, *-ίσσω*
רעד ,,
הִרְעִיד ,,
חרדה *φρίκη*
רעד ,,
רעדה ,,
ערם *φρονέω*, *-ικάζω*, *-ντίζω*
הערים ,, , *ἐπι-*
עָרְמָה *φρόνησις*

עָרוּם *φρόνιμος*
רהיט *φρυγανίς*, *ίδος*
מָנוֹס *φύκτιμος*, *φύξιμος*, *-ον*, *φύξιον*
מָעוֹז ,,
אֹהֶל *φυλή*, *φῦλον*
أهل ,,
עלה *φύλλον*
עֶרֶב *φυρμός*
הִתְעָרֵב *φύρω*
נוה *φυσάω*
הֲוָה ,, , *δια-*
,, ,, , *κατα-*
נְטִיעַ *φυτάριον*
מַטָּע *φύτευμα*
נטוּע *φυτευτός*

נטה *φυτεύω*
נטע ,,
נֶטַע *φυτόν*
ענה *φωνέω*
עֲנוּת *φωνή*
מַעֲנֶה *φώνημα*
חצה *ψηφίζω*
חֵצִי ,,
חצץ *ψῆφος*
حَصاة ,,
(حَصْباء) ,,
(حَصْوة) ,,
אֵיָל *ὠφέλεια*, *-λησις*
אילוּת ,,
הועיל *ὠφελέω*

XVIII. Prosthesis occasionally occurs in Hebrew homologues.

אֲגַרְטָל *γυρτόν*, *κρατήρ*
אגֶרת *γραφή*
(פְּרָשָׁה) ,,
אֲדַרְכֹּן *δραχμή*
(דַּרְכְּמוֹן) ,,
(נַרְקֹם) ,,
אַדִּיר *ἄδορος*, *δέρος*, *δέρρις*, *δορά*
אֶדֶר ,, ,,
אַדֶּרֶת ,, ,,
(גֶּלֶד) ,, ,,
(חֶלְב) ,, ,,
(דַּר) ,, ,,
אֶדְרָע *χείρ*

(דְּרָע) ,,
אֶזְרוֹע ,,
(זְרוֹע) ,,
(אֵל) אַשְׁרִי *κόρος* (B), *ἠίθεος*, Ion. *κοῦρος*, Dor. *κῶρος*
(אל) אֲשֶׁךְ ,,
(אֵלָה) אֲשֶׁךְ ,,
(אל) יְשֶׁךְ ,,
(גוֹר) ,,
בָּחוּר *ἠίθεος*
חֵבֶל *πάλος*, *κύβος*
חציר *δρόσος*
(טַל) ,,
לֹא (אל) *οὐ*

(או) ,,
עֲבוּר *πυρός*
(בַּר) ,,
(בליל) ,,
עבר *περάω*
(ברא) ,,
הֶעְבִּיר, הִבְעִיר *ἐκπυρόω*
עצל *σχολάζω*
(שָׁלָו) ,,
עָצֵל *σχολερός*
(שָׁלָו) ,,
עצלה *σχολή*
עצלוּת ,,
(שַׁלְוָה) ,,

XIX. Certain Hebrew letters are terminal, i.e. ח, ל, מ, נ, ע, ק, ר.

(1). ח

בטח *πιστεύειν*	נִבַּח ,,	נוּח *παύειν*
זבח *θύειν*	טבח *ὀπτάω*	פסח *πηδᾶν*
טבח ,,	לֶקַח *λάχος, λόγος*	שלח *στέλλειν*

(2). ל

קְלָלָה *ἀρά*	קל *κοῦφος*	בדל *ὁρίζω*
אלל *ἀράομαι*	גלל, עלל *κυλίνδω*	הִבדיל ,,
קלל ,, , *κατ-*	מְלל *λαλέω, προ-*	אַל *οὐ*
הִתפלל *βολέω, ἀντι-*	גאל *λύομαι*	פעל *ποιέω*
גזל *ἁρπάζω*	(שַׁדַּי) אל *ὁ (Ζεύς)*	אַל *ποῦ*
חלל *γεννάω*	,, ,,	גלל *ῥέω*
שאל *δέω, αἰτέω*	(זה)־ה *ὅ-(δε)*	נגל ,,
תולל *δουλόω, κατα-*	(זה)־הל ,, ,,	טלל *σκιάζω*
טבל *δύω*	אלגביש *ἡ γύψος*	צלל ,,
נהל *ἡγέομαι*	الجبس ,, ,,	אכל *φαγεῖν, ἐσθίω*
הַנְעַל ,, , *ἐφ-*		أكل ,,

(3). מ

נעם *ἄγω, προσ-*	עֶלֶם *πῶλος*	,, *οὔλως, ὅλως*
נעים *προσάγωγος*	עלמה ,,	אטם *πακτόω*
אשם *ἀθετέω*	غلام *δοῦλος*	سطم ,, ,*στομάω*
יתום *ἀμήτωρ*	הדום *ἔδος*	קֶדֶם *πάλαι*
,, *ἀπάτωρ*	נחם *ἡγέομαι*	רֶחֶם *ῥαγή, -άς,*
אדם *ἀνήρ, ἀνδρός*	חתם *τυπόω*	*(ῥῆγμα)*
آدم ,,	כתם ,,	רַחַם ,,
בן־אדם *ἄνθρωπος,*	לְאֹם *λαός*	זרם *ῥέω*
φὼς ἀνήρ	אדום *ξανθός*	דמם *σιωπάω*
רגם *ἀράγειν, ἀράσσω*	כֶּתֶם *χρυσός*	פרם *σπαράσσω*
אולם *αὐλή*	אולם *ὅλος*	עוֹלָם *τέλος*
יבם *γαμβρός*	שׁלם ,,	עֵילוֹם ,,
מַטְעם *γεῦμα*	חלם *ὁράω, ὁλ-*	תֵּלֶם *τύλος*
טעם *γεύω*	הִשְׁכִּים *ὀρθρεύω, ἐπ-*	פחם *ὑποκάτω*
נקם *δίκη*	שׁלם *οὔλω*	הֵלֹם *ὧδε*
נקמה ,,	שׁלום *οὔλε*	(לם)־ה *ὅ-(δε)*

(4). נ

אלמן *ἄγαμος*
אלמנה ,,
דֶּשֶׁן *ἀνθρακεύω*
דֶּשֶׁן *ἀνθρακία*
עֵדֶן *Ἅιδης*
אֲבַדּוֹן ,,
אֵיתָן *αἴτιος* (?)
ארגמן *ἁλούργημα*
أُرْجُوَان ,,
לָבָן *ἀλφός, λευκός*
לוּן *αὐλίζω*
לִין ,,
התלונן ,,
גֶּשֶׁם *γῆθος, γηθοσύνη*
לָשׁוֹן *γλῶσσα*
لِسَان ,,
סָפָן *δασύπους, ὠκύπους*
תְּהוֹם *δεῖμα*
דֹּמֶן *δήμας*
המון *δῆμος*
יען *δία*
נתן *δίδωμι*
דין *δίκη*
דינה *Δίκη*
יהוחנן *Διογένης*
יוחנן ,,
עין *δοκεύω*
תֹּרֶן *δόρυ*
קיצון *ἔσχατος*
שנה *ἔτος, γέτορ, -os*
עֶדֶן ,, , *ἐνιαυτός*
זוּן *ζῶ*
זָמָם *ζωμός*
חָנַן *ἡγέομαι, ὑφ-*
רנן *θρηνέω*
כְּבָשָׁן *καπνός*
גֹּבַן *κυφός, ὑβός*
פן *μή*
צידון *ξανθός, ξουθός*
שנן *ὀξύνω*
למען *ὅπως*
יְשֻׁרוּן *Ὀρθώσιος*
שֶׁמֶן *ὀσμή, ὀδ-*
עֵין *πηγή*
מדינה *πόλις*
مدينه ,,
עָנִין *πόνος*
אן *ποῦ*
רִשָּׁיוֹן *πρόρρησις*
רִאשׁוֹן *πρῶτος*
טלמון *πτολεμαῖος*
ספן *σκεπάζω*
צפן ,,
שפן ,,
נתן *τίθημι*
שָׁנַן *ὑμνέω, ἐφ-*
כֵּן *ὥς*

(5). ע

פשע *ἀθετέω*
קלע *γλύφω*
טבע *δύω*
ידע *εἴδω*
שבע *ἑπτά*
תְּרַע *θύρα*
נוע *κινέω*
יצוע *κοίτη*
נגע *κόπτω*
גדע ,,
פָּטַע ,,
נוע *πεινάω*
גרע *ῥέω*
גוע *ῥίζα*
זרע *σπείρω*
תקע *τίθημι*
הָטְבַע *τυπόω, ἐκ-*
נטע *φυτεύω*

(6). ר

החביר *ἅπτω, καθ-*
הִתְחַבֵּר ,, , *συν-*
ארר *ἀράομαι*
אור *γῆ*
עיר ,,
בירה ,, , *πόλις, βρία*
עשר *δέκα*
יקר *δόξα*
צרר *ἐχθαίρω*
סגר *κλείω*
זמורה *κομή*
עמר ,,
צַמֶּרֶת ,,
נקר *κόπτω*
תֹּמֶר *πάλμη*

תָּמַר	,,	תימרת	στέμμα	פּוֹנָר	,,
תפר	ῥάπτω	ניר	φανή	פתר	φράζω
רור	ῥέω	נר	,,	פּשׁר	,,

(7). ק

זקק	τήκω	חקק	ῥήγνυμι	שׁוקק	ἐπιποθέω, φθέγγω

XX. Metathesis occurs in Hebrew homologues, especially regarding a consonant and the vowel or diphthong next to it.

אָב	πατήρ	חוּר	ὠχρός	עֲרִיסָה	κάρδοπος
,,	φάτις	צַחַר	,,	פּוֹר	σπείρω
אוב	,,	צַחֲר	,,	בּוֹר	,,
אגרף	χειροπληθής	טַל	δρόσος	פֶּעַם	ἅπαξ
אֶדְרַע	χείρ	ישׁב	οἰκέω	(פּצר)	πείθω
אזרוע	,,	כְּסָא	κλισία	פּרץ	,,
דרע	,,	כָּרְסָא	,,	צָוָאר	δειρή
זרוע	,,	לְבֹן	ἀλφός	,,	θώραξ
אֵיךְ	κῇ	לעג	γελάω	קבץ	πυκάζω
הֵיךְ	,,	מְעוֹנָה	Εὐμενής	קפץ	,,
אֲלָמָה	ἄμαλλα	(מְתַלעה)	καταλέω	רטב	ἄρδω, -δεύω
אֵם	μήτηρ	מַלְתעה	,,	שְׁלֵמָה	χλαμύς
גְּבִיר	κύριος	סָלָם	κλίμαξ	שִׁמְלָה	,,
גבירה	κυρία	עור	χρώς	שֶׁלֶט	πέλτη
גְּבֶרֶת	,,	(ענד)	ἀναδέω	שׁרשׁ	ῥίζα
גֶּבֶר	κόρος, κοῦ-	מַעֲדַנה	ἀνάδεμα, ἄνδε-, ἀνάδη-, ἄνδη-, ἀναδέσμη	שִׁרְשׁוֹן	,,
דַּרְכְּמוֹן	δραχμή			גִּדְר	,,
אֲדַרְכֹן	,,				

XXI. Certain Greek suffixes are often converted into Hebrew prefixes in Graeco-Hebraic homology: -δε, -δης, -θη, -ις, -μα, -μη, -μος, -να, -νη, -ον, -της, -ων.

(1). מ

מַאֲבוּס	φάτνωμα	מאזנים	σταθμός	מַאֲפֶה	ὀπτήσιμος, (-σις)
מַאֲהָב	ἀγάπημα	מאכל	φάγημα	מַאֵרָה	κατάραμα
מַאֲוַי	,,	מאכלת	,,	מָבוא	ἀναβαθμός
מְאוּרָה	ὄρυγμα, -υμα	מַאֲמַר	ῥῆμα		

מָבוא ἀνάβαθρον, βά-
,, δυσμή
מַבּוּל πλήσμη
מְבוסה πατησμός
מְבֻחָר ἀφαίρεμα
מבחור ,,
מַבט πίστωμα
מִבְטָא φθέγμα
מִבְטָח πίστωμα, -τόν
מבטֶחה ,,
מִבְצָר φραγμός
מָגוּר οἴκημα
מְגוּרה ,,
מָגור δεῖμα
מְגֻרה ,,
מגוּרה ,,
מָגור ἀγερμός, ἀγυρ-
מַגל ζάγκλον
מְגִלה κυλίνδριον
מְגֵרה πρίων
מַדַּע εἴδημα
מָדין, מָדון δόνημα
מִדְוֶה ὠθισμός
מדרש ἐρώτημα
מַהֲלָל ἄγαλμα
מַהֲתַלָּה ἀπάτημα
מוֹסָד κτίσμα, -μός
מוסד ,, ,,
מֹסד ,, ,,
מוסדה ,,
מוּסר δέσμα, -μός
מוֹסֵר ,,
מופֵת φάσμα
מוקֵד αἴθων
מוקֵשׁ δίκτυον
מורא ὅραμα
,, τρόμος
מורג τρυγάνη
מושב ἵσμα
,, οἴκημα
מְזֵבֵּח θυσιαστήριον
מְזוּזה σταθμός
מָזון θοίναμα
מִזְמור ὑμνάριον
מִזְרֶה ῥαντήριον, περιρρ-
מִזְרָח δέργμα, -μός
מִזְרַע σπέρμα
מִזְרָק ῥαντήριον, περιρρ-
מַחֲבַת ὀπτάνιον
מַחְבֶּרֶת ,,
מָחול χόρευμα
מְחֹלה ,,
,, χαλκίον
מַחֲזֶה ὄψανον
מְחִיר ἀγορασμός, χρῆμα
מַחֲלָף πλόκαμος
מחלפה ,,
מַחְמָד ἐπιθύμημα
מַחְמֶצת ζύμωμα
מַחֲנֶה σκήνημα
מַחֲנָק ἀγχόνη (-νίζω), πνίγμα
מַחֲסֶה ἐπισκιασμός
מַחְסור χρῆμα
מַחְצֵב ξέσμα
מַחֲרֵשָׁה ἄρατρον
מַחֲשָׁבה ψήφισμα
מחשֶׁבת ,,
מַחְשָׁךְ σκοτισμός
מַחְתֶּרת σκάμμα
מַטְבֵּחַ σφάγμα
מַטְוֶה κλῶσμα (κλώθω)
מִטה στρῶμα
מַטְחֵוִי τόξευμα
מַטְמון θέμα
מַטָּע φύτευμα, -ευτόν
מַטְעַם γεῦμα
,, ἔδεσμα
מַכְאוב πάθημα
מִכְבַּר κατάπλασμα
מִכְבָּר πτύον
מְכוה καῦμα
מְכורה χωρίον
מכורה ,,
מַכות φάγημα
מִכְלָאה αὔλιον
מכלה ,,
מַכֶּלֶת φάγημα
מִכְמָן θέμα
מִכמר θυμίαμα
מְכֻסֶּה κάλυμμα
מַכְפֵּלה σπήλαιον
מֶכר ἀγορασμός, -μα, χρῆμα
מִמְכָּר ,,
מִמְכֶּרת ,,
מִכְרֶה ὄρυγμα
מִכְשֹׁל σφάλμα
מִכְתָּב γράφημα, -άμμα
מִכְתָּם ,, , φθέγμα
מַכְתֵּשׁ κοπτήριον
מְלָאכה ἔργμα, -γον
מַלְאָכוּת ,, ,,
מלבוּשׁ κάλυμμα
מְלוּנה αὔλισμα
מלון ,, , -μός
מלח ἅλμη
מַלְכֹּדֶת λοχισμός
מַלְקוח λαχμός
מֶלְתָּחה κάλυμμα
מָמות θανάσιμος
מַמְגֵרה οἰκημάτιον
מְנָאה ἀνάθημα
מָנה δόμα

מְנַהֵג *ἡγεμόνευμα*
מְנוֹרָה *ὄρυγμα*
מָנוֹד *τιναγμός, -μα*
מנוח *ἀνάπαυμα*
מְנוּחָה ,,
מְנֻחָה *ἀνάθημα, -θεμα*
מְנִיָה ,,
מְנָעל *κλείδωμα*
מַנְעוּל *κλεῖθρον, -ῖστρ-*
מְנעם *γεῦμα*
מַס *δασμός*
מֶסֶב *ἴσμα*
מְסִבָּה *στρέμμα*
מַסְגֵּר *κλεῖθρον*
מִסְגֶּרֶת ,, , *-ῖσμα*
מַסָּד *κτίσμα, -μός*
מסה *δάσμα, -μός*
מַסָּוֶה *ἐπισκιασμός*
מִסְחָר *ἀγορασμός*
מָסָךְ *σκιασμός, ἐπισ-*
מְסָכָה *σχῆμα*
מַסֵּכָה ,,
מַסֶּכֶת *ἱστίον, (-τός), μέσακλον, -κμον, μέσατμον*
מִסְכֶּנֶת *σκήνημα*
מַסְלוּל *ὁδευομένη*
מְסִלָּה ,,
מַסְמֵר *ἐπιούριον*
משמר ,,
מִסְמֵר ,,
مِسْمَار ,,
מִסְפּוא *στιβάδιον*
מִסְפָּר *ψηφίον*
מַסֹּרֶת *δέσμα, -μός*
מַעֲבָר *πορθμός*
מַעְבָּרָה ,,
מַעֲדַן *ἡδονή*, pl., *ἥσθημα*
,, *ἔδεσμα*, pl.
מַעֲדָנָה *ἀνάδημα, ἄνδ-, ἀναδέσμη*
מָעוז *φύξιμος*
מַעְיָן *ἀενάων, πηγή*
מַעֲלֶה *ἀναβαθμός*
,, *αὔλημα*
מעלֵה *αὔλιον*
מַעֲמָד *σταθμός*
מַעֲמָסָה *γέμισμα*
מַעֲקֶה *ἔργμα*
מַעֲרָב *φόρημα*
מְעָרָה *ὄρυγμα*
מַעֲשֶׂה *τεῦγμα, ἔργον*
מַעֲשֵׂר *δεκάτευμα*
מַעֲשַׂקָה *πιεσμός*
מַפָּלָה *πτῶμα*
מַפֶּלֶת ,, *σφάλμα*
מפל ,,
מִפְלֶצֶת *πλάσμα*
מִפְעָל *ποίημα*
מפעלה ,,
מִפְקָד *τάγμα*
מִפְרָץ *φράγμα*
מַפְרֵקָה *ῥάχετρον*
מִפְשָׁעָה *βαθμός, βασ-*
מִפְתָּן ,, ,,
מַצָּב *σταθμός*
מַצֵּבָה ,,
מַצֵּבָה ,,
מִצבה ,,
מַצֶּבֶת ,,
מָצָד ,,
מִצודה ,,
מְצוּדָה ,,
מְצוָה *θέσμιον, -μός, -μοσύνη*
מְצוּלָה *ἅλμη*
מְצוּרָה *τείχισμα, ἀπο-*
מָצוֹר ,, ,,
מִצְחָה *κνημίς, -μη*
מְצִלָה *κύμβαλον*
,, *κώδων, χαλκίον*
מַצע *κοιτάριον*
מֵצַר *στενόν*
מַקֶּבֶת *σκάμμα*
מִקְדָּשׁ *ἁγίασμα, ἁγιαστηρίον, ἁγίστευμα*
מַקְהֵלָה *φῦλον*
מְקוָה *ἀγών, δόκημα*
מקוה ,,
מָקוֹם *οἴκημα*
מָקוֹר *κρουνίον, -νωμα*
מִקְטֶרֶת *θυμιατήριον, θυτι-, -τρον*
מקטרת ,, ,,
מִכְמָר ,, ,,
מִכְמָר ,, ,,
מִכְמָרָה ,, ,,
מִקְלַעַת *γλύμμα*
מִקְנֶה *ὤνημα*
מקנה ,,
מִקְסָם *χρησμός*
מִקְצוע *ἔσχατον*
מִקְצָעָה ,,
מַקְצֻעָה ,,
מִקְרָא *κέλευμα, -ευσμα, -ευσμός*
מִקֶּרֶה *κύρμα*
מִקְשֶׁה *σικυών*
מַרְאֶה *ὅραμα*
מראה ,,

מַרְבִּית *καρπισμός* (A)
מרגמה *ἄραγμα, -μός*
מַרְגֵּעַ *παραψυκτήριον*
מרגעה ,,
מַרְזֵחַ *τρόχιον*
מְרוּצָה ,,
מריבה *ἔρισμα*
מַרְפֵּא *θεράπευμα*
מַרְקָח *φάρμακον*
מִרְקַחַת ,,
מֶרְקָחָה *βράσμα, -μός*
מַשָּׂא *φόρημα, προσ-*
מַשְׂאֵה *αἴθων*
מַשְׂאֵת *προσφόρημα*
מָשׁוֹשׁ *γηθοσύνη*
מְשׁוֹחַ *καχασμός*
מַשְׁחֵמָה *ἔχθημα, -θρασμα*
מַשְׂכִּית *σχῆμα*
מִשְׁרֹפוֹת *πυρόν, -ρά*
מִשְׁאָלָה *αἴτημα, δέη-*
מִשְׁבְּצָה *ποίκιλμα*
מַשְׁבֵּר *ῥῆγμα, -μός*
מִשְׁבָּר *ῥηγμίν, -ίς*
מְשׁוּבָה *στρέμμα*
מַשּׂוֹאָה *ὕψωμα*
מִשְׁטוֹחַ *στρῶμα*
מִשְׁטָח ,,
מִשְׁכָּב *κοίμημα*
מִשְׁכָּן *σκήνημα*
,, *σκήνωμα*
מִשְׁלַח *ἐπιχείρημα*
מִשְׁלוֹחַ ,,
מִשְׁמָע *ἄκουσμα*
מִשְׁעִי *θέαμα*
מַשְׁעֵן *σκῆπτρον, σκᾶπτον*
מַשְׂעֵנָה ,, ,,
מִשְׁעֶנֶת ,, ,,
מִשְׁפָּחָה *σπέρμα*
מִשְׁפָּט *δίκαιον*
מִשְׁפָּת *σταθμός*
מַשְׂקֶה *πότιμος*
מִשְׁקוֹל *σήκωμα*
מִשְׁקָל ,,
מִשְׁקֶלֶת ,,
מִשְׁקֹלֶת ,,
מִשְׁקֹלֶת ,,
מַשְׁקוֹף *σκέπανον*
מִשְׁתֶּה *ἑστίαμα*
,, *πότημα*
מַתְבֵּן *στιβάδιον*
מַתְכֹּנֶת *τέχνασμα, -νημα*
מַתָּן *δόμα, δῶρον*
מתנה ,,
מתת ,,
נֹפֶךְ *τόπαζον*

(2). ת

תַּאֲבָה *ἀγάπησις*
תַּאֲוָה ,,
תֹּאֲנָה *πρόφασις* (*προφαίνω*)
תֹּאַר *ὅρασις*
תְּבוּאָה *φύτευσις*
תְּבוּנָה *πίνυσις, -υτή*
תַּבְנִית *φάσις* (A) (*φαίνω*)
תְּהִלָּה *ἄγαλσις, -λλιασις*
תּוֹדָה *δόσις*
תּוֹחֶלֶת *ἐλπίς*
תַּחְבּוּלָה *βούλευσις, ἐπιβ-*
תְּחִלָּה *γένεσις*
תְּחִנָּה *ἔλεος*
תַּחֲנוֹת *τάγμα*
תַּחְבֻּשֶׁת *κάλυψις*
תַּרְבּוּשׁ ,,
תְּלוּנָה *ἔγκλησις*
תַּלְמִיד *μαθητής*
תַּלְמִיד ,,
תְּנוּאָה *πρόφασις*
תְּנוּבָה *φύτευσις*
תְּעוּדָה *εἴδησις*
תַּעֲנִית *νῆστις*
תַּעַר *κατακλείς*
תְּעָלָה ,,
תְּפְאֶרֶת *φάντασις*
תִּפְאֶרֶת ,,
תְּפִלָּה *ἀντιβόλησις*
תְּפֻלָּצוֹת *πλάσις*
תֹּפֶת *ὄπτησις*
תִּקְוָה *προσδοκία*
תַּרְבִּית *κάρπωσις*
תְּרוּמָה *αἵρεσις*
תְּרוּעָה *σύριγξις, κρότησις*
תְּשׁוּמָה *κατάθεσις*
תַּשְׁבֵּץ *ποίκιλσις*
תְּשׁוּרָה *δόσις*

(3). (Mixed)

לַבַּיִת *οἴκαδε*
אֶל־הַבַּיִת ,,
עַל בֵּיתוֹ ,,
דְּבֵלָה *παλάθη*
נָחָשׁ *ἔχιδνα*
תְּבוּנָה *πινυτής*
תּוֹשָׁב *οἰκητής*
תַּמְרוּר *πικρότης*
בֶּן־אַמּוֹן *Ἀμωνίδης*
פֶּלֶת ,, *Πηλείδης*
פַּלּוּא ,, ,,
טַלְמוֹן ,, *Πτολεμαΐδης*
שַׁלְמִי ,, ,,
גִּמְרִי ,, *Ὁμηρίδης*
חֲמוֹר ,, ,,
שֶׁמֶר ,, ,,
שִׁמְרִי ,, ,,

XXII. Many Hebrew nouns are modelled on Greek patterns, as distinct from those fashioned the Hebrew prefix–suffix way.

אַב *πατήρ*
אֹב *φυτόν*
אַבְיָתָר *εὐίατος*
אַבְטִיחַ *ἰατρός*
אַהֲבָה *ἀγάπη*
אֹהֶל *φῦλον*
אָהֳל ,, , קהל
אֹכֶל *φάγημα*
אֲכִילָה ,,
אֲכֹלָה ,,
בַּג ,, , *βάγος*
אֲכָלָה *καῦσις*
אִמֶּר *ῥῆμα, ῥῆσις*
אִמְרָה ,, ,,
אֲנָבֶה *φυτόν*, נבט
אֲנָשִׁים *πένθημα*
אִשֶּׁה *ἑστίαμα, κνῖσα*
בַּד *φυτόν*
בִּטְחָה *πιστόν*
בַּטָּחָה ,,
בִּטָּחוֹן ,,
בְּקָעָה ,,
בִּינָה *πινυτή*
בַּטְנָה ,,
בַּהֲמָה ,,
בִּיתָן *ποτόν*
בֶּן *φυτόν*
גַּלְגַּל *κύκλος*
גִּלְיוֹן *κύλινδρος*
גְּלוֹם *βλῆμα, κάλυμμα*
גֶּלֶם *ἄγαλμα, γλύμμα*
דֶּלֶת *θύρα*
דוֹר ,,
דֵּעָה *εἴδησις*
דַּעַת ,,
חֶלֶם *ὅραμα*
זֶרֶם *ῥεῦμα*
זִרְמָה ,,
זֶרֶת *δῶρον*
חָזוֹן *ὄψανον*
חִזָּיוֹן ,,
חָזוּת ,, , *ὄψις*
,, *ὑπόσχεσις*
חֲלִיפָה *ἐλπίς*
,, *ἀλλαγή*
חֶלֶם *ὅραμα*
חֲלוֹם ,,
חֹם *καῦμα*
חַמָּה ,, , *ξανθός*
חֶמְדָּה *πένθος*
טִיט *θίς*
טִין *θίς*
טִירָה *θύρα*
יַיִן *οἶνος*
יְצוּעַ *κοίτη* (*-τάζω*)
יֶתֶר *ἰατρός, ἠίθεος*
יִתְרוֹ ,,
כְּאֵב *πῆμα*
כֹּהֵן *διάκονος*
כְּאֵן ,,
כְּוִיָּה *καῦσις*
כִּכָּר ,,
לְבוּשׁ *κάλυμμα*
מַאֲכֶלֶת *μάχαιρα*
מִלְחָמָה *πόλεμος*
מַלְחָם ,,
מָרוֹר *πικρίδιον*
מְרִירוּת *πικρότης*
מִשְׁאָר *πενθερός*
נָבוֹן *πινυτός*
נַפַח ,,
נְדָבָה *δῶρον*
נֶדֶה ,, , *ἕδνον*
נָדָן ,, ,,
נֶדֶר ,,
נָטַע *φυτόν*

נְבָט *φυτόν*
נַפְתּוּל *πόλεμος*, Ep *πτό-*
סגור *κλεῖθρον*
סוּגַר ,, , *σηκός*
סָחַר *ἀγόρασμα*
סחרה ,,
עֲבָרָה *πόρος*
עַמּוּד *σταθμός*
עֹגֶן *ἀναψυχή*
פְּאֵר *φᾶρος*
פֹּעַל *ποίημα*
פִּעֻל ,,
פְּעֻלָה *ποίησις*
פְּקָדוֹן, פִּקָּדוֹן *παρακαταθήκη*
פְּרִץ *ῥῆγμα*
פַּת *πυτόν*
פִּתְגָם *φθέγμα*
צֵדָה *σίτησις*, *-τία*
צוּלָה *ἅλς* (B)
צְחוֹק *καχασμός* (*-άζω*)
צַיִד *ζητός*
צֵידָה *ζήτημα*
צֶלֶם *ἄγαλμα*
צֶלֶם ,,
צִפִּיָּה *ἐλπίς*
קֹדֶשׁ *ἁγιότης* (*ἁγίζω*)
קְדֻשָּׁה *ἁγιωσύνη*
קדושה ,,
קָהָל *φῦλον*
קְהִלָּה *φυλή*
קְבִיעָה ,,
קְטוֹרָה *θυμία* (*-άζω*, *-ατίζω*)
קִטֶּרֶת ,,
קִטֹּר ,,
קְרָה *ἐκροή*, *-ροος*
קְרִי *ψυχρότης*
קֶרַע *ῥάκος*
רְאוּת *ὅρασις*
רֶגַע *παραψυχή*
רֶחֶם *ῥαγάς*, *-γή*, *ῥηγή*, *ῥῆγμα*, *-μός*, *ῥώξ* (A)
רַחַם ,,
רִיב *ἔρις*, *ιδος*
רִיבָה ,,
רִיר *ῥεῦμα*
רֶכֶב *τροχός*
רְמִיָּה *ὑπεροπτίς*
רְעוּת *ὅρασις*
רַעְיוֹן *ὅραμα*
רֶקַח *φάρμακον*
יֵין הַרֹּקַח *οἶνος φαρμακίτης*
שְׂחוֹק *καχασμός*
שָׁשׁוֹן *γῆθος*
שְׂאֵר *πενθερός*
שִׂטְנָה ,,
שְׁבִיל *ὁδός*
שֶׁבֶר *ἀγόρασμα*
שֹׁמַע *φήμη*
שִׁקּוּי *ποτόν* (*ποτίζω*), *ἀκή*
שֶׁקֶל *σήκωμα*
שְׁתִיל *φυτόν*

VI. GRAMMAR

XXIII. There are no less than four definite Articles in Hebrew, and they homologize with and correspond to the Greek Article, ὁ, irrespective of Gender and Number: הל־, ה־, אֶת, אל־, אֶל.

אֶלְגָּבִישׁ Ez 13. 11, את הַשמים Gn 1. 1, הָאִישׁ Gn 20. 7, הָאִשָּׁה Ib 3. 12, הָאֲנָשִׁים Ib 14. 24, הַנָּשִׁים Ib 14. 16, הַלָּז Dan 8. 16.

(1) *The Noun with the Article may be followed by the Adjective which qualifies it, with the Article repeated*: הַמֶּלֶךְ הַגָּדוֹל IIR 18. 19, הָאָרֶץ הַטובה Dt 1. 35.

(2) *An Adjective without an Article, which follows a Noun with an Article, is a predicate Adjective*: וְהאישׁ נִכְבָּד IS 9. 6, והאישׁ גדול מְאד Ib 25. 2.

(3) *Proper Nouns may take an Article*: אֵל שַׁדַּי (ὁ Ζεύς) Gn 17. 1, את־יוסף Ib 37. 3, את־עירד Ib 4. 18, אֵת שדי Ib 49. 25, הַחֻוילה Ib 2. 11, הַצְּלֶלְפוני (ἡ καλλίφωνος) ICh 4. 3.

(4) *Abstract Nouns take the Article*: הַצֶּדֶק Jes 1. 26, הַחָכְמה Eccl 7. 12.

(5) *So do Nouns qualified by a demonstrative Pronoun*: זֶה הַדָּבר Ex 14. 12, הדבר הַזה Gn 21. 26, אֵלֶּה הַדְּבָרִים Dt 1. 1, הדברים האלה Gn 15. 1; but only הָאִישׁ הַלָּזֶה Ib 24. 65.

(6) *And Numerals*: הָאֶחָד Eccl 4. 9, הַשְּׁנַיִם Ib., הָעֲשָׂרה Gn 18. 32, הָעֶשְׂרִים Ib 18. 31.

(7) *In Homer the Article appears generally as a demonstrative or personal Pronoun*: האחד בָּא־לָגוּר Gn 19. 9, אותה אֲבַקֵּשׁ Ps 27. 4 (cf. *τὴν δ' ἐγὼ οὐ λύσω* Il. 1. 29).

(8) *Frequently, without a Substantive, ὁ stands for he, she, it*: הוּא Gn 3. 15, הִיא Ib 38. 25 (cf. Il. 1. 12).

(9) *Adjectives used as Nouns take the Article*: וְהָאַחֲרון הִכְביד Jes 8. 23, הָאֱמָנִים עֲלֵי תולָע חִבְּקוּ אַשְׁפַּתות Thr 4. 5.

(10) *The Article may have a generic force, marking an object as the representative of a class*: הָאָדָם Gn 6. 7, הָחַיָּה Gn 8. 1, הַגְּדֹלִים Ps 115. 13, הַקְּטַנִּים Ib.

(11) *Sometimes the Article has a distributive force, meaning 'each'*: לְכֻלָּם נתן לָאִישׁ חֲלִפוֹת שְׂמָלֹת Gn 45. 22.

(12) *A (neütral) Article may precede a whole clause considered as a Noun*: וְטוֹב מִשְּׁנֵיהֶם את אֲשֶׁר־עֲדֶן לֹא היה, אשר לא־ראה את־ הַמַּעֲשֶׂה הָרָע אשר נַעֲשָׂה תַּחת הַשָּׁמֶשׁ Eccl 4. 3; cf. Ruth 2. 19.

(13) *ὁ stands for the relative ὅς (who, which)*: הָאֹמֵר Gn 32. 10 Dt 33. 9, הַהֹלֵךְ Gn 2. 14, הַמֹּלֵךְ Esth 1. 1, הַסֹּבֵב Gn 2. 11, 13.

(14) *ὁ has a single general homologue in Arabic,* ال-, *as distinct from the particular* هـ-, *irrespective of Gender and Number*: اَلْبَيْت, الدَّار, هٰذا, الدِّيار, الأَبْيات.

(15) *The compounds of proclitic ὁ—ὅδε, ὅσγε, ὅσπερ, ὅστε, ὅστις, ὥδωνις—have homologues in Arabic as well as in Hebrew*:

ὅδε, ὅσδε, demonstrative Pronoun: *what is present before one*: *this is* or *here is* זֶה Ez 41. 22; *this* גֶּה Ib 47. 13, זה Gn 32. 3 זוֹ, הַזֶּה Ib 7. 1 הָלָזֶה, זֹאת Ib 9. 12 זֹאת, הזאת Ib 12. 7 זֹאת, בָּזֹאת, בָּזֹאת, בָּזֶה, בְּזֹאת, אֵלֶּה Gn 32. 12, הָאֵהֶל IR 7. 45, הָאֵל Gn 19. 8 האלה Ib 34. 21 אֵלֶּה; *here* הֲלֹם Ib 16. 13; of Time, to indicate the *immediate present* זה IR 14. 14; now for *these* twenty years, זה Gn 31. 41; *thus* כָּזֹה Jes 56. 12, כזה Jud 18. 4 כזאת Ib 8. 8 IIS 17. 15; *hither* הלם Jud 18. 3. *ὧδε*: *here* בָּזֶה, פֹּה, פֹּא, פֹּו. Note that *σδ*, in *ὅσδε*, = ζ/ז.

ὅσπερ, (Ep. *ὅπερ* as masc.): *the very man who* אשר Gn 3. 12, 24. 44, 38. 25 Ex 32. 33; *the very thing which* אשר Gn 3. 17, 42. 14; *which way, whither* אֶל־אשר Ruth 1. 16; *where* בַּאשר Job 39. 30 Ruth 1. 16. *ὅσγε*: *who* אֵי־זה Esth 7. 5; *which* אי־זה Eccl 2. 3.

ὅστε (also written *divisim*), in Homer also *ὅ τε* as masc.: like the simple *ὅς* or *ὅστις*, freq. with a generalizing force; *who* אשר Gn 2. 8, 42. 21; *which* אשר Ib 1. 7, 11.

ὅστις, ὅτις masc. collat. form in Hom.: *anyone who, whosoever* אשר Ex 20. 7, 22. 8; *anything which, whichsoever* את־אשר Gn 34. 28.
ὥδωνις, i.e. ὁ Ἄδωνις, *the Adonis* הדה Jer 22. 18.

(16) However, את is attached to the personal Pronoun, and is almost invariably added to the ה־ (Ex 2. 9) when the Common Noun is in the accusative, unless it is in the construct: אותי Jer 2. 13, אותה Lev 20. 24, את־הארץ Gn 1. 1 את־אַרְצְךָ Ex 34. 24, את־חוה Gn 4. 1, את־לודים Ib 10. 13, את הַפְּלִשְׁתִּי הלז.

But Hebrew Nouns and Adjectives form the plural as in Greek: οι/י—οι being pronounced the modern way—plus terminal מ. Yet *v.* אֱלֹהִי Jer 23. 23 and אֱוִלִי Zach 11. 15. The dual is precisely the same as in Greek, the ν changing into מ.

XXIV. The Hebrew homologues of some Greek nouns in the masculine or the feminine gender, belong to the same gender as the Greek nouns concerned or to the opposite gender.

(1). *Masculine–Masculine*

אבק	καπνός	חַרְבוֹן	ἐρέβινθος	גָּרֵב	ἔρπης
אגמן	σχοῖνος	חִרְיוֹן	,,	עָשָׁן	καπνός
אוצר	οἶκος, θησαυρός	חֶרֶס	ἔρπης	פּוּל	φάσηλος
אחו	σχοῖνος	טַבּוּר	ὀμφαλός	צַד	τιτθός, στῆθος
אַשָּׁף	θέσπις, -στής	טופון	τυφών	צַנָּאר	θώραξ
בַּיִת	οἶκος	יֶלֶק	βροῦκος	קוֹף	κῆβος
בֵּית	,,	כְּבָשָׁן	καπνός	רִיר	ῥέος
בָּר	πυρός		(καπνίζω)	רַמָּךְ	δρόμαξ
בכא	κωκυτός	כַּשָּׁף	θέσπις, -στής	שִׁיד	σύνδεσμος
בָּכָה	,, , ἰαχή	כתון	χιτών	שָׂרָף	ἔρπης, ἑρπετόν
בכי	,,	לֹג	λόγος	שַׁד	τιτθός, στῆθος
גב	βωμός	לַהַג	,,	שַׁד	,, ,,
גֵּבֶר	,,	מום	μῶμος	שְׁדִי	,, ,,
גָּרֵב	ἔρπης	מֵחַי	μυελός	שור	θῶραξ, τεῖχος
דַּד	τιτθός, στῆθος	מֹחַ	,,	סור	,, ,,
הון	ὦνος	נוֹם	ὕπνος	שְׁחוֹר	καπνός
הֵיכָל	οἶκος	מנם	,,	שחר	σχοῖνος
הֵיכָל	,,	סוד	σύνοδος	שמר	,,
חָמוֹר	ὄνος	סוף	σχοῖνος	תֵּל	τύλος
חצר, חָצִיר	οἶκος	שַׁף, סַף	σηκός	תֶּלֶם	,,
קֶצֶר	,,	עבור	πυρός	תִּשְׁבִּי	θέσπις

(2). *Feminine–Feminine*

אורה *ἐφέδρα*	חבצלת *ἀναγαλλίς*	צַלַּחת *θυλακίς*
ארוה ,,	כְּוִיה *καῦσις*	קבצה *κομιδή*
בוקה *ἰωκή, δι-*	לבנה *σελήνη*	קְוָצה *κομίσκη*
בְּקָרה *ἱστορία*	מַחֲלַת *μάγαδις*	קמה *κομιδή*
בְּקֹרֶת ,,	נמלה *νύμφη*	רְפָאוּת *θεραπεία*
גאוה *βοή*	סְגֻלה *συγκλείς*	תרופה, רְפוּאה ,,
גולה *ἔλασις*	,, *σύγκλεισις*	שַׁחת *Στύξ*
גְּלוּת ,,	עדות *γάδις, -ις*	שׁוּשה *χαίτη*
דִּבה *διαβολή*	פאה *γωνία*	שׁלמה *χλαμύς*
הֲנָחה *ἀνοχή*	,, *φόβη*	שִׁמלה ,,
זָוית *γωνία*	פִּנה *γωνία*	תִּרְזה *δρύς*

(3). *Masculine–Feminine*

אֲבוּס *φάτνη, πάθνη*	בַּנָּן *εἰκών, κίων*	צִיּון *κίων, ἡ, ὁ*
אדרכן *δραχμή*	כִּיּון ,, ,,	צִיּין ,,
גָּאון *βοή*	כַּכּ *καῦσις*	קרקע *ῥίζα*
גוע *ῥίζα*	מַטְאֲטֵא *μάστιξ*	שׁיג *σιγή*
דרכמון *δραχμή*	מֶתג ,,	שִׂיח *βάξις*
דַּרְהֹם ,,	נֶשֶׁף *νύξ*	שִׁבֶּל *ἀγκαλίς*
דין *δίκη*	סָדין *σινδών, ἡ, ὁ*	שַׁחַר *ἠώς, ἕως*
זָן *γωνία*	עֲבוט *ὑποθήκη*	שֶׁלט *πέλτη*
זקן *σιαγών, πώγων*	פֶּדר *παπίδες*	שָׁלְךְ *γλαῦξ*
חֶבל *ἀγκαλίς*	פַּטִּישׁ *τυπάς, -πίς*	שֹׁרֶשׁ *ῥίζα*
,, *βολή*	פֶּרֶשׁ *παπίδες*	תאר *ὅρασις*
ירך *ῥίζα*		תֹּר *τρυγών*

(4). *Feminine–Masculine*

איפה *κόφινος*	לֻגא *λόγος*	צְוָחה *κωκυτός*
קֻפָּה (אֻפָּא) ,,	מִצְוה *θεσμός*	צעקה ,,
בָּכוּת *κωκυτός*	מְקֻשָּׁה *σικυών*	קַצְבָּא *σχοῖνος*
בְּכִית ,,	מְשׁוּכָּה *ἀκανθεών*	רַחת *βραστήρ*
במה *βωμός*	נומה *ὕπνος*	שִׁית *χιτών, κιθών*
זְעָרה *κωκυτός*	נוּמָא ,,	שְׁנה *ὕπνος*
כָּתֹנֶת *χιτών, κιθών*	סופה *τυφών*	תְּנוּמה ,, , *-νωδία*

XXV. Some Greek nouns in the masculine or the feminine gender have both masculine and feminine Hebrew homologues.

αὐλός אַיֶּלֶת	כִּפּה ,,	פַּעַם ,,
,, חָלִיל	קֻבָּל ,,	פְּשַׁע ,,
,, נְחִילוֹת	קֻדְקֹד ,,	*πρίων* מְגֵרָה
,, עלמות	*λόχος* אֲשׁוּר	מַשּׂוֹר ,,
βωμός בָּמָה	חַיָּה ,,	מִנְשָׂר ,,
,, מִסְבֵּר	יְשׁוּר ,,	*τύπος* חוֹתָם
,, גֵּב	לַחַיָּה ,,	חוֹתֵם ,,
ἐκροή, -ροος קֵרֶה	לֶכֶד ,,	טַבַּעַת ,,
ἔρις חֲרָדָה	*ὅμιλος* אָמוֹן	*ὕαινα* צָבוּעַ
,, קְרָב	הָמוֹן ,,	,, צָבִי
,, ריב	הֲמוּלָה ,,	,, צביה
,, ריבה	הֲמֻלָּה ,,	,, ظَبْيٌ
θυμός זַעַם	*πειθώ* מַשָּׂאוֹן	*φλόξ* אֶקְדַּח
,, זַעַף	מְשׂוּאָה ,,	,, בָּרָק
,, חֵמָה	*πόλεμος*, Ep *πτό-*	,, לַבָּה
,, טַעַם	מִלְחָמָה	,, לַהַב
,, עִמּוֹ, עִם	,, נַפְתּוּל	,, לֶהָבָה
καταβολή חֵבֶל	*πορθμός* מַעֲבָר	,, לַהַט
,, חֶבֶל	מַעְבָּרָה ,,	*φορά, -ή* הֵרָיוֹן
,, חבלה	עֲבָרָה ,,	,, הֵרֶן
κεφαλή גֻּלְגֹּלֶת	*πόρος* עֲבָרָה	,, יְבוּל
,, חֶבֶל	*πούς* אַשּׁוּר	,, פְּרִי
,, כַּף	,, יָד	

XXVI. There is no neuter gender in Hebrew, and the Hebrew homologues of Greek nouns in the neuter gender are either heterogeneous, belong to one gender or the other, or appear in both genders.

(1). *Neuter–Masculine*

ἁγίασμα, -στήριον,	*ἑρπετόν* שֶׁרֶץ	*θυλάκιον* סַל
ἁγίστευμα מִקְדָּשׁ	*εὐρυχωρία* רֶוַח	,, צְקָלוֹן
,, קֹדֶשׁ	,, רֹחַב	*κέρας* שׁוֹפָר
,, קֻדֶּשׁ	*ἠχεῖον* הֲגָיוֹן	*κυμβίον, γαβαθόν*
ἄθροισμα עֵדֶר	,, חֵךְ	גַּבִּיעַ
γῆθος שָׂשׂוֹן	,, שִׂגָּיוֹן	*πῆγμα* דֶּבֶק

πηγμάτιον דֶּבֶק	,, טִיחַ	,, אֲנָבָה
ποτόν בִּיתָן	,, קִיר	,, נִטִּי
σέβας צָבִי	τόξευμα מְטַחֲוִי	,, בַּד
τεῖχος דַּיִק	φᾶρος אֵפֶר	,, גֶּן
,, חַיִץ	,, פְּאֵר	,, מַטָּע
,, حائط	φυτάριον נְטִיעַ	,, נָטַע
,, טוּר	φυτόν אִבִּים	,, שָׁתִיל

(2). *Neuter–Feminine*

αὔλιον מִכְלָאָה	ἔθνος, ἔθος עֵדָה	πύϊον גְּבִינָה
,, מִכְלָה	θάμβημα שַׁמָּה	στύγος שְׁנָאָה
,, עִלִּיָּה	κάπνισμα אבקה	χαλκεῖον צֵלָחָה
βῆμα, πᾶμα, πῆμα בהמה	λάχανος לַעֲנָה	,, צְלָחִית
,, בָּמָה	νυμφεῖον חֻפָּה	,, צַלַּחַת
δῶμα דומה	πλάσμα מִפְלֶצֶת	,, קַלַּחַת
	πτύον נָפָה	,, מְחִלָּה

(3). *Neuter–Both Genders*

αὔλιον אֹהֶל	,, עֵת	ποίημα פֹּעַל
,, מכלאה	,, תורה	,, פְּעֻלָּה
,, מכלה	τὸ ἔθος תְּעוּדָה	,, מִפְעָל
,, מעלה	κλεῖθρον מַנְעוּל	,, מפעלה
,, עֲלִיָּה	,, מַסְגֵּר	ῥεῦμα זֶרֶם
αὔλισμα מָלוֹן	,, מִסְגֶּרֶת	,, זְרִמָּה
,, מְלוּנָה	κῦδος כָּבוֹד	,, מָקוֹר
γέρρον חֹרִי	,, כְּבוּדָּה	σφάγιον זֶבַח
,, סֹחֵרָה	ὅραμα חֲלוֹם	,, טֶבַח
,, סֹחֶרֶת	,, חֶלֶם	,, טִבְחָה
ἔθος, ἦ-, σϝέ- אֵשׁ	,, מוֹרָא	,, מַטְבֵּחַ
,, דַּת	,, מָרְאֶה	χόρευμα מָחוֹל
,, עֵדָה	,, מראה	,, מְחֹלָה

(4). *Neuter–Heterogeneous*

βάθυσμα תְּהוֹם	,, מַקְלוֹת	,, אַרְמוֹן
,, תהומות	δρέπανον דֶּרֶךְ	,, אַרְמְנוֹת
βάκλον מַקֵּל	,, דרבנות	,, אלמנות
,, מַקַּל	ἔρυμα ארומה	θηρίον אֲרִי

„ אַרְיֵה	„ צלעות	„ סְפָרָה
„ אֲרָיִים	אַצְלֹע, צֶלַע	„ צוּף
„ אריות	*σκήνημα* חֲנִיּוֹת	„ צופים
θύος זֶבַח	„ מַחֲנֶה	„ צַפַּחִית
„ זבחים	„ מַחֲנִים	„ צַפַּחַת
„ זבחות	„ מַחֲנוֹת	*στέγος, τέ-* גָּג
οἴκημα מוֹשָׁב	„ מְשָׁכָּן	„ גַּגּוֹת
„ מושבים	„ מִסְ־, מִשְׁכְּנוֹת	*στῆθος* חָזֶה
„ מושבות	„ משכנים	„ חָזוֹת
ὀστέον עֶצֶם	„ סְגָנָה	*φρέαρ* בְּאֵר
„ עַצְמֹם	„ סַגָנָה	„ בארת
„ עֲצָמִים	*σκύφος, σκαφίς* כוס	„ בְּאֵר
„ עצמות	„ כסות	„ בארות
אַעְצֹם, עֶצֶם	„ ־רים, כַּפּוֹר	„ בור
σκέλος צֶלַע, כרע	„ סֵפֶל, סַף	„ בְּרוֹת
„ צַלְעֹ	„ סְפִים	„ בְּאֵר
„ צלעים, כְּרָעַיִם	„ סְפוֹת	אֵבָר, בְּאֵר, אֲבָר, אֵבְרָה

XXVII. Greek nouns of common gender have homologues which vary in their gender.

κάμηλος, ὁ and *ἡ*: epicene gender: גמל Gn 24. 64, m.; גְּמַלִּים Ib 24. 10, m.; גמלים (מיניקות) Ib 32. 16, f.

στρουθός, ὁ and *ἡ*: צִפּוֹר Nu 22. 16, m., and צִפֹּרָה Ex 2. 21, f., are proper nouns; צפור Lev 14. 5, f.; Ps 102. 8, m.; צִפֳּרִים Lev 14. 4, f.; Ps 104. 17, m. עֳצְפוּר, עֳצְפִּיר.

αἴξ, ὁ, ἡ: עֵז Gn 15. 9, f.; עִזִּים Ib 30. 35, f.

ὄις, ὁ and *ἡ*: כֶּבֶשׂ Ex 29. 39, כְּבָשִׂים Ib 29. 38; כֶּשֶׂב Lev 3. 7, כְּשָׂבִים Ib 1. 10; כַּבְשָׂה Ib 14. 10, כְּבָשָׂה IIS 12. 3, כִּבְשַׂת Gn 21. 28; כִּשְׂבָה Lev 5. 6 (Lat. *ovis*).

XXVIII. Homologues of nouns ending in -ις often end with the feminine suffix ה *or* ת, *and are mostly of the feminine gender.*

ἀργυρίς אֲגוֹרָה	אדיר, אדר,	„ גְּלוּת
„ גֵּרָה	„ , *γέρρον* סֹחֵרָה	*ἐλπίς* חֲלִיפָה
ἄλυσις חֲלוּשָׁה	„ „ סֹחֶרֶת	„ צְפִיָּה
ἅλυσις שַׁרְשָׁה	*δούλωσις* דַּלָה	„ תּוֹחֶלֶת
„ שַׁרְשֶׁרָה	„ זְלוּת	„ זְלֻפָה
δέρρις, δορά אדרת, דר	*ἔλασις* גולה	*θέμησις* תֹּם, תָּמָה

ἴασπις	יָשְׁפֵּה	*μάντις*	מֵיכָה	,,	מְדִינָה
κάθαρσις	טַהֲרָה	,,	מִשֶּׁה	,,	קֶרֶת
,,	טַהֲרָה	*μῆτις*	עֵצָה	*πόρθησις*	הֲרִיסָה
,,	חַטָּאת	*ὅρασις*	רְאוּת	,,	הֲרִיסוּת
κάλυψις	כְּסֹת	,,	רְעוּת	*πόσις, ὁ,*	בֹּשֶׁת
,,	כַּפֹּרֶת	*παλλακίς*	פִּלֶגֶשׁ	*πόσις, ἡ,*	שְׁתִיָּה
,,	חֲטָאִים	*πόλις*	בִּירָה	*πυργῶτις, προκάλυμμα, παρα-*	פָּרֹכֶת
μάγαδις	מַחֲלַת	,,	מְדִינָה		

XXIX. As a rule, the Hebrew noun or adjective resembles the structure of its Greek homologue in the nominative case; but in a comparatively few exceptions, it resembles the stem as disclosed in the genitive.

ἀγαθός, θοῦ	אֲבִיטוּב	,,	הַצָּאן (עֲנִיֵּי)	*μάστιξ, -ιγος*	מַתְג
,,	אֲחִטוּב	*ἄνδρες δικασταί*	אַדַרְגְּזָרַיָּא	*νύξ, νυκτός*	נֶשֶׁף
,,	אחיטוב	*ἄνανδρος*	לֹא־אִישׁ	*ξανθός, -οῦ*	זָהֹב
,,	טוּב	*φὼς ἀνήρ*	בֶּן־אָדָם	,,	צָהֹב
,,	טֵיב	,, ,,	בֶּן־אִישׁ	,,	צוֹבָא
,,	עָזוּב	,, ,,	בֶּן־אֱנוֹשׁ	,,	צובה
,,	(עצור)	*γυνή, -ναικός*	אִשָּׁה	*ὀδούς, -όντος*	שֵׁן
τὰ ἀγαθά	עִזְבוֹנִים	,, ,,	אֻנְתֵּי	,,	שִׁנַּי
αἷμα, ατος	הַמִּין	*ἐπιγουνίς, -ίδος*	פַּחַד	*παῖς, -ιδός*	פֶּתִי
,,	חָמֵס	,,	פַּחְדְּ פַּחְדְּ פַּחְדְּ	,,	פְּתַי
,,	חֲמַת	*ἔρις, -ιδος*	חֲרַדָּה	,, *Διός*	פְּדָיָה
ἄλς (B), *ἅλος*	צוּלָה	,,	קְרָב	,, ,, ,,	פְּדָהצור
ἀνήρ, ἀνδρός	אָדָם	,,	רִיב	*πούς, ποδός*	פֶּשַׁע
,,	אָדַם	*Ἔρις*	יֶרֶב	,, ,,	שַׁעַל
,,	אַדִּיר	*ἦπαρ, -ατος*	כָּבֵד	*πὰρ ποδός*	פִּתְאֹם
,,	אִישׁ	,,	כְּבוֹד	,, ,,	פֶּתַע
,,	אֱנוֹשׁ	,,	כֶּבֶד	*τυπάς, -άδος, τυπίς, -ίδος*	פַּטִּישׁ
,,	אֱנָשׁוֹן	*Θαρσώ, οῦς*	תַּרְשִׁישׁ	*Φοῖνιξ, κος*	נחל
,, , *ἄρρην*	(זָכוּר)	,,	(תִּרְצָה)	,,	נַחֲל
,, , *ἄρσην*	(זָכָר)	*λαμπάς, άδος*	לַפִּיד	,,	קניזי
αἰγῶν ἄνερ, vir gregis	אַדִּירֵי הַצֹּאן	*λέων, λέοντος, λίς*	לַיִשׁ לָיְשׁ	*φώς, φώτος*	מֵת
				,, ,,	מְתֹם

XXX. The construct is a by-product of the suffix/prefix phenomenon.

The Hebrew genitive differs from the Greek genitive in three respects: it is purely *attributive*, the governing substantive almost

invariably stands *before* the dependent substantive or pronoun, and the *governing substantive* assumes the construct state or form—with consequential changes, if any, e.g. רוח Ez 37. 9, רוח אלהים Gn 1. 2; בַּיִת Ib 17. 12, בֵּית יעקב Jes 2. 5; חַיָּה Gn 1. 28, חַיַּת הארץ Ib 1. 25; פָּנִים Ez 1. 6, פְּנֵי תְהוֹם Gn 1. 2 פְּנֵי המים Ib.; בָּנוֹת Ib 5. 4, בְּנוֹת הארץ Ib 34. 1; זֶרַע Ib 1. 11, זְרֵעוֹ Ib.

The usual position of the attributive genitive is between the article qualifying the governing substantive and the governing substantive itself, e.g. *ὁ τοῦ ἀνδρὸς πατήρ, ἡ τῶν ἀνδρῶν πατρίς*. So it seems that whenever and for whatever reason the suffix/prefix phenomenon came into operation, the governing and dependent substantives exchanged places, while the genitival form and function stood put, the process giving birth to the construct.

Judging by similar revolutionary and as yet unaccountable changes elsewhere, those responsible do not seem to have had scruples about such apparently arbitrary proceedings. For they relentlessly applied the phenomenon to compound proper nouns, for instance, עַמִּיאֵל in ICh 3. 5 is referred to as אֶלִיעָם in IIS 11. 3.

However, two relics of the original order have survived: מַעֲנֵה צמד IS 14. 14—in contrast to צמד בקר Job 1. 3 and צמד פרדים IIR 5. 17—and עד־שלל Jes 33. 23 for שלל עד.

XXXI. The dative case in Hebrew varies.

It is either inflected or non-inflected, e.g. דְּתָן Gn 37. 17, דְּתָינָה Ib.; אֶרֶץ Gn 1. 22, אַרְצָה Ib 11. 31 *ἔραζε, ἔρασδε*.

When it is non-inflected, it is either accompanied or unaccompanied by a preposition, e.g. אֶל־הָאָרֶץ Ib 12. 1, על־הארץ Ib 1. 11, מֵהארץ IS 28. 3, מִן־הארץ Ex 1. 10, בָּאָרֶץ Gn 1. 22, אֶרֶץ Thr 2. 1, (הָעִירָה Gn 44. 13) הָעִיר Jos 8. 19, (יְרוּשָׁלַמָה IR 10. 2) יְרוּשָׁלַם IS 17. 54.

It must be argued that when a dative is formed with a final ה, that letter stands for the suffix -δε, δ being omitted. But there can be no doubt that when it is formed with the preposition אל, then the formation follows the suffix–prefix phenomenon; because אל is the homologue of -δε, precisely like the Latin *ad*, δ and ל interchanging in Greek, and δ and ε taking the place of each other according to the vowel–consonant metathesis. Obviously, no

metathesis occurs when אל is shortened to ל, vocalization taking over the function of the vowel, e.g. לְבֵיתוֹ Dt 20. 5, לַבַּיִת Neh 2. 8. Now it is possible to equate εἰς with עד and אל, but not with ל.

XXXII. The construction of the future tense in Hebrew resembles the Greek.

The form of the future tense in Hebrew resembles that of the Attic future tense—in which the characteristic σ drops out—except that the Greek personal endings are transposed into prefixes through the suffix–prefix metathesis. Thus:

πιστεύ-σ-ω	אֶ־בטח
πιστεύ-σ-εις	תִּ־בטח
πιστεύ-σ-ει	יִ־בטח
	(תִּ־בטח)
πιστεύ-σ-ο-μεν	נִ־בטח
πιστεύ-σ-ε-τε	תִּ־בטח־ו
πιστεύ-σ-ου-σι	יִ־בטח־ו
	(תִּ־בטח־נה)

In my submission, it is most significant that in Arabic—to emphasize the futurity of the action or condition indicated by the verb—سَوْفَ is added, or its initial (س) is affixed, e.g. سوف يَفْعَلُ, سوف يَكونُ, or سَيفعل, سَيكون. Indeed, I am tempted to think that سوف is the homologue of ἐσόμενος or τοὐπιόν: *future*.

XXXIII. The aorist exists in Hebrew.

The structure of the Hebrew aorist resembles that of the Greek, the augment interchanging with ו. As in the formation of the future tense, the characteristic σ drops out, and the Greek personal endings are transposed into prefixes which follow the ו representing the augment. This ו—vocalized with פתח, except before א—is called by the grammarians וָ הַהֶפּוּךְ, because its affixing changes the function of the structure from indicating future time into indicating past time. Thus:

ἐ-πιστεύ-σ-α	וָ־אֶ־בטח
ἐ-πιστεύ-σ-ας	וַ־תִּ־בטח
ἐ-πιστεύ-σ-ε	וַ־יִּ־בטח
	(וַ־תִּ־בטח)

ἐ-πιστεύ-σ-α-μεν	וַ־נַּ־בטח
ἐ-πιστεύ-σ-α-τε	וַ־תִּ־בטח־וּ
ἐ-πιστεύ-σ-α-ν	וַ־יִּ־בטח־וּ
	(וַ־תִּ־בטח־נה)

XXXIV. The Middle Voice exists in Hebrew.

As in Greek, the Middle Voice in Hebrew is made up of the verb in the Active Voice, plus the personal pronoun in the dative case.

The Middle Voice personal suffixes are: *-μαι, -η/σαι, -εται, -μεθα, -εσθε, -ονται.*

In my submission, the suffix *μαι* stands for the reflexive *μοι*, *σαι* for *σοι*, *εται* for *αὐτῷ*, *μεθα* for *με-δε*, *εσθε* for *σε-δε*, and *ονται* for *αὐτοῖς*.

The following conjugations of *ἔρχω* and of its homologue הלך illustrate the similarity between the respective personal terminations, although the tenses vary to accommodate the relevant texts.

ἔρχο-μαι	אֵלְךְ־לי	Cant 4. 6
ἔρχ-η/σαι	לֵךְ־לְךָ	Gn 12. 1
,,	לְכִי־לָךְ	Cant 2. 10
ἔρχ-εται	הלךְ־לו	Cant 2. 11
ἐρχό-μεθα	נֵלְכה לָנו	IS 26. 11
ἔρχ-εσθε	לְכוּ לָכֶם	Jos 22. 4
ἔρχ-ονται	יֵלְכוּ לָהֶם	IS 26. 12

There are, of course, examples from other verbs, such as: ויבחר־לו Gn 13. 11, נגזרנו לנו Ez 37. 11, דמה־לך Cant 2. 17, חמדו להם Prv 1. 22, תדעי לך Cant 1. 8, צאי־לך Ib., קח־לך Ex 30. 34, וינצלו להם IICh 20. 25, תתן־לך Dt 16. 18, עשתה־לה Prv 31. 22, קבל־לך ICh 21. 11, קומי לך Cant 2. 10, קומי לכי Ib 2. 13, קנית לך Jer 13. 1, קניתי לי Ruth 4. 10, מקללים להם IS 3. 13, וקשׁשׁו להם Ex 5. 7, שלח־לך Nu 13. 2.

XXXV. The Subjunctive exists in Hebrew.

The subjunctive occurs in conjunction with: *ἄν*, *ἐάν* or *ἤν* (אם), *εἰ* (אם), *κε*, epic for *ἄν* (כי), *μή* (פן), *ὅπως* (למען), *πρίν* (טרם), *ὡς* (כה).

It is used: in exhortations and prohibitions, in relation to a

future object of fear or future supposition, and also to indicate that a thing will never happen.

The *first person* of the subjunctive (generally *plural*) is used in exhortation, and may be preceded by ἄγε (הבה) or ἄγετε, irrespective of the number or person of the verb which follows. Such *first person* may also be used in questions of appeal, where a person asks himself or another *what he is to do*.

In all these respects Hebrew follows the Greek pattern, e.g.: הבה נלבנה לבנים (Gn 11. 3)—δεύτη (sic) πλινθεύωμεν πλίνθους. הבה־נא אבוא אליך (Ib 38. 16)—ἔασόν με εἰσελθεῖν (sic) πρός σε. הבה נתחכמה לו פן־ירבה והיה כי תקראנה מלחמה (Ex 1. 10)—Δεῦτε οὖν (sic) κατασοφισώμεθα αὐτούς, μήποτε πληθυνθῇ, καὶ ἡνίκα ἂν συμβῇ ἡμῖν πόλεμος. אלך לי אל־הר המור (Cant 4. 6)—πορεύσομαι ἐμαυτῷ (sic) πρὸς τὸ ὄρος τῆς σμύρνης. ויאמר יהודה מה־נאמר לאדני מה־נדבר ומה־נצטדק (Gn 44. 16)—Εἶπε δὲ Ἰούδας, τί ἀντεροῦμεν τῷ κυρίῳ, ἢ τί λαλήσομεν (sic) ἢ τί δικαιωθῶμεν; לא תאכלו ממנו ולא תגעו בו פן־תמותון (Ib 3. 3)—οὐ φάγεσθε (sic) ἀπ' αὐτοῦ, οὐδὲ μὴ ἅψησθε αὐτοῦ, ἵνα μὴ ἀποθάνητε. אם אשכחך ירושלם תשכח ימיני (Ps 137. 5)—Ἐὰν ἐπιλάθωμαί σου Ἰερουσαλήμ, ἐπιλησθείη ἡ δεξιά μου. כה אמר יהוה לא תקום ולא תהיה (Jes 7. 7)—τάδε λέγει κύριος σαβαώθ, οὐ μὴ μείνῃ ἡ βουλὴ αὕτη, οὐδὲ ἔσται. אם־תאבו ושמעתם טוב הארץ תאכלו, ואם־תמאנו ומריתם חרב תאכלו (Ib 1. 19, 20)—καὶ ἐὰν θέλητε, καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε. Ἐὰν δὲ μὴ θέλητε, μηδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδεται. אם־כה יאמר (Gn 31. 8)—Ἐὰν οὕτως (sic) εἴπῃ. למען תזכרו ועשיתם את־כל מצותי (Nu 15. 40)—ὅπως ἂν μνησθῆτε καὶ ποιήσητε πάσας τὰς ἐντολάς μου. בטרם יכה פרעה את־עזה (Jer 47. 1)—πρὶν πατάξῃ τὴν Γάζαν ὁ Φαραώ (since this verse is missing in the Septuagint, I have resorted to a translation into modern Greek).

XXXVI. The Optative mood exists in Hebrew.

There are two unambiguous examples of it: one garbled, and the other absolutely clear—that is to say:

. . . ומי יתן Nu 11. 29 = εἴ μοι γένοιτο; thus: וּ/εἰ, מִי/μοι, יִתֵּן/γένοιτο.

וּ is not the conjunctive letter here, and it is omitted in Dt 5. 26. תָּבוֹאתָה in Dt 33. 16 is the homologue of τράποιτο (con-

textually, *τράποιντο*) in the imprecation *ἐς κεφαλὴν τράποιτο ἐμοί*. In fact, the text reads emphatically by repetition: תבואתה לראש יוסף ולקדקד נזיר אחיו *May (these blessings) turn on Joseph's head, the head of the wished for among his brothers.* This word is of unique construction, and unrelated to the verb בוא. Yet here again the LXX translates the phrase Hebraically: *ἔλθοισαν ἐπὶ κεφαλὴν Ἰωσὴφ καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐπ' ἀδελφοῖς.*

XXXVII. The presence of prefixes in compound Greek verbs is reflected in constant parallel metamorphoses and identical semantic variations in the corresponding Hebrew homologues.

φθίω אָבַד	*ἐφίστημι, καθίστημι* יָסַד
καταφθίω, ἀποφθινύθω אִבֵּד	*συνίστημι* הָוָסַד
ἀποφθίνω הֶאֱבִיד	*κτίζω* יסד, הוסד, חדשׁ, קדשׁ, הקדישׁ
αἱρέω, ἑλεῖν בחר	*ἀνακτίζω* יָסַד, יְסַד, קִדֵּשׁ
καθαιρέω בָּחַר	*ἴζω, οἰκίζω* ישׁב
πυρόω בָּעַר, עבר	*καθίζω, κατοι-, συνοικέω* הוֹשִׁיב
ἐκπυρόω בִּעֵר, העביר	*κωφάω, κωφέω* כָּבֵד
κεντέω, -τρίζω גָּדַד	*ἐκκωφέω, -φόω* כִּבֵּד, הִכְבִּיד
συγκεντέω הִתְגֹּדֵד	*γελάω, -λοιάω, -λοιάζω* לָעַג
κλέπτω גנב	*διαγελάω, ἐγ-, ἐπεγ-, κατα-* הֶלְעִיג
(*κλέπτης* נוכל)	*μετρέω* מָדַד
διακλέπτω נָכַל	*συμμετρέω* הִתְמַדֵּד
συγκλέπτω הִתְנַכֵּל, התגנב	*κεντέω, νύγω* נָגַח
ἐκκλέπτω גָּנַב	*κατακεντέω* נִגַּח
πήγνυμι דָּבַק	*συγκεντέω* הִתְנַגַּח
ἐπιπήγνυμι דָּבַק	*ἱκνέομαι, θιγγάνω* נָגַע
ἔρχομαι, ἐλθεῖν הָלַךְ, הָלַךְ־לוֹ	*ἐφικνέομαι* נִגַּע
ἐπέρχομαι הִלֵּךְ, הִתְהַלֵּךְ	*καθικνέομαι, ἀφ-, ἐξ-, ἐπιθιγγάνω* הִגִּיעַ
μετέρχομαι, συν- הִתְהַלֵּךְ	*καταρρέω* נָגַר
ἐλεύθω, ἐπ- הוֹלִיךְ (*θ*/*χ*)	*δίδωμι* נָדַב
σπείρω זָרַע	*ἐπιδίδωμι* הִתְנַדֵּב
κατασπείρω הִזְרִיעַ	*ἡγέομαι* נהג
κρύπτω חָבָא	*ἐφηγέομαι* נָהַג
ἐπικρύπτω הֶחְבִּיא, חָבָא	*διηγέομαι* הִגִּיד
κατα-, ἐπι- הִתְחַבֵּא, הִתְחַפֵּשׂ	*παύω* נוּחַ
δύω טָבַע	*ἀναπαύω* הֵנִיחַ
καταδύω טָבַע, הָטְבַּע	*ἀπέχω, κατ-* הִזִּיר
ἵστημι יסד	

παρέχω הִזָּיר
κληρόω נָחַל, נְחַל
ἐπικληρόω הִנְחִיל
κατακληρουχέω הִתְנַחֵל
νοέω, ἐννοέω נָחַם
μετανοέω הִתְנַחֵם, הִנָּחֵם
τείνω נטע, נָטָה, נָטָה־לוֹ
ἐκτείνω, ἐπι-, κατα- הָטָה
χάζομαι נָשׁוֹג, נסוג
ἀναχάζομαι הָסַג, הֵשִׁיג, הִסִיג
τήκω נָתַךְ, נָסַךְ
κατατήκω, δια- הִתִּיךְ, נָסַךְ
φέρω נער
καταφέρω נִעַר
σείω נער
ἐκσείω נָעַר
φυσάω נָפַח, נָפַץ
διαφυσάω נָפַח, נָפַץ
βάλλω נָפַל, נִסְלַל
ἐπιβάλλω, ἀντιβολέω, הִתְנַפֵּל, הִתְפַּלֵּל
ἐμβάλλω, κατα- הִפִּיל
σφάλλω נָפַל
ἐπισφάλλω הִפִּיל
ἵστημι נָצַב
ἐφίστημι, ὑφ-, ἀν-, καθ-, παρ- הִצִּיב
ἀποσυλάω נָצַל, הִתְנַצֵּל
τίνυμι, τίνω נָקַם
ἀποτίνυμι נִקֵּם
ἐκτίνω הִתְנַקֵּם
ἔχω נָקַף
περιέχω הִקִּיף
κόπτω, ὀρύσσω נָקַר
ἐκκόπτω, ἐξορύσσω נִקֵּר
φέρω, πείθω, ὑψόω, προσφέρω, ἀνα- נָשָׂא
διαφέρω, ἐξυψόω נִשָּׂא
καίω נִשַּׁק
ἐκκαίω הִשִּׁיק
σείω, πείθω נָשָׂא, נשׂא

ἐπισείω, ἀναπείθω, κατα-, διαφέρω הִשִּׂיא, השׂיא
φυσάω נָשַׁב
διαφυσάω הִשִּׁיב
λανθάνω נָשָׁה
ἐκλανθάνω נִשָּׁה
ἐπιλανθάνομαι, -λήθομαι הִשָּׁה
τίθημι נָשָׁה
ὑποτίθημι הִשִּׁיא, הִשָּׁה
συλάω נָשַׁל
ἀποσυλάω נִשֵּׁל
ἱκνέομαι נָשַׁק
ἐξικνέομαι, καθ- הִשִּׂיק
κυνέω, βόσκω נָשַׁק
ἐπικυνέω, καταβόσκω נִשֵּׁק
ἐντέμνω, κατα- נָתַח
κατάγνυμι נָתַץ, נתשׁ
,, נִתַּץ, הֻתַּשׁ
ὠθέω נָתַק
ἐξωθέω נִתֵּק, הִתִּיק
θρῴσκω נָתַר
ἀναθρῴσκω נִתֵּר
σκιάζω סָכַךְ
ἐπισκιάζω הֵסֵךְ
δύω עָדָה
ἐνδύω הֶעֱדָה
φοβέω פָּחַד
καταφοβέω הִפְחִיד
κομέω צָמַח
ἐπικομάω צִמַּח
κομίζω קמץ, קבץ
συγκομίζω קִבֵּץ
ὀργίζω רָגַז, הֵרְגִּיז
προσοργίζομαι, συν- הִתְרַגֵּז
θεωρέω שָׂבַר
καταθεωρέω שִׂבֵּר
στέλλω שָׁלַח
ἀποστέλλω, ἐξαπο- שִׁלַּח
ῥάπτω תָּפַר
ἐπιρράπτω תִּפֵּר

VII. GENERAL PROPOSITIONS

XXXVIII. There are hybrid homologies, that is, Hebrew nouns, adjectives, and verbs which are supposed to be of simple structure but are, in fact, homologues of Greek compounds or derivatives—often incorporating their affixes, including -ζω—or of two separate Greek words. Similarly, one or two Greek compounds homologize with two separate Hebrew words.

אַפְרִיוֹן *ὑπερῷον* Cant 3. 9 *the upper part of the house*, where the women resided [—not, as in the LXX, *φορεῖον*]

בדד *ἀποστατέω* Ps 102. 8 *stand aloof*

בָּדָד *ἀποσταδά* Lev 13. 46 Dt 32. 12 Thr 1. 1 *standing apart*

גוע *ἐκπνέω* Gn 6. 17, 25. 8, 17 Ps 88. 16 Job 13. 19, 27. 5, 29. 18 *lose breath*; *βίον ἐ. breath one's last, expire*

גרל חמה *μεγάθυμος*, *q.v.*

דַּךְ *δυστυχής*, *ἀτυχής* Ps 9. 10, 10. 18, 74. 21 *unlucky, unfortunate*

הַצְּלְפּוֹנִי *ἡ καλλίφωνος* ICh 4. 3 *the* one *with the fine voice*

זַךְ *διαυγής*, *εὐαγής*, *εὐαυγής* Ex 27. 20 Prv 16. 2 Job 11. 4, 33. 9 *translucent*; of gems זְכוֹכִית Job 28. 17; *bright, clear*; *bright, shining*

צח „ „ „ Jes 18. 4 Jer 4. 11 Cant 5. 10

חגג *ἀνάγω* Ex 5. 1, 23. 14 IS 30. 16 Ps 42. 5 *celebrate*

טוטפת, טֹטָפֹת *τὰ θέσφατα*, *τὰ φῶτα* Ex 13. 16 *divine decrees, oracles*; the *illuminations*

יפה *εὐφυής* Gn 12. 11, 14, 39. 6 IIS 14. 25 Jer 11. 16 Ps 48. 3 Cant 6. 4 Eccl 5. 17 *well-grown, shapely, suitably formed, well-ordered, graceful*

כימה *κομήτης* Am 5. 8, Job 9. 9, 38. 31 *κ.*, with or without *ἀστήρ*, *comet*

כֹּמֶר „ IIR 23. 5 Hos 10. 5 *wearing long hair*

לוה *προσλαμβάνω* Gn 29. 34 Nu 18. 2, 4 Jes 14. 1, 56. 3 Ps 83. 9 Dan 11. 34 *take to oneself as one's helper* or *partner*, associate

with oneself, take as an associate (W); Dt 28. 12 Neh 5. 4 *borrow*; לוה, הִלְוָה Ps 37. 26, 112. 5 Prv 19. 17 Eccl 8. 15 *lend a hand, help, assist, co-operate with*

מַבּוּל *πλήμη, πλήσμη, πλημυρίς, -ρα* Gn 6. 17, 7. 6, 9. 11, 15 *flood-tide*; generally, *flood, deluge* (prefix–suffix)

נֶשֶׁר *χάρων* Lev 11. 13 Dt 28. 49 Job 9. 26 poet. for *χαροπός*; also of *the eagle* (cf. *χαροπός*, of dogs כֶּלֶב كَلْب)

סוֹד *σύνοδος* Gn 49. 6 Jer 15. 17, 23. 18, 22 Ps 64. 3, 89. 8, 111. 1 Job 29. 4 *assembly, meeting*, esp. for deliberation; also of *private meetings* or *gatherings* for discussion; pl., of *political clubs* نادى, or *conspiracies*

סַרַת טעם *ῥάθυμος* Prv 11. 22 (*ῥᾳ̂, θυμός*) *light-hearted, easy-tempered, frivolous, careless*; mostly in bad sense, *taking things easy, indifferent*

עֲבוֹט *ὑποθήκη* Dt 24. 10–13 *pledge, deposit, mortgage*; *ἐπὶ ὑποθήκαις* upon *securities given* עַבְטִיט Hab 2. 6

פגע *ἐπέχω* Jud 8. 21 IS 22. 17, 18 IIS 1. 15 IR 2. 25, 29, 32, 34, 46 *aim at, attack, launch out against*; cf. *ἐπιγίγνομαι*; Gn 32. 2 Ex 23. 4 Nu 35. 19, 21 IS 10. 5 Am 5. 19 פָּגַשׁ Gn 32. 18, 33. 8 IIS 2. 13 Hos 13. 8 Prv 17. 12 נִפְגַּשׁ Ps 85. 11 Prv 22. 2 פְּגוֹשׁ Job 5. 14 *stand facing, face* in line of battle; בִּשֵּׁשׁ Ex 32. 1 Jud 5. 28 *stay, pause, tarry* (spurious, cf. *ὀψίζω*)

צמד *συνωρίς, ίδος* Jud 19. 3, 10 IS 11. 7, 14. 14 IIR 5. 17 Jes 21. 7 *pair of horses*, of mules; generally, *a pair* or *couple* of anything

קִפּוֹד, קִפּוֹז *ἀκανθώδης* Jes 34. 11, 15 *full of thorns, thorny*; *prickly*; *ἀκανθόχοιρος*: *hedgehog* קُنْفُذ

רְאִי *ὀρείχαλκος* Job 37. 18 *mountain-copper*, i.e. *yellow copper ore, copper* or *brass made from it*; a mirror of it

שִׂרִים חמה *ῥάθυμος* Hos 7. 5 *v.* סרת טעם

שׁוּעָל, שַׁעֲלַבִּים, שַׁעַלְבִין *κυναλώπηξ* Jos 19. 42 Jud 1. 35, 15. 4 Neh 3. 35 *mongrel between dog and fox* ثَعْلَب

תּוֹלָע, תולעת *ἁλουργής* Ex 26. 1 Nu 4. 8 Jes 1. 18 Thr 4. 5
cloths of purple

תּוֹתָח *τὰ τόξα* Job 41. 21 *τόξον*: *bow*; in pl. also, *bow and arrows*; sometimes in pl. for the *arrows* only

XXXIX. Homologies are of two kinds: those whose components are identical, and those whose components are equivalent.

In the Hebrew or Arabic components of the former, the letters and points of vocalization represent or replace letters in their respective Greek homologues; whereas in the Hebrew or Arabic components of the latter, there is no such representation or replacement. Degrees of similarity or dissimilarity between the Hebrew or Arabic component and its Greek counterpart in any homology are not strictly relevant; because it is not resemblance but literal replacement that matters here. So much so that however transformed the Arabic and Hebrew homologues may be—and some of them are metamorphosed beyond recognition—they may still be identical with their respective Greek counterparts. Thus:

In the homologies אהב/حبّ/*ἀγαπάω* and חשׁק/חפץ/عشق/*ἀγαπάζω*, all the components in each homology are identical; for the letters and points of vocalization in the Hebrew and Arabic homologues represent or replace letters in the Greek homologue—אָ/*ἀ*, ה/*γα*, ב/*π*; ـَ/*γα*/ـَب/*πα*; ח/*γα*, פַ/*πα*, צ/*ζ*; ח/*γα*, שׁ/*πα*, ק/*ζ*; ـَع/*γα*, ـَش/*πα*, ق/*ζ*. Similarly, אהוב/*ἀγαπητός*.

However, in the homology حبيب/דויד/דוד/داود/*ἀγαπητός*, each of the Hebrew and Arabic homologues is equivalent to its Greek counterpart and not identical with it; for the second ب in حبيب does not replace any letter in *ἀγαπητός*, but represents the thematic *ω* in *ἀγαπάω*, or the emphasis in حبّ, as the homologue of *ἀγαπάζω*, the Epic form of *ἀγαπάω*. Similarly, the second ד in דוד and דויד—like the second د in داود—represents the *ζ* in *ἀγαπάζω*, the first interchanging with the *γ*.

Again, in תאר/רעות/ראות/*ὅρασις*, حريم/مصارى/*χρῆμα*, and מראה/מראֶה/חלום/*ὅραμα*, all the components in each homology are identical; although תאר differs entirely from *ὅρασις*, as do

מראה from *ὅραμα* and مصارى from *χρῆμα*, owing to the suffix/prefix metathesis.

But the Hebrew and Arabic verbs with the MV נ/ن lie in a special category, since these MV letters replace the preposition *ἐν* which was added in very ancient times to indicate the reflexive character of the verb, a function now performed by the MV terminations: *-μαι/μοι, -σαι/σοι*, etc. This *ἐν* seems to have survived in one or two verbs, e.g. *ἐντηρέω*—a verb identical with *τηρέω*/נטר/نطر.

A special distinction belongs also to the homology נשׂא/*φέρω*, because נשׂא homologizes with the alternative verb from which come the First Aorist *ἤνεγκα* and the Second Aorist *ἤνεγκον*, while expressing the meanings conveyed by *φέρω*. Similarly, ידע/*εἴδω/γιγνώσκω*.

XL. Some Greek words have incomplete as well as complete or quasi-complete Hebrew homologues.

ἀργυρίς: גֶּרָה, אֲגורה
ἀθετέω: אשם, בגד, חטא, פשׁע
ἆρα: הַ־, هلْ, ألا
ἆ. μή: הַאִם, הֵן
ἆρ' οὐ ,,
ἆρ' οὐν ,,
ἆρ' οὐχί: הֲכִי; *ἆ. γε*
βασιλεύω: מלך, מֹשֶׁל
γῆ, γαῖα: אי, אור, גוי, גֵּיא, גֵּי, גֶּאֱיָה, אדם, אֲדָמָה, עַר, עִיר, צִי, קִיר, כַּר
δάσυς: שׂעיר, דָּשֵׂא, עֵשֶׂב
Διός: בְּיָהּ, יָהּ; *v. Παιάν*
καταδουλόω: תולל; *δοῦλος*: תעלול
δράκων: רקון, יַרְקוֹן, زَرْقَه
ἑδώλιον: זבלון, זֶבֶל
ἔνθα: מְזֶה, שָׁם, הֲנֵה
,, هُنا, هُناك
ἔ. καὶ ἔ.: הנה והנה
ἔνθεν καὶ ἔ.: מזה ומזה
ἐρίζω: ריב, חרד

ἥλιος: אֵל, בַּעַל, הֵילֵל, הֶרֶס, חֶרֶס, חַרְסָה
ἡσυχάζω: הַס, הַסְכִּית, هدّأ, سكت, הַשְׁקֵט, שְׁקֵט, חַשָּׁה
θάνατος: מָוֶת, תַּמּוּתָה, תְּמוּתָה
θεραπεία: רְפָאוּת, רְפוּאָה, תְּרוּפָה
θέσπις: אַשָּׁף, כָּשָׁף, תִּשְׁבִּי
θηρίον: אֲרִי, אֲרִיֵה, פֶּרָא, פֶּרֶה, פִּיל, فيل
ἰσχύς: עֹז, עוז, חֵזֶק, חָזָק, חֲזָקָה, חָזְקָה
καλύπτω: חבא, חבה, כסה, לבשׁ, התעלף, חجب, خفى, خبأ
κηδεμών: אֹמֶן, אֹמֶנֶת, حامٍ, مُحامى, قَيِّم; cf. *τιθηνός*
λαγχάνω: חלק, לקח, לכד
λάος: לְאֹם, אֹם, אֻמָּה
λάχος: חֵלֶק, אחוה, אָחֵז, לֶקַח
μέγας: גָּדֵל, גרל, עֲרֵל, מַעֲרֵל
μικρός: זְעִיר, צָעִיר, מְזֻעָר, מִצְעָר

μυρίοι: מֵרבבה, רבוא, רִבּוֹ, רְבָבָה

ἦ μήν, ναὶ μήν: נַעַם, אֱמֶן

ξανθός: אָדֹם, אֹדֻם, זָהֹב, אשכנז, צוּבָא, צָהֹב, אֶחְמַר, סְמָדַר, שֶׁמֶשׁ, שִׁמְשׁוֹן, أصفر, צובה

ὀδύνη: עֶצֶב, תַּאֲנִיָּה, אֲנִיָּה

ὄφις: צִפְעוֹנִי, אֶפְעֶה, צֶפַע

ὄχλος: חֵיל, חַיִל, עֻגָל, אֻגָּל, حشد

πάθος: אָסוֹן, פִּיד, אֵיד, صدفه

παρακαταθήκη: פִּקָּדוֹן

πλινθεῖον: מַלְבֵּן, מִלְכָּם, מַלְכָּם, מַלְבֵּן, (עבד) מֶלֶךְ, (عبد) الملك

πορισμός: רְכָלָה, רַכָּלָה, סַחְרְכָלָה

πράος: רַךְ, רַכּוֹ, טָרִי

πρόρρησις: רִאשׁוֹן, בְּרֵאשׁ

πτόρθος: חֹטֶר, סָעִיף, סְעַפָּה, סַרְעַפָּה, פְּאֵרָה, פֹּארה

πυραύστης, ψυχή: עֻשָּׁה, עָשׁ, פַּרְעֹשׁ

πυρόω: שָׂרַף, עלה, בער, עבר, شعل

ῥάβδος: בַּד, רָבִיד, שֵׁבֶט, שַׁרְבִּיט

ῥακίς: עֹרֶק, גִּיד

ῥαφανίς, -νος, ῥάπαλος: בַּרְקָן, فِجْل

στέμμα, στέλμα: תָּמָר, תֹּמֶר, عمامه

στύραξ: תּוֹרֶךְ, צָרִי

σχῆμα: סְכוּת, מַשְׂכִּית

σχίζω: גזר, חצה, נתץ, נטשׁ, שׁסף, שׁסע, שׁסּע, قسم, قسّم, شقّ, شجّ

ταραχή: פְּרִעָה, חֲרָדָה

Τίτυρος, Σάτυρος: שָׂעִיר, שָׂעָר

τοκίζω: נשׁך, זָעַזַע

τόξον: קֶשֶׁת, נֶשֶׁק

τροχός: רֶכֶב, רַחַיִם, רַכֶּבֶת, طَوق

φαρμακεύς: רֹקֵחַ, בָּרַח

φάρυγξ: גָּרוֹן, חֹלְקוֹם, בֻּלְעוֹם

φοῖνιξ, Φο-: חָם, כְּנַעַן, נַחַל, פָּנִי, פְּנִי, פנחס, פינחס, نخل, קִין, (פְּנִינָה), פְּנִינָה, כְּנֶרֶת, שֵׁם, קניזי, קְנִזִּי, קֵינִי

Φοινίκη: شام

χρῆμα: רְאֵם, רְאמות, הָרִים, حريم, שׁלמה, לְמוֹ, לַמָּה, כַּמָּה, כַּמְּ, מה, קְרִיאָה, קְרִיאָן, מַצרי, בְּצָרִים

χῶρος: כַּר, עֵר; cf. *γῆ*

ψηφίζω: חצה, חצץ, חשׁב, أَحْصَى

ὠφελέω: הועיל, أَفَاد

ὠφέλησις: אֱיָל, אילוּת, فَائِدَه

XLI. A word in one language may have more than one homologue in the other.

Such a word in Greek may have more than one homologue in respect of one of its meanings, or in respect of several meanings, if it bears more than one, e.g. *δαΐζω*, *ὅπλον*. That is why ancient Hebrew must have been richer than Greek, but most of its vocabulary has been lost. Witness the wealth of Arabic, which has been jealously preserved and guarded.

But such words in Hebrew are mostly homonyms; otherwise they have homologues of uncertain genuineness. It is very rare indeed for a Hebrew word which is not a homonym to have more than one definitely genuine Greek homologue, e.g. עָשׁ/*ψυχή*.

XLII. Some Greek words, supposed to be borrowed, are transformea Hebrew and Arabic homologues of other Greek words.

ἄβα· τρόχος; τρόχος does not exist, but τροχός is *potter's wheel*, אָבְנַיִם Jer 18. 3. Furthermore, the homologue of the homonym אבנים Ex 1. 16 is ὀπήεις: (ὀπή) *with a hole*, δίφρος ὀ., i.e. an obstetric chair.

ἄβαγνα· ῥόδα ἀμάραντα, *unfading roses*. 'To fade, droop, wither' in Arabic is وهن, the homologue of which is φθίνω: *decay, wane*.

ἀβαρταί = πτηναί, *winged*. 'Wing' in Hebrew is אֵבר Ps 55. 7, אֶבְרָה Ib 91. 4, the homologues of πτέρυξ: *wing*.

ἀβάς· εὐήθης: *simple, silly*; also = ἱερὰ νόσος, *epilepsy*. 'Silly' in Arabic is غَبِيّ, the homologue of ἀφυής, *not clever, dull*; and 'epilepsy' in Hebrew is שֶׁבֶץ IIS 1. 9, the homologue of ἄβατος—ἄ. πόνος a plague *that hinders walking*, i.e. gout—and/or σπάσμα/-μός, *spasm, convulsion*.

ἄβδελον, ἄβελλον· ταπεινόν: *downcast, dejected*; אָבֵל Esth 6. 12, homologue of ἀμβλύς: *dull, spiritless*.

ἄβρα, ἄβρα: *favourite slave*; חֲבֶרֶת/חֲבֵרָה Mal 2. 14, the homologue of ἑταίρα: *companion, courtesan*.

ἀβῶ· ἐπινοῶ: *have in mind, intend, purpose*; אוה Ps 132. 13, the homologue of οἴω, ὀΐω, οἰῶ, οἴομαι: *forebode, presage*; *mean, intend*.

ἀγάννα· ἅμαξα ἱερά: *holy, hallowed, consecrated wagon* עֲגָלָה IS 6. 7, homologue of κύκλα (κύκλος: *wheel*; in which sense the heteroclite pl. κύκλα is mostly used), calling the whole by the part. Corroboration: κύκλος/עָגִיל Nu 31. 50 *ring, circle*; κύκλος/جيل *cycle*; κύκλωμα/מַעְגָּל IS 26. 5 *that which is rounded into a circle* (suffix–prefix metathesis); εὔκυκλος/עָגֹל IR 7. 23 *well-rounded, round*.

ἀγγρίζειν· ὑφαιρεῖσθαι: *diminish gradually*; *subtract, deduct* גרע Ex 5. 8, 21. 10 Lev 27. 18 Dt 4. 2 Eccl 3. 14, the homologue of αἱρέω—*take away*—and ὑφ-. Quite apart from the fact that the spiritus asper exchanges with ג—e.g. ὑψόω/גבה Ez 28. 2, 31. 5; ὑβός/גֵּבֶן Lev 21. 20—αἱρέω actually = ἀγρέω.

ἀγέρδα· ἄπιος (*pear-tree*), ὄγχνη (*pear-tree, pear*); إِجّاص إِنْجاص 'pear, pear-tree', the homologue of ὄγχνη.

ἀγήρατος: *stone* used by shoemakers to polish women's shoes: حَجَرَةٌ, 'stone', the homologue of πέτρος: *stone*.

ἀγκταλιάζει· ἄγχει: *squeezes*, esp. the throat, *strangles, throttles*; עֲקָלָתוֹן Jes 27. 1, derivative of non-extant עקל, the homologue of ἄγχω or κατ-. The extant עָקֵל Hab 1. 4 is the homologue of σκολιάζω:

to be crooked סָכַל IIS 15. 31 שִׂכֵּל Gn 48. 14 הִסכִיל Gn 31. 28; σκολιαίνομαι, Pass., *grow crooked* נִסְכַּל IIS 24. 10; cf. ἄγχω/חנק.

ἀγρευτεῖ· ὑβρίζει: *treat despitefully, outrage, insult, maltreat*; חֵרֵף IIR 19. 22, 'insult', homologue of ὑβρίζω and καθ-.

ἀελλεῖ· κολακεύει: *flatters*; הָלַל, 'praise, glorify', homologue of ὀλολύζω: *cry with a loud voice*, and ἀγάλλω: *glorify, exalt*, esp. *pay honour to* a god Ps 44. 9, 111. 1 Prv 31. 28, 31 ICh 16. 4 IICh 20. 21, 23. 12, 30. 21.

ἀζαλέα = ψίλωθρον: *depilatory*; שֵׂעָר Lev 13. 10, 'hair'; שַׂעֲרָה IS 14. 45 Job 4. 15; homologues of θρίξ, ἔθειρα: *hair, hair of the head.*

ἀζανίτης: horse medicine; הִצָּן Ez 23. 24; حصان, 'horse'; homologues of ὀχεῖος (ἵππος): *horse kept for breeding*; and ὄχημα: of animals that are ridden.

ἀζάπα· πτισάνη: *peeled barley*; חשׂף Jes 47. 2, 52. 10, 'bare, uncover', homologue of γυμνόω: *strip*; Pass., *left bare*; metaph., *lay bare.*

ἀζαχής = σκληρός (*hard*; *stiff, unyielding*; of light, *strong*; of wind, *strong*; of persons, *harsh, austere, cruel, stubborn*), χαλεπός (*difficult*; *hard to do* or *deal with*; *dangerous*; of ground, *difficult, rugged*; of persons, *hard to deal with, cruel, harsh, stern*); חָזָק, 'strong', homologue of ἰσχυρός: *strong*, esp. of personal strength Nu 13. 31 Jos 14. 11; of things (wind) Ex 10. 19, (sound) Ib 19. 16; of armies Jos 17. 13; of weapons Jes 27. 1; *powerful* Ez 26. 17; *severe* hunger IR 18. 2; קָשֶׁה, 'hard, difficult', homologue of χαλεπός: *severe, difficult, irksome, hard, dangerous, cruel, harsh* Ex 1. 14, 18. 26, 32. 9 IS 20. 10, 25. 3 IIS 2. 17 Jes 27. 1 Cant 8. 6.

ἀζεινοί· κύκνοι: *swans*; إِوَزّ 'goose', إِوَزّ عِراقى 'swan', homologue of νῆττα, νῆσσα, νᾶσσα: *duck* بَطّه.

ἀζείρει· ξηραίνει: *parch, dry up*, homologue of צרב Ez 21. 3.

ἀζένα· πώγωνα: *beard*; עֶזְנִיָּה Lev 11. 13 Dt 14. 12; 'bearded vulture', homologue of πωγωνίας: *bearded.*

ἁζητός· σεβαστός: *venerable, reverend, august*; חסיד, 'good, kind, pious', homologue of χρηστός: of persons, *good*, esp. in war, *valiant, true* Ps 149. 5–9; generally, *good, honest, worthy*; of *good* citizens, *useful, deserving* Ps 16. 10, 32. 6, 43. 1, 86. 2, 116. 15, 149. 1; of the gods, *propitious, merciful, bestowing health* or *wealth* Jer 3. 12 Ps 145. 17.

ἀϊδώτατον· τειχίονα. There is τειχίον: *wall* of a building; חַיִץ Ez 13. 10 and حائط are homologues of both τειχίον and ἀϊδώτατον.

αἰμάτη = λεκάνη: *dish, pot, pan* חֲמַת Gn 21. 14, אַחְמְתָא Esr 6. 2,

homologues of *ἀγγεῖον, -ήιον*: *vessel* for holding liquid or dry substances; of metal, *jars* or *vases*; *box* for petitions.

αἴξ: *goat*; in pl. *waves*. It seems to me that the Greek sailors used to hear their Phoenician and Israelite colleagues speak of 'goats' as עִזִּים Gn 32. 15, a homologue of *αἴξ*; and of 'choppy seas' as מַיִם עַזִּים Jes 43. 16 Neh 9. 11. Hence the confusion of one with the other; otherwise, there is no apparent relation between them. The homologue of עז is *ἰσχυρός, strong, violent.*

αἰολίδας· ποικίλους (*many-coloured, spotted, pied, dappled*; of birds and cattle), *ταχεῖς* (of motion, *swift, fleet*; of persons and animals). Only through Hebrew is it possible to justify the conjunction of these two words and their combined semantic relationship to the third. Thus: first, אַיָּל Dt 14. 5, אילה Gn 49. 21, and אַיֶּלֶת Jer 14. 5 are homologues of *αἰόλος, η, ον*: *quick-moving, nimble*; generally, *changeful of hue, sheeny*; *speckled*, striped (W); *Αἴολος, ὁ*, the lord of the winds, properly, *the Rapid* or *the Changeable* אַיָּלוּת Ps 29. 9; then, תָּחַשׁ Ex 25. 5 Nu 4. 6 Ez 16. 10 is the homologue of *ταχεύς*. So that the coverings of the Tabernacle and ladies' shoes were made of mottled, speckled, and striped skins of gazelle, giraffe, and zebra (Eccl 1. 10).

ἄκερα· ἔνδυμά τι πολυτελές, a certain very costly garment יְקָר Zach 11. 13, homologue of *κριτός*: *choice, excellent.*

ἀκροβυστία, ἡ, foreskin. I respectfully agree with the Greek scholars who think that this word is different from its quasi-synonym, *ἀκροποσθία*; and that it is derived 'from *ἄκρος* and a Semitic root, cf. Bab. *buštu* "pudenda", Heb. *bōsheth* "shame" . . .' But this is only partly right. The completely correct and full explanation follows. בוש (Jer 48. 39) is the homologue of *αἰδέομαι*: the initial ב stands for the spiritus lenis, and שׁ replaces δ. בּוּשָׁה (Ez 7. 18) and בֹּשֶׁת (Jer 7. 19 Zeph 3. 19) are homologues of *αἰδώς*, בשת in Zephaniah bearing the other meaning of *αἰδώς*, i.e. *reverence, awe, respect.* Bab. *buštu* is the direct homologue of *αἰδοῖον*; but its equivalent in Hebrew is the indirect homologue by the suffix–prefix process, מְבֻשִׁים (Dt 25. 11), characteristically in the plural. But *ἀκροβυστία* indicates that the direct homologue most probably existed in Hebrew as well as in Chaldean (cf. בשת IS 20. 30). However, one thing is beyond the bounds of probability and as certain as anything can be, and that is that *ἀκροβυστία* is not a mongrel word, half Greek and half 'Semitic', but pure Greek partly camouflaged.

ἀπασιτόν· τὸ δεσμωτήριον (*prison*), Hsch. (fort. *ἀπλίκιτον* (*camp-prison*)). Hesychius was right: it is not *ἀπλίκιτον*, but *ἀπασιτόν*, the homologue

of حَبْسٌ. Similarly, ἴψον (ἵπτομαι)· τὸ δεσμοτήριον. ἴψον—whether it has or has not anything to do with ἵπτομαι—is another homologue of حَبْسٌ, itself the possible homologue of ἀπόκλεισις: *a shutting up.*

ἄποδον· βραδύ (*slow*). ἄποδον is the homologue of بَطِيء ('slow') which, in turn, is the homologue of βραδύς.

ἀραδ(ήσ)ει· θορυβήσει, ταράξει:— חרד IS 14. 15. θορυβέω: *make a noise, uproar,* or *disturbance,* esp. of crowds, assemblies, etc.; trans. *confuse by noise* or *tumult*; θορυβάζομαι: Pass., *to be troubled* إِضْطَرب; ταράσσω, -ττω; also θράσσω: *stir, trouble* חרד IIR 4. 13 פור Jes 24. 19 הִתְפּוֹרֵר Ib.; *agitate, disturb, throw into confusion* פּוֹרֵר Ps 74. 13 פֹּרְפֵּר Job 16. 12; *cause confusion, throw into disorder* פרע Ex 32. 25 Jud 5. 2 Prv 1. 25; cf. ἄραδος, *inf.*

ἄραδος, ὁ, *disturbance* חֲרָדָה IIR 4. 13, the homologue of ταραχή: *disorder, panic* חרדה IS 14. 15 IIR 4. 13; physiological *disturbance* or *upheaval* חֲלְחָלָה Jes 21. 3; *political confusion, tumult,* and in pl. *tumults, troubles* חֲלְחָלָה Ez 30. 4 פְּלַגּוּת Jud 5. 15 פְּרָעוֹת Ib 5. 2 פַּרְעוֹת Dt 32. 42. (Prob. onomatop., like ἄραβος.) My contention, however, is that this is not an onomatopoeic word, that ἄραδος and ἀράδει are kindred words, and that they are Greek transliterations of cognate Hebrew words of Greek origin. (ἔρις, ιδος: חרדה, *inf.*)

ἄρμα (B), ἡ, (ἀραρίσκω) *union, love,* Delphic word; غرام ('love'), the homologue of ἔρως: *love for, desire for.* Cf. ἐρωμένιον, τό, *a little love, darling.*

ἀρμάν· πόλεμος (*war, battle, fight*): حَرْبٌ ('war, battle, fight'), the homologue of πόλεμος or of ἔρις, or of both; ἔρις: *strife, quarrel, contention* ריב Gn 13. 7; mostly, *battle-strife* חרדה Jer 30. 5 קְרָב Zach 14. 3; generally, *quarrel, strife*; less freq. in pl. רִבּוֹת Dt 17. 8; πόλεμος, πτό-: *war* מִלְחָמָה Gn 14. 2 Ex 17. 16 Nu 10. 9 Dt 2. 9 Jud 18. 11; *battle, fight* מלחמה Gn 14. 8 Job 39. 25 IICh 18. 29 נַפְתּוּל Gn 30. 8 קְרָב Ps 144. 1 Job 38. 23 Eccl 9. 18. In general, homologues—like ריב and קרב, חרדה and חלחלה—differ either dialectally, because they originate in different tribes; or developmentally, evolving through a process of semantic differentiation.

ἀρραβών, ὁ: *earnest-money, caution-money,* deposited by the purchaser and forfeited if the purchase is not completed; generally, *pledge, earnest* עֵרָבוֹן Gn 38. 17 עֵרְבָה IS 17. 18 Prv 17. 18 عَرَبُونْ; the homologue of ῥύσιον: *surety, pledge; property* or *person seized as a pledge* or *compensation* ערבון, عربون, תערֵבה IIR 14. 14 رهين رَهينه.

ἄρτος· βόλος: *net* רֶשֶׁת Ez 12. 13 Ps 9. 16, the homologue of ἄρκυς: *net, hunter's net.*

ἄρφα· ἀρραβών (i.e. *arrha*), ערבה; *v.s.* ἀρραβών, *sup.*

ἄρχα· ἀρραβών: *v.s.* ἀρραβών. It is submitted that possibly ἄρχα is a variant of ἄρφα, *sup.*, and a homologue of ῥύσιον; because the spiritus asper sometimes turns into a vowel, e.g. ῥᾠδιός/ἐρῳδιός; the φ in ἄρφα —like the β in ἀρραβών—interchanges with ι, while φ interchanges with χ—like π with κ—of which they are the respective aspirates.

ἀσάζειν· λυπεῖσθαι: *grieve, vex*; حزن, the homologue of πενθέω: *bewail, lament, mourn.*

ἄσιδον· ἐρωδιόν. ἐρῳδιός: *heron*; חֲסִידָה Lev 11. 19 Jer 8. 7 Ps 104. 17. But חסידה/μέγας στρουθός, *ostrich* Job 39. 13. The contexts leave no doubt that חסידה was used for the stork and/or heron, as well as for the ostrich.

ἀσιχήρ· δοτικός: *inclined to give, giving freely*; سَخِيّ ('generous'), the homologue of ἄφθονος: *ungrudging, bounteous.*

ἀσμόσει· ἀγνοεῖ, ἀνάπνει. ἀγνοεῖ: *go wrong, make a false step*; *to be ignorant of what is right, act amiss*; אשם Lev 4. 13, 27, the homologue of ἀγνοέω or of ἀθετέω: *deal treacherously with, break faith with* בגד Ex 21. 8 Jud 9. 23 Jer 3. 20 Mal 2. 11, 14 חטא Ex 32. 33 Lev 5. 5 פשע IIR 1. 1 Hos 8. 1; Pass., *to be struck off the register* נִפְשָׁע Prv 18. 19; ἀναπνεῖ: *breathe forth* נשם Jes 42. 14.

ἀσπακῶς· φιλοφρόνως: *kindly*, to be *kindly minded*; φιλοφρονέομαι, *to be of a kindly, cheerful temper*; بِفَكَاهة, بِفَكَه ('with gaiety, with cheerfulness').

ἀταθήνιον· ἔλυτρον (τό, *covering*: *bow-case, sheath* of a spear) נְדָן ICh 21. 27/θήκη: (τίθημι) sword *sheath*; cf. ζώνη: *belt, girdle*, prop. *the lower girdle worn by women* just *above the hips* חֲגוֹרָה Jes 3. 24; of men on the march, *belt* אֵזוֹר Dt 23. 14; man's *belt* (more freq. ζωστήρ) חגור IS 18. 4 חגרה IIR 3. 21; the *belt* of barbarians in which they wore the dagger IIS 20. 8.

αὐγεῖν· ἀλγεῖν: *feel bodily pain, suffer, be ill* أُوجِع; *feel pain of mind, grieve* تَفَجَّع أُوجِع; both homologues of ἀλγέω: Pass., τὸν ἀλγούμενον ὀδόντα שֵׁן רֹעָה Prv 25. 19.

ἀψίορ· μέγα, πολύ: μέγας (*big*) كَبِير ('big'); πολύς, πολύ· (*many, much*) كَثِير ('many, much'). The spiritus lenis changes into ك, and the σ in ψ drops; while the remaining π changes in one case into ب, and in the other into ث. All according to rule.

GRAECO-ARABIC HOMOLOGY

The fact that Arabic and Hebrew are sister languages has often misled biblical exegetes, owing to the vast vocabulary gap, real divergences, and deceptive similarities which exist between them. Only reference to Greek can fill or rather bridge that gap, resolve those divergences, and explain those similarities. The following three Propositions adequately deal with the problem in its various aspects.

XLIII. The Propositions governing Graeco-Hebraic homology apply to Arabic as well as to Aramaic—due account being taken of the differences in the alphabets and vocalizations.

These differences are: ת/ث (ت, ת), ד/ذ (د, ד), ض (ص, צ), ظ (ط, ט), ג/غ (ع, ע, ג), and ك which is pronounced like כ. Clearly these six additional Arabic letters are variants of letters common to both alphabets. Moreover, فَتْحه, ◌َ, is the equivalent of פַּתַח and קָמֶץ; ضَمّه, ◌ُ, of קִבּוּץ and שׁוּרֶק; كَسْره, ◌ِ, of חֶרֶק; and سُكون, ◌ْ, of the enclitic שְׁוָא. Arabic has no equivalent of חוֹלָם, סְגוֹל, צֵרֵי, or the independent שְׁוָא; nor does it include in its alphabet a letter symbolizing the sound of ב or פ.

أب	אָב	*πατήρ*		זְרוֹע	,,
بَرْغوث	פַּרְעֹשׁ	*πυραύστης*	ذَهَب	זָהָב	*ξανθός*
ثَلاثه	תְּלָתָה	*τρεῖς*	ضحك	צחק	*καχάζω*
	שְׁלוֹשָׁה	,,	ظُهْر	צָהֳרַיִם	*ἀγοραῖν*
خَمْسه	חֲמִשָּׁה	*πέντε*	عَظْم	עֶצֶם	*ὀστέον*
ذِراع	זְרֹעַ	*χεῖρ*	ملك	מֶלֶךְ	*βασιλεύω, -λίζω*

XLIV. Greek words frequently homologize with Arabic words which differ from their Hebrew fellow homologues phonetically, morphologically, and/or semantically.

This is due to the following reasons:

1. The Arabic homologue may contain a letter which does not figure in the Hebrew alphabet, e.g. *καχάζω*/צחק/ضحك, *πῶλος*/غُلام/עֶלֶם/*δοῦλος*.

2. The Hebrew homologue may contain a point of vocalization which does not exist in Arabic, e.g. ὄνος/חֲמוֹר/حِمار, μήτηρ/אֵם/أُمّ.

3. An Arabic word may omit one letter or more of its Greek homologue, which its fellow Hebrew homologue does not, or vice versa, e.g. ἀγαπάω/אהב/حبّ, πυρόω/עלה/شعل, λάρυγξ/לע/حَلْقوم.

4. Such Greek letters as are not omitted by an Arabic and its fellow Hebrew homologue may be replaced differently in the two homologues, e.g. ῥαγάς/רחם/فرج, ὥρα/שעה/ساعة.

5. The Arabic or the Hebrew homologue may have a prosthetic letter, whereas the other has not, e.g. δραχμή/אדרכן/درهم, στόλος/ציר/أسطول.

6. The Arabic or the Hebrew homologue may have a terminal letter, while the other has not, e.g. λάρυγξ/לע/حَلْقوم, ῥαγάς/רחם/فَرْج.

7. An Arabic and its fellow Hebrew homologue may differ as regards prosthetic letters, if any, e.g. δέρος, δέρρις, δορά/אדרת/حصير.

8. An Arabic and its fellow Hebrew homologue may differ as to the terminal letter, if any, e.g. ὀπτάω/טבח/طبخ, ποῦ/אַל/أين (وين فين), εἰ/אם/إن.

9. An Arabic word may homologize with a Greek word as regards one of the latter's several meanings, while its fellow Hebrew homologue—whether homophonous or otherwise—homologizes with the Greek word as regards another of its meanings, e.g. ξηραίνω: *parch, dry up* צרב; *drain dry* صرّف; ἀποστέλλω: *divorce* שלח; *doff* شلّح; δῶρον: *gift, present, gift of honour* شَبر נדבה; *votive offering* or *gift to a god* נדבה, נדר; *hand's breadth, palm,* as a measure of length זרת شِبر.

10. An Arabic or its fellow Hebrew homologue may belong to the prefix–suffix phenomenon, whereas the other does not, e.g. βωμός/בָּמָה/مِنْبَر (from نبر, an obsolete homologue of βάω, with a MV ن; but there is إِنْتَبر, the homologue of ἀναβαίνω, *go up, mount*).

11. An Arabic or its fellow Hebrew homologue may have a MV נ/ن, while the other has not, e.g. *βωμός*/בָּמָה/مِنْبَر, *φέρω*/נשׂא/شال, *φῶς*/אור/نور, *χαράσσω*/חרק/نقش.

12. An Arabic noun and its fellow Hebrew homologue may belong to opposite genders, e.g. *βωμός*/בָּמָה/مِنْبَر, *χρέος*/צֶרֶךְ/ضَروره, *βασιλεία*/מלוכה/مُلْك.

13. An Arabic verb and its fellow Hebrew homologue may belong to different scales, e.g. שׁלט/تَسَلَّط/*βασιλεύω*, *-λίζω*.

XLV. Subject to Propositions XLIII and XLIV, an Arabic word and its Hebrew homologue share a common Greek homologue.

אֵם أُم *μήτηρ*
בַּיִת بَيْت *οἶκος*
גָּמָל جَمَل *κάμηλος*
דור طور دَوْر *διάδοχος*
זֶה ذا *ὅδε*
הוה هٰذا ,,
זָהב ذهب *ξανθός*
זרע زرع *σπείρω*
חֲמור حِمار *ὄνος*
חָרָא خَراء *κόπρος*
טוב طَيِّب *ἀγαθός*
יָד يَد *γυῖον*
יֶלֶד وَلَد *βλαστός*
כתב كتب *γράφω*
ליש ليث *λίς*
מלך ملك *βασιλεύς*
נֶמֶר نِمْر *μεριζόμενος*
נפח نفخ *φυσάω*
עֲוִיל [عَيِّل] *παιδίον*
עֶלֶם غُلام *δοῦλος*, *πῶλος*
פתח فتح *πετάννυμι*
צְבִי ظَبْي *ὕαινα*
צָבוּעַ ضَبُع ,,
צבע صِباغ *χροιά*
צֶרֶךְ ضَروره *χρέος*
קָצִין قاضى *δικαστής*
ראה رأى *ὁράω*
שִׁבְעה سَبْعه *ἑπτά*
שׁלט تَسَلَّط *βασιλεύω*
שָׁלִישׁ ثُلْث *τρίτος*
שֶׁמֶשׁ شَمْس *ξανθός*
תְּאֵנה تينه *σῦκον*, Boeot *τῦκον*

VIII. VERBAL ADJECTIVES

XLVI. Verbal adjectives end in -τος, and their homologues are regularly formed on the scale of בֵּינוֹנִי פָּעוּל, *or its equivalent.*

ἄβατος: בתולה Gn 24. 16 Thr 5. 11 بتول *untrodden*; metaph., *pure, chaste*; cf. πῶλος [πτῶλος] *v.* עלם; παρθένος: *maiden, virgin*

ἄβροτος: אָבִיר Gn 49. 24 = ἄμβροτος

ἀγαπητός: אהוב Dt 21. 15 Hos 3. 1 Neh 13. 26 דוד Cant 1. 14 דוֹד IS 25. 22 דויד IS 25. 23 ידיד Jes 5. 1 Ps 84. 2 ودود داود حبيب of things, *desirable*; of persons, *beloved*

ἀγητός: איום Hab 1. 7 Cant 6. 4, 10 عجيب (ἄγαμαι) *admirable, wonderful*; cf. θαυμαστός

ἁγιστός: קדוש Ex 19. 6, 29. 31 קָדִישׁ Dan 4. 5 قدّوس قدّيس *hallowed*

ἄγνωστος, -ωτος: אנס Dan 4. 6 אָנַשׁ Jer 17. 9 *unknown, unfamiliar, unintelligible*; cf. ἀνήκεστος

αἰδεστός: הדור Jes 63. 1 נְשָׂא IIR 5. 1 נשוא Jes 3. 3 נשׂיא Gn 23. 6 *revered, venerable*; cf. ὁδός

αἰνετός, -νητός: حميد حَمود *praiseworthy*; cf. ἐπαινετός

αἰνικτός: חמודות Dan 9. 23, 10. 11 חמודים Jes 44. 9 *expressed in riddles, riddling*; cf. ἐπιθυμητός

αἱρετός: בחיר IIS 21. 6 ברור Neh 5. 18 ICh 7. 40 *eligible, chosen*

αἰτητός: שאול Gn 36. 37 IS 9. 2 *asked for*; see ἵπποι ᾐτημένοι *borrowed* horses, s.v. αἰτέω IIR 6. 5; cf. εὐκτός

αἰωρητός: תלוא Dt 28. 66 Hos 11. 7 תלוי IIS 18. 10 *hanging*

ἄμβροτος: אַבִיר Ps 78. 25 poet. Adj. *immortal, divine*; cf. ἀγός

ἀναγκαστός: נחוץ IS 21. 9 *forced, constrained*

ἀνήκεστος, ἀνάκ-: אנוש Jes 17. 11 Jer 15. 18 *incurable, desperate, fatal*

ἀρατός: ארור Gn 27. 29 *prayed against, accursed*

ἀρδευτός: רטֹב Job 8. 16 *watered*

ἀρεστός: רצוי Dt 33. 24 *acceptable, pleasing*

ἀριθμητός: חרוץ Job 14. 5 *that can be numbered, easily numbered, few in number*

ἄριστος: עריץ Prv 11. 16 פריץ Jes 35. 9 of persons, *best*, in birth and rank, *noblest*: hence, like ἀριστεύς, *a chief*; of animals, *best, finest*

ἁρπακτός: בזוז Jes 42. 22 גזול Dt 28. 31 שדוד Jud 5. 27 *gotten by rapine, stolen*

ἄρρωστος: רזה Ez 34. 20 *weak, sickly*

ἄφρακτος: פְּרוּזִי Esth 9. 19 פְּרָזָה IS 6. 18 פְּרָזָה Ez 38. 11 (cf. ῥηκτός/ פְּרוּצָה Prv 25. 28) *unfenced, unfortified, unguarded*; *v.* φρακτός

γεμιστός: עמוס Jes 46. 1, 3 *laden, full*

γλυπτός: אליל Lev 26. 1 Job 13. 4 גלול IIR 17. 12, 21. 21 *carved, carved image*; cf. εἴδωλον

γνωστός, -ωτός (A): ידוע Dt 1. 13 Jes 53. 3 *known*; of persons, *well-known*

γνωτός (B): מיֻדָּע Ruth 2. 1 *kinsman, kinswoman*

γραπτός: כתוב Ex 31. 18 Dt 28. 61 Jer 17. 1 -ות/חרוּשׁ *marked as with letters, written*; cf. χαρακτόν: *engraved*

δετός: אסור Gn 40. 3 IIS 3. 34 IIR 7. 10 Jer 40. 1 אסיר Jud 16. 21 סור Eccl 4. 14 נֶעְצָר IS 21. 8 עָצוּר IS 21. 6 Jer 33. 1, 36. 5 Neh 6. 10 צרורה IS 25. 29 IIS 20. 3 צרור Gn 42. 35 קשׁורה Gn 44. 30 *that may be bound*; cf. ἔκδετος, σειραῖος

δηλωτός: גלוי Jer 32. 11 *able to be shown*

δικτυωτός: יקוּשׁ Jer 5. 26 Ps 91. 3 Prv 6. 5 יקוּשׁ Hos 9. 8 *made in net-fashion*

Διόσδοτος, Διόδ-: יהונדב IIR 10. 15 יו־ Jer 35. 6 יהונתן IS 14. 6 יו־ IS 13. 2 נדביה ICh 3. 18 נתניה Jer 41. 15 יהו־ Jer 41. 9 *given by Zeus, heaven-sent*

δοτός: נתון Nu 3. 9, 8. 16 Dt 28. 31, 32 Esth 3. 11 Esr 8. 17 ICh 6. 33 IICh 1. 12 נתין Esr 8. 20 *granted*; cf. ἔκδοτος

εἰρτός: חרוז Cant 1. 10 *that can be threaded* or *sewn*

ἔκδετος: קשׁורה Gn 44. 30 *fastened*; cf. δετός

ἔκδοτος: נְתוּן Dt 28. 31, 32 *given up, delivered*

ἐκλεκτός: חלוץ Nu 32. 27 Jes 15. 4 *picked out, select*; cf. λεκτός

ἑλκτός: דרוכה Jes 5. 28, 21. 15 שלופה Nu 22. 23 חלוץ Dt 25. 10 *that can be drawn, tensile*

ἐνδυτός: עדי Ez 16. 11 *garment, dress*

ἐντατός: נטוי Ez 1. 22, 20. 33 נְטוּוֹת Jes 3. 16 *stretched*; cf. τατός

ἐξαιρετός: בְּכוּרה Jer 24. 2 בְּכוּרִים Mich 7. 1 בְּכוּרים Ex 23. 16 *picked out, chosen, choice*; cf. αἱρετός/בחיר IIS 21. 6

ἐπαινετός: محمد محمود ممدوح *praiseworthy, laudable*

ἐπιθυμητός: חמוד Job 20. 20 חַמְדוֹת Dan 10. 3 محمد محمود *desired, to be desired*

ἐραστός, ἐρατ-: عروس *beloved, lovely*

εὐκτός: נזיר *wished for, desired* Gn 49. 26; *vowed, dedicated* Jud 13. 5, 7; cf. ἐγκρατής, -τευτής

εὐλογητός: ברוּךְ Gn 27. 29 IIS 2. 5 Ruth 3. 10 *blessed*

ἑφθός, ἄπ-: אופז Dan 10. 5 אופיר ICh 29. 4 פּז Cant 5. 11 *boiled*; *refined* gold

ζεστός: וָיִדוֹן Ps 124. 5 נזיד Gn 25. 29 *seethed, boiled*; *hot* water; *ὕδατα ζ.*, of hot springs

ζευκτός: חֲבוּשׁ Jud 19. 10 סוגה Cant 7. 3 *yoked, harnessed*; *joined*

ζητός, ζατ- = *ζητητός*: צִיד Lev 17. 13 צידה Gn 27. 3 *sought for*

ζυμωτός: חמיץ Jes 30. 24 חמץ Ex 12. 15 *fermented, leavened*

θαυμαστός: אֵימָה Hab 1. 7 אֵימִים Cant 6. 4 *wonderful, marvellous*

θεριστός, -ρητός: קציר Jes 18. 4 Joel 4. 13 *harvest, harvest-time*

θετός: דַּסָּה Esth 2. 7 טמון Jos 7. 21 Job 18. 10 נתון Neh 13. 4 *placed, taken as one's child, adopted*; *θετή adopted daughter*

θηκτός: חדוד Job 41. 22 שׁוּחַט Jer 9. 7 שנון Prv 25. 18 *sharpened, whetted*

θραυστός: שׁבוּר Lev 22. 22 Ps 147. 3 *broken, crushed*

ἱστός: כישׁור Prv 31. 19 נֵד Ex 15. 8 נֵס Nu 21. 8 נְצָב Jud 3. 22 נציב Gn 19. 26 עמוד Ex 13. 22 Jud 20. 40 IR 7. 15 *anything set upright*; generally, *rod, pole*; generally, *loom*

καλυπτός: חתום Jer 32. 14 Job 14. 17 כֻּמָּס Dt 32. 34 לבוּשׁ IS 17. 5 לוּט IS 21. 10 סתום Ez 28. 3 Dan 12. 9 שׁתום Nu 24. 3 *covered*

καυστός, -τόν, καυτός: ניחוח Gn 8. 21 Ex 29. 18 *burnt-offering for the dead*; *whole burnt-offering*

κλειστός: נעול Jud 3. 24 Cant 4. 12 סגור Ez 44. 1 *closed*

κλειτός: קרוא Ez 23. 23 קריא Nu 1. 16 *renowned, famous*

κλητός: קרוא IS 9. 13 Esth 5. 12 *invited*

κοπτός: חטָבוֹת Prv 7. 16 כתות Jes 30. 14 *chopped small*, or *pounded*

κτιστός: מְיֻסָּד Cant 5. 15 *built*

κυκλωτός: עגוֹל IR 7. 23, 31 IICh 4. 2 עגיל Nu 31. 50 *rounded*

κυφός: חפוי IIS 15. 30 *bent forward, stooping*

λεκτός: לְקֻחִים Prv 24. 11 חלוץ Nu 32. 27 *gathered, chosen, picked out*; cf. *ἐκλεκτός*

λεπτός: דַּק Ps 9. 10, 10. 18 דַּק Gn 41. 3, 6 Ex 16. 14 Lev 13. 30 (*λέπτοθριξ*) IR 19. 12 Jes 29. 5 רָפֶה Nu 13. 18 *thin, fine, delicate*; generally, *small, weak*; rarely of the voice, *fine, delicate*; cf. *δυστυχής*

μεριστός: נמר Jer 13. 23 *divided* [striped]

μικτός: מהול Jes 1. 22 מָסָךְ Ps 75. 9 *mixed, blended*

μισθωτός: שׂכיר Ex 22. 14 Jes 7. 20 שָׂכוּר Neh 6. 13 *hired*; *hireling, hired servant*

νηφαντός: = *-άλιος* عفيف عيوف *sober*

ξεστός: הַקָּקִים Ez 23. 14 *planed*; *carved*; *polished*

ξυστός: גזית ICh 22. 2 (1) קְצוּבוֹת Cant 4. 2 קצוץ Jer 9. 25 שׁיִשׁ ICh

29. 2 שֵׁשׁ Cant 5. 15 *whittled* with a knife or plane, *scraped*; *trimmed, cropped* with scissors

ὀπτητός: טבוח Dt 28. 31 חבית ICh 9. 31 *roasted*

ὁρατός: רְאִיוֹת Esth 2. 9 *to be seen, visible*

ὀρεκτός: ערוּךְ Jos 2. 6 Ez 23. 41 שְׁלֻחָה Gn 49. 21 *stretched out*; *longed for, desired*; *τὸ ὀ. the object of appetency*

ὀρυκτός: ערוּץ Job 30. 6 *dug, formed by digging*, opp. a natural channel

ὀχετός: גיד Gn 32. 33 Jes 48. 4 Job 40. 17 *conduit, duct*; cf. *ῥακίς*

πηκτός: תקועה Jes 22. 25 *stuck in, fixed*

πινυτός, πν-: נבון Gn 41. 33 فَطِين فَطُون *prudent, discreet*

ποικιλτός: בוץ ICh 15. 27 IICh 2. 13 טלוא Gn 30. 32, 35 *broidered, variegated*

ποτός, -όν: שְׁקוּי Hos 2. 7 שְׁתִי Eccl 10. 17 שְׁתִיה Esth 1. 8 ביתן Esth 1. 5, 7. 7, 8 *that which one drinks, drink*, esp. of wine

προσήκω; *-κων, τὰ π.*: אריך Esr 4. 14 *befitting, proper, meet, seemly*

πταιστός: פֶּק Nah 2. 11 *liable to fail* (פקה/פוק/*πταίω*: *stumble* Jes 28. 7 Jer 10. 4; פוקה/*πταῖσμα*: *failure* IS 25. 31)

πυρετός: חרחֶר Dt 28. 22 حراره *burning heat, fiery heat*; *fever*

ῥαχιστός: ערופה Dt 21. 6 *cut up, cleft*

ῥηκτός: חרוץ Lev 22. 22 פרֻמים Lev 13. 45 פרוצה IICh 32. 5 קרוע IIS 1. 2, 15. 32 רצוץ Jes 42. 3 *that can be broken or rent, penetrable*

ῥητός: בְּרִית Gn 9. 9 *covenant*

σειστός: נעור Neh 5. 13 *shaken*

σκαπτός: חצוב Dt 6. 11 *dug, that may be dug*

σκελετός: צלי Jes 44. 16 קלוי Lev 2. 14 קלי Ruth 2. 14 קליא IS 17. 17 *dried up* (spurious); *φρυκτός*: *roasted*

σκεπαστός: חבוש Job 40. 13 כסוי Ps 32. 1 ספון IR 7. 3 Jer 22. 14 Hag 1. 4 צפון Ez 7. 22 Hos 13. 12 שָׂפֻן Dt 33. 19 *covered*; cf. *καλυπτός*

σπαρτός: פזורה Jer 50. 17 זרועה Jer 2. 2 *sown, cultivated, scattered*

στακτός: נְדָה Lev 12. 2 *oozing out in drops, trickling, distilling*

στρωτός: נטוש IS 30. 16 *spread*

στυγητός: שנוא IIS 5. 8 שנואה Gn 29. 31 Dt 21. 15 *hated, abominated*

συγκομιστός: קבוץ Neh 5. 16 *brought together*

συρφετός: אספסוף Nu 11. 4 *sweepings, refuse*; metaph., *mixed crowd, mob, rabble*

σχιστός: שסועה Dt 14. 7 *cloven, divided*; *split*

σωστός: נצור Ez 6. 12 נצורה Jes 1. 8 *safe*

ταρακτός: פרוע Ex 32. 25 Lev 13. 45 *disturbed*; *that may be disturbed*

τατός, ἐντατός: נטוי Ez 1. 22 Ps 102. 12 נטושה Jes 21. 15 *that can be stretched*; *stretched*

τηκτός: נָסָךְ Jes 48. 5 נָסָךְ Dan 11. 8 שְׁחוּט IR 10. 16 *melted, molten*

τριχωτός: שְׂעִיר Gn 37. 31 Lev 16. 10 שְׂעִירָה Ib 4. 28 שָׂעִר Gn 27. 11 שְׂרוֹעַ Lev 21. 18 *furnished with hair, hairy*; *τὰ τ. animals furnished with hair*; cf. *Σάτυρος*

τρυπητός: חָרֻם Lev 21. 18 *pierced*

φακωτός: נְקֻדוֹת Cant 1. 11 *lentil-shaped*

φατός: נוּב, נִיב Jes 57. 19 *spoken* or *that may be spoken*

φλογιστός: לְחֻמֵי Dt 32. 24 יְקוֹד Jes 10. 16 יְקוּד Jes 30. 14 *burnt up, inflammable*

φορυτός: עוֹר Dan 2. 35 נְעֹרֶת Jes 1. 31 *whatever the wind carries along*; *chips, shavings*

φρακτός: בְּצוּרָה Ez 21. 25 בְּצֻרוֹת Nu 13. 28 *fenced, protected*

φρυκτός: עֻגָה Gn 18. 6 Ex 12. 39 Nu 11. 8 *roasted*; קָלוּי, קְלִי, צְלִי

φυρτός: עֵרֶב Ex 12. 38 Neh 13. 3 *mixed*

φυσητός: נְפוּחַ Jer 1. 13 נָפוּץ Jer 22. 28 *blown, blown out*

φυτευτός: נְטוּעַ Eccl 3. 2 שְׁתוּל Jer 17. 8 *planted*

χρηστός, -όν: חֶסֶד Gn 24. 12 חֲסָדִים Gn 32. 11 חָסִיד Ps 145. 17, 149. 5–6 חֲרוּצִים Prv 10. 4, 13. 4 pl. *τὰ χ.*, as Subst., *benefits, kindnesses*; of persons, *good*, esp. in war, *valiant, true*; generally, *good, honest, worthy*

χωριστός: גְּרוּשָׁה Lev 21. 7 *separable, existing separately*

COMMENTS

Although it is not usually difficult to distinguish the genuine likeness from the spurious semblance while prospecting for homologues, if our rules and tests are rigorously applied, the very existence in Hebrew of a homologue to a cognate verbal adjective acts as a reassuring adjuvant in this delicate aspect of our philological exploration. It would corroborate an unusual verbal homology. For instance: *ἕλκω* means, *inter alia*, *to draw* a bow; and in that meaning, the homologue of *ἕλκω* is (קַשְׁתּוֹ) דָּרֵךְ Thr 2. 4. *ἕλκω* also means *to draw* a sword; and in this meaning the homologue is (חַרְבּוֹ) שָׁלַף Jud. 8. 20 IS 17. 51. Now *ἑλκτός* means *tensile*, and in that meaning, the homologue of *ἑλκτός* is דָּרוּךְ Jes 5. 28: וְכָל־קַשְׁתֹתָיו דְּרֻכוֹת, 'and all his bows are tensile'. *ἑλκτός* also means *that can be drawn*, and in this meaning the homologue of *ἑλκτός* is שָׁלוּף Nu 22. 23: וְחַרְבּוֹ שְׁלוּפָה, 'and his sword was drawn'. But *ἕλκω* has a further meaning: *to draw*, with a collateral notion of force or exertion; and in this meaning

it has two homologues: חלץ Dt 25. 9, as well as שלף Jud 3. 22 Ruth 4. 7. In this meaning the homology of ἕλκω/חלץ is corroborated by that of ἑλκτός/חלוץ Dt 25. 10, especially in view of the contexts Dt 25. 5–10 and Ruth 4. 1–13.

Incidentally, there are two additional corroborative details which reinforce that of the homology of this verbal adjective, namely: the compound verb and its special meaning. For חָלַץ has for homologue ἐξέλκω, and bears both its meanings: *draw, drag out* (Lev 14. 40, 43) and *rescue from* (Ps 6. 5 Prv 11. 8, 9), the latter being a specialized use of the former—'*draw, drag out* of danger'. (Cf. אנוש/ἀνήκεστος, נאנש/νοσάζω IIS 12. 15.)

A unique example—across which I came almost by accident —is הרוג, a verbal adjective bearing two totally different meanings: *slain* and *arms*—the latter hitherto unknown—although derived from a verb with a single meaning, *slay*. This unparallelled phenomenon has placed two verses in Isaiah beyond the comprehension of biblical scholars, because the explanation lies exclusively in the homologue of הרג, ἐναρίζω: *strip a slain foe of his arms* (ἔναρα); hence *slay in fight* הרג Gn 4. 8 Ex 2. 14; generally, *slay* הרג Lev 20. 15, 16. Then the homologue of הרוג is ἔναρά, τά: (ἐναίρω) only pl., *arms and trappings of a slain foe* הרוגים Jes 10. 4, 14. 19. There remains, however, another snag of a similar type, the phrase תחת אַסִיר which occurs in the former verse. אסיר there is the homologue of σειρά: *cord, rope* אֲסוֹר Jud 15. 14; *trace* אַסִיר Jes 10. 4. To complete the matter and corroborate the above, σειρά has two derivatives, namely: σειραῖος: *joined by a cord* or *band* אסור Jud 16. 21 IIS 3. 34 IIR 7. 10 Jer 40. 1 Ps 146. 7 Nch 4. 12 אָסִיר Gn 39. 22 Jud 16. 21 סור Eccl 4. 14; and σειράω: *bind* or *draw with a rope* אסר Gn 46. 29, 49. 11 Jud 15. 13, 16. 5 IS 6. 7 IR 18. 44 IIR 25. 7 Jer 40. 1, 46. 4 Ez 3. 25. *Now* both texts are perfectly plain: לְבֻשׁ הרוגים means 'dressed in armour', and תחת אסיר ותחת הרוגים יפלו means 'they will fall in battle in harness under their armour'. Indeed, Hebrew is very Greek.

It is instructive to compare some Hebrew homologues among themselves, and with fellow Arabic homologues. For instance: ἀγαπητός/אהוב/حبيب, ודוד/ידיד/داوُد/דויד; αἰδεστός/נשוא, נשיא; αἱρετός/בחיר; ἐξαιρετός/בְּכוֹרָה; ἁγιστός/קדוש/قدوس/

קדיש/قدّيس. Note the scale פעול and פעיל in Hebrew and Arabic respectively as regards אהוב and حبيب, while the converse obtains as regards דויד and داود; the initial *α* in *ἀγαπητός* changing into י in ידיד, and into و in ودود; the homologues of *αἰδεστός* are: one on the scale פעול, and the other on the scale פעיל; so are the two Arabic homologues of *ἁγιστός*; but their fellow Hebrew homologue is on the scale פעול, whereas the Aramaic is on the scale פעיל; the homologues of *αἱρετός* and *ἐξαιρετός* show that ח was sometimes pronounced like כ, as it is to this day by the Ashkenazim; while אהוב and حبيب show that *γ* exchanges with both ה and ح, as in *γλάγος*/חלב/حَليب.

The difference in gender between בתולה and بتول is merely formal, for both nouns are in the feminine. This purely formal difference is convincingly explained by the fact that they are both homologues of *ἄβατος*, an adjective of common gender. It is significant that because *ἄβατος* is of the same structure as a verbal adjective, its homologues both in Arabic and Hebrew are on the scale פעול. *ἄφθορος*, *πῶλος* and *παρθένος* also claim homology with בתולה, and are of common gender.

Consider the two pairs of homologies—*ἄβροτος*/אָבִיר and *ἄμβροτος*/אַבִּיר, *γνωτός* (A)/יָדַע and *γνωτός* (B)/מִידַע—and mark how closely faithful to Greek Hebrew can be.

The homology *γνωτός*/ידוע is perfectly valid, although the direct homologue of ידע is not *γιγνώσκω* but *οἶδα*. This is an irregular verb which belongs to the mixed class of verbs some of the tense stems of which differ from others. Thus, the aorist and perfect for the verb *εἶδω* (B) are usually supplied by *γιγνώσκω*. The same phenomenon manifests itself in the homology *φόρημα*/משׂא (Nu 11. 11), on account of the two verbs associated with *φέρω*, namely: *οἴσειν* (fut. inf.) and *ἐνεγκεῖν*. It is interesting that Hebrew proves the connection between *γιγνώσκω* and *οἶδα*, in that the former verb—unlike the latter, but like ידע—preserves the meaning of carnal knowledge.

There is not always an extant verb or kindred word of the homologue of a verbal adjective, e.g. *ἀγαπητός*/ידיד. Sometimes the verb of one homologue exists, but not of another, e.g. אהב is the verb from which אהוב is derived; but there is no extant verb in Hebrew from which ידיד was derived, whereas its equivalent

ודוד is derived from ו/*ἀγαπάζω*. Nor is נחוץ, the homologue of *ἀναγκαστός*, related either phonetically or morphologically to אנס, the only homologue of *ἀναγκάζω*. אנס drops the syllable *γκα* by way of syncope, splits *ζ* into its components, and drops *δ*; whereas non-extant נחץ dropped the initial vowel by way of aphaeresis, and *γ* by way of syncope, converted *κ* into ח, and *ζ* into צ. Hence the vast difference in the pronunciation of (non-biblical) אנוס and נחוץ.

For one reason or another I had repeatedly been tempted to accept as genuine the homologies *αἱρέω*/בחר and *αἰδέομαι*/בוש, but had as often resisted the temptation, until I discovered that in an appreciable number of words *β* replaces the spiritus, e.g. *βαγός* = Laconic *ἀγός*, *βάδομαι* stands for *ἥδομαι*, *βαδύς* (i.e. *Ϝαδύς*) is Elean for *ἡδύς*; *βαλικιώτης* (*Ϝαλ-*), Cretan for *ἡλικιώτης*; *βάριον*, cf. *ἀρήν*; *βάριχοι*, cf. *ἄριχα*; *βήλημα* (i.e. *Ϝηλ-*), *ἤλημα*; *βρίζα*, Aeolian for *ῥίζα*; *βρόδον*, i.e. *Ϝρο-*, Aeolian for *ῥόδον* ורד פרח Nu 17. 23; *ἤλιος*, Cretan *ἀβέλιος* בעל Jud 2. 13 בל Jes 46. 1; *εἴκοσι*, Laconic *βείκατι*; *ῥᾶ*, cf. Aeolian *βρᾶ*; *ῥαδινός*, Aeolian *βράδινος*; *ῥαδίως*, Acolian *βραϊδίως*; *ῥάκος*, Aeolian *βράκος*; *ῥατάναν*, cf. *βρατάναν*; *ῥήτρα*, Elean *Ϝράτρα* ברית Gn 6. 18; *ῥοδοδάκτυλος*, Aeolian *βροδοδάκτυλος*; *ῥυτίς*, Aeolian *βρυτίς*; *ῥώχειν* = *βρύχειν*, *βρύχω*, *βρύκω* חרק Ps 35. 16 Job 16. 9, *ἐπιβρύκω* حرق; cf. *τρίζω*.

In fact, *αἱρέω*/בחר (Gn 6. 2, *choose*) is strongly corroborated by *καθαιρέω*/בָּחַר (IICh 34. 6, *destroy*). The *Ketiv* in the latter verse is בְּחַר בֹּתֵיהֶם, and the *Qeri* בְּחָרְבֹתיהם. In the context, however, the *Qeri* does not make sense, whereas the *Ketiv* should have been vocalized בֵּחַר בָּתֵּיהֶם—meaning 'destroyed their temples'. בֹּתיהם is Ashkenazi for בָּתֵּיהֶם.

At the beginning I also had my doubts about the homology *ἀείρω*/תלה Gn 40. 19, but they were dispelled when I discovered that the spiritus was sometimes replaced by ת in Graeco-Hebraic homology—thus: *ὅλος*, Ion. *οὖλος* (A)/תבל Jes 18. 3; *οὖλος* (B)/תלתל Cant 5. 11; *ἀλουργός*/תולע Jes 1. 18/תולעת Nu 4. 8/תכלת Nu 4. 6; *εὐλή*/תולעה Jes 14. 11/תולעת Jon 4. 7; *εἶς*/תחת Prv 17. 10; *ἐπ-αινέω*/תָּנָה Jud 5. 11; *ἄπτω*/תפשׂ Dt 21. 19, 22. 28; *ἐννέα*/תשע Dt 3. 11. Indeed, in one case at least, i.e. *ὀμφαλός*/טבור Jud 9. 37 Ez 38. 12, the spiritus is replaced by ט; and in another, *ἕλκω*/דרך Ps 7. 13, by ד. It is relevant to

observe that the دِبْكه, the traditional dance witnessed by tourists at Baalbek, is obviously homologous to *τὰ Βάκχια/Βάκχεια* or *ἡ Βάκχη*.

The related homologies, *αἰνετός*/حميد/حَمود and *αἰνικτός*/חמודות/חמודים, characterize the intricacies of Greek, the thoroughness required in the search for genuine homologues, and the powerful—if not altogether indispensable—assistance lent by Arabic in ascertaining them. That is why these homologies are worth considering in detail.

First, *αἰνετός* and *αἰνικτός* respectively derive from *αἰνέω* and *αἰνίσσομαι*; the latter verb derives from *αἶνος*, a cognate of the former. Now *αἰνέω* is identical with *αἰνίζομαι*, which accounts for the ד and the צ in the homologues of *αἰνέω* and its derivatives.

Secondly, these homologues are: *αἰνέω*, Aeolian *αἴνημι* = *αἰνίζομαι*—poetical and Ionic verb, very rare in good Attic prose, *ἐπαινέω* being used instead—properly, *tell, speak of* חוד Ez 17. 2, usu. *praise* אמר Jes 3. 10 ענה Nu 21. 17 Ps 147. 7 עִנָּה Jes 27. 2 مدح حمد; *approve* חמד Ps 68. 17; esp. in religious sense, *glorify* God חמד Jes 1. 29 مدح حمد; *advise, recommend* יעץ Jes 19. 12, 23. 8 وعظ نصح; *commend* حمد, *to be content with, acquiesce in* אבה Gn 24. 5 נאות Ib 34. 15; *thank* حمد; *to promise* יעד Ex. 21. 8, 9, נועד Am 3. 3 وعد تعهّد, or *vow* تعهّد.

Thirdly, compounds: *ἐπαινέω*, Aeolian *-νημι*, = *αἰνέω* (for which it is regularly used in Attic), *αἰνίζομαι*, *applaud* ענה Ex 32. 18 עִנָּה Jes 27. 2 Ps 88. 1 ثَنَّى أثنى على; *commend* הלל Ps 56. 5; *applaud, approve* שִׁבַּח Eccl 8. 15; *assent* אבה Ex 10. 27; *praise* הִלֵּל Prv 27. 2 התהלל Prv 27. 1, 31. 30 שִׁבַּח Ps 117. 1 השתבח Ps 106. 47 תִּנֶּה Jud 5. 11 سبّح أحمد ثَنَّى اثنى على; *undertake to do* تعهّد; *ἐπαίνεσις, ἔπαινος, applause* (W) עֲנוּת Ex 32. 18; *καταινέω, promise to do* صَمَّم على, esp. *promise in marriage, betroth* خطب.

Fourthly, other derivatives: *αἰνετήριος, laudatory* مدحى ثنائى. *αἴνη* = *αἶνος*. *αἶνος*, poetical and Ionic word, = *μῦθος, a tale, story* חידה Ps 49. 5, 78. 2, *αἰνεῖν αἶνον to tell a tale* Aeschylus, *Agamemnon* 1483, חוד חידה Ez 17. 2, esp. *story with moral, fable* חידה Ez 17. 2 قِصّه, *riddle* חידה Jud 14. 12, *praise* ثناء حمد مدح;

resolution تصميم. ἐπαίνεσις, *praise* עַנוּת Ex 32. 18 تسبيح; ἐπαινέτης, *praiser* حمّاد; ἐπαινετός, *praiseworthy, laudable* ممدوح محمود مُحمّد; ἐπαινός, *panegyric* مديح. It is interesting to note that the equivalent of αἰνεῖν αἶνον *to tell a tale* (Aeschylus: *Agamemnon* 1483) occurs no less than four times in two different books: Jud 14. 12, 13, 16 Ez 17. 2.

Fifthly, the homologues of αἰνίσσομαι and its derivatives: αἰνίσσομαι, *speak darkly* or *in riddles*, חוד Jud 14. 12; αἴνιγμα, -μός, *dark saying, riddle* חידה Ib. أُحْجِيّة.

Sixthly, a word or two about the above group of homologies. The primary homologues of יעץ are μήδομαι, μητιάω, -ίομαι, -ίζομαι—because they not only conform phonetically and semantically, but also yield derivatives which are homologous with יועץ (μητίετα, -της), עצה (μῆδος (A), μῆτις), מועצה (μῆδος, μήτιμα, μῆτις). But since αἰνέω/αἰνίζομαι do not provide such derivatives, they could only be accepted as secondary and additional homologues of יעץ, وعظ, and نصح; and even then, not without reservation.

The primary homologues of אמר are εἴρω (B) and its associates, ἐρῶ, εἶπον and φημί, because—here, again—not only do they conform both phonetically and semantically, but also yield derivatives which are homologous with אמר (φήμη, ἔπος, ῥῆμα, أَمْر), אִמְרָה, אֶמְרָה, אֵמֶר (ῥῆσις, φήμη, ἔπος), מאמר (ῥῆμα, φήμη). And although αἰνέω provides no such derivatives, I nevertheless uphold the validity of its claim to homology as a secondary homologue with אמר, or as a homonym, in view of the context.

However, the invocation of the Greek morphological rule, whereby μ is added in the middle of a word to facilitate pronunciation, is not to be resorted to lightly or arbitrarily in order to conjure up homologies at random. On the contrary, it—perhaps more than other philological rules—ought to be treated with great caution and judicial discretion, because by juggling with any of them one could plausibly contrive spurious or unrealistic homologies of a grotesque nature. Here, however, over and above the fact that the families of εἴρω and אמר completely resemble each other in every one of their kindred members, what clinches the argument in favour of inserting the מ is the semantic factor operating in Arabic as well as in Hebrew in a strangely

convincing way. For although in none of its various meanings—which Greek verbs are disconcertingly wont to have—does *εἴρω* specifically convey or even vaguely suggest the notion of 'replying', one of the meanings of *ῥῆσις* is 'answer', and this happens to coincide precisely with אמר in verses which occur in two quite different books of the Bible, that is: Jud 5. 29 and Prv 22. 21. This is corroborated by another extraordinary coincidence, since one of the meanings of *εἴρω* is 'order', the Arabic homologue of which is أَمَرَ; while one of the meanings of *ῥῆμα* is—almost unaccountably—'matter', which happens to be homologous with أَمْر (cf. *ἔπος* דבר Ex 18. 22). Finally, since אמר is the homologue of *ἔπω* (the associate of *εἴρω*), its connexion with *εἴρω* and its derivatives is similar to that of נשׂא with *φέρω* and its derivatives; so that the מ dialectally replaces the *π*.

As to the rest of the above homologies, I have never entertained any doubt.

The homology *αἰτέω*/שׁאל is confirmed by the fact that the Boeotian variant of *αἰτήσω* is *θήσω*.

The צ in רצוי/*ἀρεστός* is preserved from the original homology *ἀρέσκω*/רצה, where it replaces the digraph *σκ*. Now *ἄριστος* is not a verbal adjective, but since it is in the form of one, its Hebraic homologue is on the scale פעול. Other examples are *θέριτος* which has precisely the same homologue as *θεριτός* and *θεριστός*/*θέριστος*.

ἀρκετός/אריך is confirmed by *ἄρκεσις*/ארוכה IICh 24. 13 (*help, aid*) and *ἀρκέω*/ערך Jes 40. 18 Ps 40. 6, 89. 7 (*to be a match for*)(?).

φρακτός resembles פרווי, פרזה, and פרזי more closely than does *ἄφρακτος*; but semantically all the texts point to the latter as being the right homologue. Both words derive from *φράσσω*, the homologue of which is בצר, not through metathesis, but by the dropping of *ρ* and the adding of a terminal ר, as in ישׁר/*ὀρθός*. Cf. *ἄβατος*/בתולה, *sup.*, where the *α* privativum drops.

In *γλυπτός*/אליל, the *γ* exchanges with א, as in *γῆ*/אי Jes 20. 6 and *γυνή* (*-ναικός*)/אשׁה Gn 2. 22 انثى; although in these two homologies it can reasonably be argued that the *γ* is dropped. But there can be hardly any doubt about the exchange in *μέγας*/מאד.

γραπτός derives from *γράφω*, the homologue of כתב. Admittedly, the metamorphosis which the Hebrew verb has under-

gone is so complete as to render it utterly unrecognizable as a variant of its putative Greek original: the *γ* and the *φ* have been respectively altered to כ and ת, and the *ρ* has dropped out. Indeed, the Greek word has been so transformed by these changes that it has lost its literal identity in the resulting substitute. Nevertheless, there is abundant evidence that this homologue is merely wayward and not at all spurious.

First, all three consonantal changes are perfectly regular: *γ* and *κ*, and *φ* and *θ* (or *π* and *τ*) interchange dialectally, whereas the *ι* in the infinitive *ειν* or the thematic *ω* interchanges with ב and *ρ* drops out in Graeco-Hebraic homologies.

Secondly, the Doric and Argive versions of *γράμμα* (*γραφμα*) are severally *γράθμα* and *γράσσμα*. Here one should remember that *θ*, *σ* and *τ* are dialectally interchangeable, and that in later Attic *σσ* passed into *ττ*.

Thirdly, כתב bears various meanings of *γράφω*, including one or two highly specialized, which is rather significant: *scratch, graze* Ex 39. 30; *draw* maps Jos 18. 4, 6, 8, 9; (*mark, brand* Lev 19. 28); *write* Jes 8. 1 Jer 36. 6 كتب خطّ; *inscribe* Ex 39. 30 Dt 10. 2 Prv 3. 3; *register, enrol* Ez 13. 9; *prescribe, ordain* Esth 3. 9; *indict*; *bring* an accusation *against* Job 31. 35.

Fourthly, all the derivatives of כתב find counterparts among those of *γράφω*, with which they tally quite comfortably, in sense as well as in structure, namely: *γραφή*/כתב, *that which is written, writing* Esr 1. 22, 4. 7; *letter* IICh 2. 10; *document* Esr 2. 62; *book* Ez 13. 9 كتاب; *γραφή*/כתבת, *that which is drawn or painted, drawing, picture, writing* Lev 19. 28; *γράμμα, -άθμα, -άσσμα*/מכתב, *written character, letter* Ex 39. 30; *letter* IICh 21. 12; *inscription* Ex 32. 16 Dt 10. 4; *notes* in music מכתם Ps 16. 1. A highly specialized meaning of *γραφή* is *bill of indictment* in a public prosecution, the homologue of which is ספר Job 31. 35.

סור confirms that the א in אסור and אסיר is prosthetic, but I am not quite sure about the status of the ק in קשׁורה. If קשׁר is the homologue of the simple verb *δέω*, then the ק would be prosthetic; on the other hand, should קשׁר be held to be—like עקד—a direct homologue of the compound verb *ἐκδέω*, embodying the prefix *ἐκ-*, then the ק would be replacing *κ*. Yet that choice would not quite dispose of the problem; there is a real dilemma here. For strictly speaking, since קשׁורה is on the scale

פעול, it would usually be the homologue of δετός, the verbal adjective of δέω; whereas grammatically, the homologue of ἔκδετος should regularly (though not necessarily) have been מקשרה or מקשרת. The only way out of the impasse is to accept the ק also as a prosthetic, especially as this would tie up with δέσις/קֶשֶׁר IIR 11. 14, on one hand, and καταδεσις/קִשֻּׁר Jes 3. 20, on the other. A similar question is posed by חלוץ in connection with λεκτός and ἐκλεκτός; and by עדה and עטה *vis-à-vis* δύω and ἐνδύω. Besides, although I know only one other instance of a prosthetic ק—קְבַל/πρός—there are several instances of other gutturals being prosthetic, e.g. βλέπω/הבר Jes 47. 13 (cf. ἐπι-); λάξις/חלקה Gn 33. 19, חלק IIR 9. 10; λάχος/חלק Dt 18. 8, חֶלְקָה IICh 35. 5; περάω/עבר Gn 15. 17 Jos 4. 22, πυρόω/עבר Jer 23. 9, ἐκπυρόω/העביר IIR 16. 3, πυρός/עבור Jos 5. 11.

Incidentally, comparison with Greek proves conclusively that the exceptional structure סור is the genuine original word—and not a freak, as has hitherto been thought. There are several such instances, e.g. γαληνός/שאנן Am 6. 1, שלאנן Job 21. 23; Ζεύς (Σδεύς)/שדי Gn 17. 1, Ζήν/שדין Job 19. 29. Each one of them is a tribute to the absolute fidelity of our scribes who, generation after generation, faithfully transcribed the text of our sacred scriptures as they found it. They have thus transmitted to us relics which establish beyond a peradventure that in the distant past our forefathers spoke undiluted and unimpaired Greek.

Mark that whereas Διόδοτος embodies the verbal adjective and means 'given of Zeus', יהונתן and נתניהו embody the noun and mean 'gift of Zeus', יהו being homologous to the genitive Διός—with the not unusual elimination of the initial δ—as כבד Ex 29. 13 is homologous to ἥπατος, the genitive of ἧπαρ. Mark also that נתניה is short for נתניהו, because יה Jes 12. 2 Ps 68. 19 and ביה Jes 26. 4 Ps 68. 5 are the homologues of Διός or Παιάν.

The homology εὐλογετός/ברוך has a somewhat complicated background which deserves to be thoroughly explored, in order to clear up ambiguities and dissipate unnecessary doubts, while pointing out persistent difficulties.

The initial obstacle to be surmounted is phonetic, namely, the exchange of the prefix εὐ with ב. This can be done by taking into consideration five facts: (1) that in proper nouns this prefix exchanges with אב־ and אבי־; (2) that in אברך Gn 41. 43—

assuming the word to be related to ברוך—this prefix actually exchanges with אב־; (3) that in several homologies this prefix exchanges with י, a letter associated with ב in Graeco-Hebraic homologies, e.g. εὐφυής/יפה Gn 39. 6, εὔφωνος/יפנה Nu 13. 6, εὔδω ישן Cant 5. 2; (4) that in modern Greek, ευ is pronounced 'ef'; (5) that Arabic yields the following immediately relevant and closely resembling homologies: εὐλογέω/بلغ/بارك, εὐλογία/بلاغة, εὐλογός/بليغ. Cf. Euskadiko/Basque.

Then there lies concealed somewhere a semantic snag, i.e. the word ברכה in Jes 36. 16, which commentators and lexicographers have glossed over by inventing for it the meaning of 'treaty', or explaining it away by a circumlocution. As always, I preferred to face the difficulty, instead of evading it with a worse than useless dodge; and, as usual, I discovered a suitable homologue, εὐέργεια, -εία, -εσία, -εσίη, *well-doing*, *good deed*, *kindness* (cf. Jos 15. 19). But it behoves me to be modest, because I have an unfair advantage over them, in that I am able to invoke Greek as my authority. However, the trouble is that scholars—one authority excepted, namely, Professor Cyrus H. Gordon—refuse to take me seriously, treating my painstaking philological invocation as if it were a mere incantation, an attempt at summoning the genie!

Accordingly, the following is the result of my research: The simple verb ברך is homologous to εὐλογέω; but its infinitive, ברוך Jos 24. 10, its Passive, נברך Gn 12. 3, and its פעול, are the only parts of it extant. Its פֻּעַל, בֻּרַךְ has at least two homologues: (1) κατευλογέω (strengthened for εὐλογέω)—*speak well of*, *praise* Nu 23. 11, 20; *bless*, *praise* a god ICh 29. 10; of God or men, *bless* Gn 24. 1 IIS 13. 25 IR 8. 66 IICh 31. 8; also, apparently by an Hebraic euphemism, *curse* IR 21. 10, 13 Job 1. 5, 2. 9; (2) κατευεργετέω (strengthened for εὐεργετέω)—*show kindness to* Jos 14. 13. The פֻּעַל is homologous to κατευλογέω in the Passive Voice—*bless*, *praise* a god Job 1. 21; of God and men, *bless*, *praise* Jud 5. 24. Its התפעל is homologous to εὐλογέω in the Middle Voice—*bless* Gn 22. 18 Jes 65. 16; *bless*, *praise* Dt 29. 18. Finally, its verbal noun ברכה is homologous (1) to εὐλογία—*praise*, *eulogy* Neh 9. 5; *blessing called down* or *bestowed* Gn 27. 12, 35–6; and (2) to εὐέργεια, -εσία—*a good deed*, *kindness* Jes 36. 16 (*v.* p. 229).

Now I am not happy about the euphemistic use of εὐλογέω to

mean 'curse' in the Septuagint, especially as there is another verb which has a good claim to homology with בֵּרַךְ in IR 21. 13, that is, *κατηλογέω* which means 'make of small account'. But this verb is supposed to be instead of *καταλογέω*, a form which we are told does not occur. Is it possible that it is an ancient form of *κατευλογέω*, used several times by Herodotus? I am not sufficiently informed to be able to judge. Nevertheless, it is right to point out that on at least one other occasion the Septuagint gave what they believed to be a literal translation of the Hebrew text, when they rendered לשון זהב אחד by *γλῶσσαν μίαν χρυσῆν* Jos 7. 21. In fact, לשון there has nothing to do with 'tongue', but is the homologue of *πλίνθος*, *ingot*. In this homology, the letters dropped are *π* and *ν*; whereas in *πλίνθος*/לבנה, לבן, the letters dropped are *π* and *θ*. In מלבן, one of the five homologues of *πλινθεῖον*, *ν* and *θ* drop out; while in the others—מַלְכֵּן, מִלְכֹּם, מַלְכָּם—only *ν* drops out. Cf. השׁיב Esr 10. 14, 18 Neh 13. 23/*καθίζω*/*συνοικέω*.

As to אַבְרֵךְ, it may be the הפעיל imperative of either ברך/*εὐλογέω*/بارك, with א instead of ה—as in אגאלתי Jes 63. 3, אושׁיע IIS 3. 18, אשׁתולל Ps 76. 6, אתחבר IICh 20. 35—or of ברך/*προσκυνέω*/برك IICh 6. 13, as in Arabic, إِبْرِك. Accordingly, as Joseph drove by in the State ceremonial procession, the populace lined up along the way was bid by his forerunners or outriders to acclaim or kneel down, as a token of respect.

ἔφθός/אופז is another interesting homology. אופיר, אופר, and אפיר are apparently indiscriminate spellings. Thus we find that אופר/אופיר is a personal name: Gn 10. 29 ICh 1. 23; אפיר/אופיר is a geographical name: IR 9. 28, 10. 11, 22. 49 ICh 29. 4 IICh 8. 18, 9. 10; and אופיר is an adjective: Jes 13. 12 Ps 45. 10 Job 22. 24, 28. 16. The homologue of this adjective is *ἄπυρος* in at least one context, Job 22. 24; elsewhere it may be *ἔφθός*. Another homologue of *ἔφθός* is אופז Dan 10. 5, while *ἄπεφθος* is the homologue of מאופז Jer 10. 9 and מופז IR 10. 18. Lastly, one of the many remarkable finds in my most exciting research is that each of the following three relevant Greek phrases had an identical twin in Hebrew: *ἄπεφθος χρυσός*, *refined gold* זהב מאופז Jer 10. 9; *ἄπυρος χρυσός*, *unsmelted gold* כתם אופיר Jes 13. 12; and *ἔφθός χρυσός*, *refined gold* כתם פז Cant 5. 11

כתם אופז Dan 10. 5. A phrase identical with זהב מאופז is זהב מופז IR 10. 18, though מאופז might mean 'from *Ἔφεσος*'.

According to the commentators and lexicographers, אופיר in its different spellings is invariably a proper noun, and so is אופז; whereas פז is a noun and מופז a participle of the verb פזז, on the scale הפעל, meaning 'be refined'.

The homology *ζευκτός*/סוגה/חבוש shows (1) that when a Greek verb—e.g. *ζεύγνυμι*—bears several meanings, its Hebrew homologues tend to differ with the variation in meaning, (2) that Arabic is of great corroborative value, and (3) that an homology carries conviction when the various meanings of the two homologues concerned coincide. Thus, consider the following meanings of *ζεύγνυμι*: of riding horses, *harness, saddle, and bridle* חבש IR 13. 13; *bind fast* חבש Ez 24. 17 Jon 2. 6 [סוג Cant 7. 3]; *join together* in setting a fractured jaw חבש Ez 34. 4; *join in wedlock* זוּג; *join* issue at law חבש Job 34. 17; *ἐπιζεύγνυμι*, *bind fast* חִבֵּשׁ Ps 147. 3; *join to* חִבֵּשׁ Ez 30. 21. Mark, on one hand, the close resemblance between סוג and זוּג; and on the other hand, the appreciable difference between harnessing a mount, setting a fracture, and going to law—in all of which meanings *ζεύγνυμι* tallies exactly with חבש. (Cf. *σκεπάζω*/חבש/חִבֵּשׁ Ez 16. 10, 24. 17 Job 28. 11, 40. 13; and *v.* p. 208.)

θετός/דסה, etc., is a most interesting homology.

First, according to the Septuagint, הדסה means *θρεπτή*, 'adopted foundling', the initial ה being the definitive article. Apparently, in the days of the LXX, they knew the word דסה as meaning 'adopted'. But הדסה has since been interpreted as an alias of Esther, akin to הדס—interpreted as 'aromatic bush', 'myrtle'—where the ה is an integral letter of the word. In one case, therefore, the homologue would be *θετός* (*θετή*, 'adopted daughter'); while in the other, it would be *ἡδύς*, Doric *ἁδύς*, 'pleasant' smelling or 'pleasant' looking. Since Esther was an adopted as well as a comely maiden, the probability is that she was surnamed הדסה on both accounts.

Secondly, טמון is a homologue of *θετός* by the insertion of מ in the middle of the verb to facilitate pronunciation; cf. *ἱστός*/עמוד. Otherwise, the relevant homologue of *τίθημι* would have been טן, instead of טמן Prv 19. 24, the ן being a terminal נ. This is corroborated by the Epic infinitive *τιθήμεναι* and the

homology *θέμα*/מטמון Gn 43. 23 Jes 45. 3 מכמן Dan 11. 43, the two Hebrew synonyms reflecting the Greek dialectal exchange of *θ* with *χ*. Pronunciation was facilitated in other homologues of *τίθημι* by a prosthetic א, by resorting to the MV נ, or by transliterating the verb in full. However, the difficulty in pronunciation is still experienced in שום, where only the Hebrew terminal ם is added to the root *θε*; for in the formation of the התפעל (הִתְּשֵׁם), both the *τ* and *θ* were used: Dan 2. 5 Esr 4. 21, 5. 8. (Cf. *τίθημι*/נטה ICh 21. 10/נטל IIS 24. 12.)

δοτός/נתון is a doubly peculiar homology—in that morphologically, the Hebrew homologue corresponds to *θετός* as well as *δοτός*; while semantically, it is highly specialized to describe one of two grades in the Hebrew hierarchy—the Levites and the *Nethinim* properly so called—subordinate to the priests. For the priesthood in Israel was monopolized by Aaron and his descendants. He and his sons were ceremonially anointed and consecrated to minister to God, and accordingly constituted a strict caste somewhat segregated from the rest of the people (Ex 29. 1–37, 30. 30, 40. 12–15 ICh 23. 13). The priests were assisted in a limited way by their fellow tribesmen, the Levites, who formed a secondary and looser caste. The Levites were formally dedicated—נתונים, 'granted'—by the rest of the people to God, instead of the first-born Israelites; because he had consecrated unto himself all the first-born in Israel, both man and beast, when he excepted them from destruction in the plague inflicted on Egypt (Ex 12. 12, 13, 29 Nu 3. 6–13, 8. 6–19). Supplementary auxiliaries to the priests were dedicated—נתונים or נתינים, 'granted'—by king David (Esr 8. 17, 20). The descendants of these votaries set themselves up into a separate category, referred to by the Septuagint as *Ἀθινείμ*, *Ναθανίμ*, *Ναθινίμ*, or *οἱ Ναθιναῖοι*; but only once was their name translated (*οἱ δεδομένοι* ICh 9. 2). However, נתנות in Dt 28. 31, and נתנים in the next verse, mean simply 'granted, given, given away', and are obviously so rendered by the Septuagint.

ἐγκρατής/נזיר: Any person, man or woman, might make the vow of a Nazarene, a 'self-disciplined' man, whereby he bound himself for a certain period to grow his forelock, to refrain from shaving his head, to keep away from the dead, and to abstain from any product of the vine. He would thus become tempora-

rily 'devoted to the Lord'. At the end of that period—apart from unleavened bread, cakes, and libations—he would bring four sacrifices: a burnt offering, another offering for purification and a payment offering—presumably representing the payment of a ransom or conscience-debt felt by the Nazarene to be due to the Deity. In addition, he would shave his forelock and place the luxuriant crop on the fire beneath the payment offering (Nu 6. 2–21). The whole undertaking, more particularly the sacrifice of his own hair, was a personal votive gift given of himself, probably as a symbol of self-sacrifice. Similarly, the Greeks used to begin their sacrificial rites by cutting off a wisp of hair from the victim's forehead and casting it into the fire (*Odyssey* 3. 446). And Euripides significantly refers to the sacrificer's own hair: *δάκρυα τ' ἔδωκα καὶ κόμης ἀπηρξάμην* (*Electra* 91). Again: *κόμης ἀπαρχὰς καὶ χοὰς φέρουσ' ἐμάς* (*Orestes* 96).

The homologies involved in this rite are: גָּלַח/*καταξυράω*, *shave close*; זֶבַח/*θῦμα*, *victim*, *sacrifice*; זַג/*ἀσταφίς*, *ὀσ-*, *σ-*, *dry grapes*, *raisins*; חָטָא/*καθαρίζω*, *cleanse*, *purify*; חַטָּאת/*καθάρσιον* (sc. *ἱερόν*), *purificatory offering*; חלה/*κόλλιξ*, *roll* or *loaf of coarse bread*; חרצן/*ῥάξ*, *ῥαγός*, *grape*, generally, *berry*; יבשׁ/*δίψιος*, of things, *dry*, *parched*; כָּפַר/*καθαρίζω*, *cleanse*, *purify*; לח/*λεῖος*, *smooth*, metaph. *soft*; מִנְחָה/*ἀνάθεμα*, *-θημα*, *anything dedicated*; מצה/*μᾶζα*, *barley-cake*, distinguished from *ἄρτος* (wheaten bread); נדר/*δίδωμι*, *offer* to the gods; נֶדֶר/*δῶρον*, *votive gift* or *offering* to a god; נֵזֶר/*ἄνθος*; הוּזַר/*παρέχω*, *present*, *offer*; and/or *ἐγκρατεύομαι*, *exercise self-control* Nu 6. 12; and/or *εὔχομαι*, *vow* or *promise to* do; הִזִּיר/*ἀπέχω*, *keep oneself from*, *refrain oneself*; *κατ-*: *restrain* himself *from* Ib 6. 3; נזיר/*ἐγκρατής*, *master of oneself*, *self-controlled*, *self-disciplined*; and/or *εὐκτός*, *vowed*, *dedicated*; נסך/*σπονδή*, *drink-offering*; עלה/*ἐκπύρωσις*, *calcination*; הפלא/*ἀπειλέω*, *promise* Lev 27. 2 Nu 6. 2; פֶּרַע/*προκόμιον*, *forelock* of a horse, *frontal tuft*; קִדֵּשׁ/*ἁγίζω*, *hallow*, *make sacred*, sanctify (W); קדשׁ/*ἅγιος*, *devoted* to the gods; in good sense, *sacred*, *holy*; הקריב/*καθιερεύω*, *sacrifice*, *offer*; קרבן/*ἱερεῖον*, Ionic *ἱερήϊον*, *victim*, *animal for sacrifice*, *ἱρεύουσ' ἱερήϊον* Od. 14. 94; ראשׁ/*πρόσθιος*, *front*; רקיק/*φρυκτός*, *roasted*, *fried*; שְׂעָר/*ἔθειρα*, *hair*, poetic noun; שלמים/*θύημα*, *θυήλημα*, in pl., *sacrificial offering*; *θύλημα*, *that which is offered*, mostly in pl., *θυλήματα*, *cakes*, *incense*, etc.; שְׁלָמִים/*τέλος*, *payment*; pl. *services* or *offerings due* to

the gods; אשם/*ἀθέτημα, breach of faith, transgression*; גפן/*οἴνη*, old name for *the vine*; *ὑιήν, ὑιόν*, any climbing plant with tendrils, esp. *grape-vine* (IIR 4. 39); חמץ/*ζύμωσις, fermentation*; יונה/*οἰνάς, a wild pigeon*, of the colour *οἰνωπός, the rock-dove, Columba livia*; יין/*οἶνος, wine*; ענב/*οἰνόπη*, a kind of *grape-vine*; שכר/*μέθυ, wine*; *σίκερα, fermented liquor, strong drink*; משרה/*στάλαγμα, that which drops, a drop*; תער/*τὸ ξυρόν, razor*; תר/*τρυγών, turtle-dove*.

Thus both the rite and its nomenclature are Hellenic, though the institution of the Nazirate seems to be purely Hebraic. It will have been noticed that הזיר has three homologues to cope with, and נזיר two: one, *εὐκτός*, a verbal adjective, homologizing with נזיר like *μισθωτός* with שכור; the other, *ἐγκρατής*, a noun, homologizing with נזיר like *μισθωτός*, a Subst., with שכיר.

IX. PROPER NOUNS

XLVII. Some Hebrew proper nouns resemble Greek proper nouns, others have Greek verbs, adjectives and common nouns as homologues; while some Greek proper nouns have Hebrew common nouns as homologues.

אֲבַדֹּה *Ἀϊδωνεύς*
אֲבַדּוֹן ,,
אבדון ,,
אֲבִיאֵל *εὐήλιος*
אַבְרָהָם *εὕρημα*
אברם *εὕρεμα*
אֲבִי־עַלְבוֹן *εὐήλιος*
אַדְמִם *ξανθός*
אֲדוֹן *Ἄδωνις*
אוּרִים *Ἀραί, Ἐρινύες*
אַיָּה *Αἴας*
אֱלוֹהַּ *θεός*
אלה ,,
אֵל ,,
אֵל עֶלְיוֹן *Ἥλιος Ὑπερίων*
אָמוֹן *Ἄμμων*
אֲשִׁימָא *Ἀθήνη*
אֲשֵׁרָה, אשירה *ἀστήρ* (*ὁ τᾶς Ἀφροδίτας*, the planet Venus; cf. Jer 7. 18)
,, *δρῦς, ξύλον, ἀσκηρά*
בְּיָהּ *Διός, Παιάν*
בִּלְעָם *πολυόμματος*
בָּלָק *φύλαξ*
בַּעַל *ἥλιος, ἠέλιος, ἀβέλιος, πόσις, βέλα*
בֹּשֶׁת *πόσις*
דאֵבָה *Ἅιδης*
דָּוִד *ἀγαπητός*
דויד ,,
הַצֶּלֶלְפּוֹנִי *ἡ καλλίφωνος*
זכריה *Διὸς ἀνήρ*
חֶדֶל *Ἅιδης*
יוֹשְׁבֵי חדל *Ἅιδου οἰκήτωρ*
זְמוֹר *Ὅμηρος*
יָהּ *Διός, Παιάν*
יְהוָה *Δίοπαν, Διός*
יְהוֹחָנָן *Διογενής*
יוחנן ,,
יְסֻפֶּה *εὔφωνος*
יְשַׂרְאֵל *ἠίθεος θεοῦ*
יְשֻׁרוּן *Ὀρθώσιος, ἴσος*
כּוּשִׁי *Σκύθης*
כּוּשָׁן *Σκυθῶν*
מוריה *μορία*
מֹרִיָּה ,,
מַמְרֵא *πάμμεγας*
נָהָר *Νεῖλος*
נַחַל ,,
נִיל ,,
עַבָּאס *Αἴας*
עֵדֶן *Ἅιδης*
עַדְנָן ,,
עַדֹּנִי *Ἀθήνη* (*Θαρσώ, οὖς*) תרשיש
עַפְלֶה *Ἅιδης*
עָמְרִי *Ὅμηρος*
עֹמֶר ,,
עַשְׁתֹּרֶת *ἀστήρ* (*ὁ τᾶς Ἀφροδίτας*), the planet Venus
פֶּלֶא *Ἀπόλλων*
פֹּנֶה *φοῖνιξ, -νίκινος*
קֶדֶם *Σκύθης*
קַדְמוֹנִי ,,
קֶדֶר ,,
קִדְרוֹן *Σκυθῶν*
קִישׁוֹן ,,
רָפָא *ὑπερφυής*
רפה ,,
שַׁלְמַי *Πτολεμαῖος*
שׁמלי ,,
שָׂרָה *κύρα*
שָׂרַי *κυρία*
שְׁאוֹלָה, שׁאול *Ἅιδης*
שׁאל ,,
שְׂבָאֵל *ἔφηβος θεοῦ*
שׁבואל ,, ,,
שׁוּבָאֵל ,, ,,
שׁמואל ,, ,,
שׁוּבָל *σκύμνος*
שִׁבְּל ,,
שֶׂבַע ,,
שֵׂעִיר ,,
שַׁדּוּן *Ζήν*
שדין ,,

שַׁדַּי *Ζεύς, Σδεύς*	שְׁכֶם *σηκός, σήκωμα*	תָּמוּז *θάνατος*
שִׁחֹר *ῥόος*	גִּלֹה, שִׁלֹה *Δῆλος*	תֵּמִים *Σεμναί*
שיחור ,,	שֵׁם *Ζεύς*	תַּרְשִׁישׁ *Θαρσώ, οῦς*
שיחר ,,	תַּלְמַי *Πτολεμαῖος*	

Of necessity, an element of conjecture enters into the search for and ascertainment of homologues of proper nouns: ethnic, personal, and geographical. But I have tried to eliminate it as far as possible by the aid of two determining factors, namely: the context and comparison with other biblical homologies. Judiciously exploited, these two factors play such a decisive role that most of the results obtained through their application in this special research attain a degree of certainty almost equal to that achieved in the ascertainment of other homologies, where more factors and more reliable factors are available. This calculated risk has been amply justified, since there emerges a meaningful multilateral pattern of unexpected lucidity, wherein feature religious and social as well as philological details of far-reaching interest. They reveal, *inter alia*, hitherto hidden customs and historical facts which shed a flood of light on the Hellenic nature of Hebrew annals and way of life.

A preliminary exploration indicates that in this sector of our investigation appearances are even more deceptive than elsewhere, because—to the difficulties arising from the camouflage created by literal exchanges—there is added the handicap of homophony. Thus, the components אח and יה of אחיה cannot have their respective ordinary meanings, any more than אב and טל in אביטל. And what about אביטוב and אחיטוב? Equally intriguing is a different set of compounds, i.e. אישׁ־בשׁת and מפיבשׁת, אשׁבעל and אתבעל. Similarly, the compounds beginning with אלי or ending with אל—such as אליצור and אשׁראל, אשׁריאל and אריאל, אוריאל and אליצפן, ישׂראל and אריאל in Jes 29. 1 and אריאל in Esr 8. 16.

I first classified these nouns into groups: (1) those beginning with אב־ and אבי־, (2) with אח־ and אחי־, (3) with איז־, אישׁ־, איתי־, אשׁר־, אשׁרי־, אשׁ־, את־; and (4) those which include in their composition אל and אלי. This convinced me that אב־ and אבי־ had no more to do with 'father' than אח־ and

אחי־ have with 'brother'; that, in fact, אב־ and אח־, אבי־ and אחי־ were interchangeable; that the vocalization of אב־ was immaterial; and that neither אל nor יה necessarily referred to the deity. The fact that אביאל is the same as אבי־עלבון, and אביה as אבים, was both challenging and helpful.

Now some of the words which follow אב־ and אבי־, such as נעם and שלום, are common nouns the respective homologues of which were known to me. I had also discovered the homologue of יתרו. It suddenly struck me that אב־ in אביתר resembled εὐ as pronounced in modern Greek; and, on immediate trial, found them to be identical: אבינעם/εὔνοος, אביתר/εὐίατος, אבשלום/εὐγάλενος. This provided the key to nearly all the names beginning with אב־ and אבי־; and it was not long before I realized that these prefixes were also equivalent to ἀγα-, and that ἀγα- was also equivalent to אח־ and אחי־. Much later I accidentally noticed that εὔδομος was Bocotian for ἕβδομος (*seventh*), and that ἄβληρα was a variant of εὔληρα (τά: *reins*).

What paved the way to the resolution of the difficulty presented by the third group (for although it contained several words, there was, as I discovered later, only one difficulty; cf. Gn 41. 26) was the interpretation of another series of kindred enigmas, not less baffling because some of them had been passed over by the exegetes who took them to be simple words of obvious meanings. They are: בשׁת, ירבעל, ירבשׁת, מריב בעל, מריבעל, מפיבשׁת, פי־בסת.

For my part, I could see no reason why, of all the idols, Baal should have been singled out for *shame*. And even if Baal was actually identified with 'shame', I found it utterly unacceptable that Gideon and the sons of both King Saul and Prince Jonathan should have been referred to by ignominious aliases. Nor did the plausible explanation for surnaming Gideon ירבעל commend itself to me, seeing that מריב בעל and מריבעל were alternatives to מפיבשׁת. Lastly, Simonis's opinion, quoted by Gesenius, that מפיבשׁת is a contraction from מפאי בשׁת, 'exterminating the idol', did not impress me, any more than the *Lexicon*'s interpretation of מריב־בעל: '*Baal is* (our, my, his) *advocate* (?) . . . but G. B. Gray thinks מרי בעל orig. form = *hero of Baal*'. In the circumstances, I felt that not only בשׁת, but also the prefixes to it and to בעל, demanded fresh investigation.

This led me to the discovery that the homologue of בעל, the Phoenician sun-god, was *ἀβέλιος*, Cretan for *ἥλιος*; that its homonym, meaning 'husband', had *πόσις* for homologue; and that *πόσις* was also one of the homologues of בשׁת. For at the time of Gideon and Saul, the connection between בעל and *ἥλιος* had long been forgotten, and people thought of בעל merely as a spouse (cf. Hos 2. 18, 19). But at that time, the connection of בעל (*husband*) with *πόσις* had also been completely forgotten; hence, the alternative appellation, of Baal being בשׁת (the other homologue of *πόσις*). Incidentally, the other homologues of בשׁת are the synonyms, *αἰδώς*, *αἰσχύνη*.

The key to the riddle of the various prefixes to אל, בעל, בשׁת, and עם is to be found in איש־בשׁת—where the homologue of איש is *ἠίθεος* rather than *ἀνήρ*—and the hyphenated פי־בסת being in contiguity with בחורי און (Ez 30. 17). For it is *ἠίθεος* and its synonyms, *εἴρην* and *μεῖραξ*, which are the homologues of the other prefixes—except שׁמו־, פי־, and מפי־, the homologues of *ἀμφί*. Strangely enough, it was when I formed the view that the prefix מפי־ was the homologue of *ἀμφί*—so that מפיבשׁת meant 'a follower of Baal'—that I appreciated the fundamental function of איש־בשׁת in my investigation, and realized that I stood on the threshold of a massive discovery.

Yet one more series of comparisons with other biblical homologues, to establish the fivefold meaning of אל. An obvious homologue is *θεός*, where the *θ* drops out through aphesis, as in *θεραπεία*/רפואה; while the terminal *σ* turns dialectally into *ρ* which, in turn, also dialectally alters to *λ*. Another equally valid homologue is *ἥλιος*, e.g. אל עליון/*Ἥλιος Ὑπερίων*, where the gutturals—ע and the *spiritus asper*—interchange, the *π* drops out (as in *ἑρπετόν*/שׂרץ and *ὑπέρ*/*sur*) and *ρ* changes to *λ*. A third is *εἴρην*; a fourth *ὅλος*. Finally, *πολύς*; because sometimes אל is short for אלי, and once alternates with בְּעַל־. Incidentally, בַּעַל has two other homologues: *πολύς*, e.g. *πόλυθριξ*/בעל שׂער; and *πολίτης*, e.g. בעלי שׁכם.

Several proper nouns have more than one possible homologue, because of the close similarity between all the structures concerned without their prefixes, e.g. אבישׁור is likely to homologize: with *εὔδωρος*, on the basis of the homology *δόσις*/תשׁורה; with *εὐθώρηξ*, on the basis of the homology *θώραξ*/שׁור; with

εὔπους, on the basis of the homology πούς/אשׁור. Another example is אוריאל.

On the other hand, there are different nouns which have the same possible homologue or homologues—e.g. אביאל and אבי־עלבון—because they refer to the same person. This pair of nouns confirms the accuracy of the inference that אל is the homologue of ἥλιος, drawn from the homology אל עליון/Ἥλιος Ὑπερίων. At the same time עלבון illustrates the interchange of ב and ι. A different example is: אלדעה, אלידע, and בעלידע homologizing with πολυειδήμων, ἡλιοειδής or Ἡλιάδης. First, אלידע and בעלידע refer to the same person: the dilemma here being, whether בְּעל־ is the homologue of πολύς or—like בַּעל—that of ἥλιος, ἀβέλιος. Then, אלדעה and אלידע are very similar; so that it is not unreasonable to assume that they have the same homologue. After due consideration, however, I judged the claims of Ἡλιάδης to be of secondary rank.

צור in Dt 32. 4, 18, 37 is the homologue of θεός; but אליצור is synonymous with צוריׁשדי, both being homologous with εἴρην/ἠίθεος Διός. However, אליצור belongs to a series of proper nouns compounded of two nouns which change with each other not cases but only places—e.g. אליד and ידיעאל, אליה or אליהו and יואל, אליעם and עמיאל, אלעשׂה and עשׂהאל, אליצור and צוריאל, אליפלט and פלטיאל—which repay special scrutiny.

These names illustrate the pattern or principle of the prefix–suffix phenomenon; and the key to the series is the last pair, because it illustrates that phenomenon to perfection. Thus, אליפלט and פלטיאל are synonyms, both meaning εἴρην Πλούτωνος. This is confirmed by another pair, אליעם (IIS 11. 3) and עמיאל (ICh 3. 5), which refers to the same person—Bath-sheba's father. Now apart from this proper noun, עם has several homologues, e.g. δῆμος and γάμος (Gn 19. 38); so that אליעם might mean πολύδημος or πολύγαμος. But neither homologue is suitable: *populous* is an adjective which applies to a place, while *often married* refers to what a mature adult has been or become, and not to a newly born babe. On the other hand, 'my god is people' does not make sense; still less does 'my god is unlawful wedlock'. But the true homologue of עם in this

compound is γαμέτης, the synonym of πόσις—בשת—the alternative name of Baal. Accordingly, אליעם *seems* to mean *Baal's present.* As a matter of fact, judging by יואל (Διὸς εἴρην), it actually means 'Baal's young man/gift'; and so does עמיאל. Similarly, אליצור and צוריאל mean one and the same thing.

Here the Septuagint comes to our assistance in a big way. To begin with, who in his senses would have equated יֹשֵׁב בַּשֶּׁבֶת in IIS 23. 8, with יָשְׁבְעָם in ICh 11. 11? Yet this strangest of equations is testified to by the Scriptures, without any explanation for it from the *Lexicon.* Fortunately, the Septuagint reads otherwise: ישב בשבת is substituted by Ἰεσβοσθέ in the Greek version, and by Ἰεσβαάλ in the Lucian; while ישבעם is Ἰεσεβαδά in the former. Mark, incidentally, the consonant/vowel metathesis in Ἰεσβοσθέ/Ἰεσβοσέθ, Ἰεσεβαδά → -βαάδ → -βαάλ.

Gesenius states: 'יֹשֵׁב בַּשֶּׁבֶת ('dwelling tranquilly' ["'sitting on the seat"]) . . . in the parallel passages יָשְׁבְעָם'; and '*Yashov'am,* like יָרְבְעָם ('to whom the people turn') . . .' On the other hand, the *Lexicon* simply records the different versions, except that it omits to note the significant substitution of ὁ Χαναναῖος for תַּחְכְּמֹנִי (which it states ought to read החכמני) and of Ἰεσεβαδά for ישבעם. However, my theory reconciles all these versions by proving that the differences between them are purely philological: Ἰεσβοσέθ/Ἰεσεβαάλ/אשבעל/איש־בשת.

Thus: ישב בשבת is literally ἠίθεος ποσίος (איש־בשת, Ἰεσβοσθέ)—ישב homologizing with the genitive of ἤθεος, ἤθεου, the υ turning into ב—and ישבעם ἤθεος γαμέτου. Moreover, πόσις stands for בעל, as does עם for γαμέτης. Again, the syllable δά in Ἰεσεβαδά has undergone consonant/vowel metathesis from αδ, while δ has replaced λ dialectally from αλ; so that in the result the word actually reads Ἰεσεβαάλ. As for תחכמני, as usual, the word is accurately recorded; and, as is almost invariably the case, the purported correction by the *Lexicon* is presumptuous. Now תחכמני in IIS 23. 8 changes—hitherto unaccountably—to בן־חכמוני in ICh 11. 11. As a matter of fact, this is simply because תחכמני exemplifies the prefix–suffix phenomenon, its homologue being Ἀχαμονίδης (the prefix ת־ exchanging with the suffix -δης) or—as the Septuagint has it in ICh 11. 11—υἱὸς

Ἀχαμάν. Incidentally, mark how the חֹלם (*o*) was recorded as קָמץ (*a*) in the LXX, and as סְגול in בֹּשֶׁת/־בֹּשֶׁת.

There can, therefore, be no doubt that—as a method of philological research—the technique adopted throughout this work is in itself absolutely correct; although, of course, it cannot be guaranteed that its application has always been successful. Mistakes will humanly occur here and there, but they would not affect the validity of my theory or the extent of its success.

Another series of compound proper nouns—this time made up of subject and verb—follows the same pattern, e.g. יהונתן or יונתן and נתניה or נתניהו, יהוחנן or יוחנן and חנני, חנניה or חנניהו, יהונדב or יונדב and נדביה. In fact, the homologue of יונדב and יונתן is *Διόδοτος* or *Διόσδοτος*, and that of יוחנן *Διογενής*. Indeed, it is יהוצדק or יוצדק and צדקיה or צדקיהו which point to the true construction of these compounds; for צדקיה is צֶדֶק יה and not צָדק יה—so that the compound is really composed of two nouns and has for homologue *Ζεὺς δίκη ἐστί Zeus is Truth.*

Lastly, *εὐρυβίας* = *εὐρυσθενής*, *of far extended might, mighty.* Therefore, the homology *εὐρυβίας*/ראובן is corroborated by the context (Gn 49. 3), a rare phenomenon for a proper noun. But a unique phenomenon occurs in Prv 30. 1, where two proper-noun homologies corroborate each other, viz. *ἀγύρτης*/אגור and *ἱκέτης*/יקה. No doubt, they are pseudonyms assumed by the מַשָּׂא (*μάντις*) concerned and his father. According to the *Lexicon*, אגור is 'perh. *hireling*, Ar. أَجِيرٌ, Aram. אגירא . . . others *gatherer*, fr. 1. אגר'. It so happens that *ἀγύρτης* means properly *collector*, esp. *begging priest* (fakir), and derives from *ἀγείρω*, the homologue of אגר!

The following are some relevant components:

ἀμφί: חמו־, חֲמי־, מְפי־, פי־, פִי־, שְׁמוּ־;

γαμέτης: עַמי־, עָם־;

δοῦλος: דְּלָ־;

εἴρην: אור־, אורי־, אוּר־, ארי־, אר־, יְרֵ־, יְרוּ־, יְרי־, יִרְמ־, אל־, קְלָ־, קַל־, קְל־, אלי־;

Ζεύς: יו־, יהו־, יה־, יְהוּ־, י־, ו־;

ἔφηβος, *ἔφαβος*: אֲבי־, שְׁבָ־, שְׁבוּ־, שבנ־, שְׁמוּ־;

ἠίθεος, ἠΐ-, ᾐ̈-, ᾰ̓-; fem. *ἠϊθέη*: אדנ־, אח־, אחו־, אחי־, איו־, אש־, ־עשׂה, עשׂה, יתר־, יתר, יתני, יָשַׁע, ישו־, יָשָׁב־, יֵשׁ־, יֵשׁ, יְשַׁ־, יְשָׁרֵ־, דני־, בתו־, בתור, את־, אֶשׁ־, אַשׁ־, אשרי־, אֲשַׁר־, איתי־, יְשִׁמי־, יְשָׁרֶ־, ־שׂוע, שׂוע, קַל־, קָלי־, קל־, צור־, עַתְנ־, עַתַל־;

ἥλιος, ἀβέλιος: ־בעל, בַּעַל, ־בֶּל, ־אל, אל;

θεός: ־א (אֱלֹהִי?), ־אל, ־אלה, אלי־, ־טא, ־טל, ־כֹּל;

θέραψ: רפו־, רס־;

θύραυλος: רעל־, רָעוּ־, דְּעוּ־;

κόρος, κοῦ-, κῶ-: ־גְּבָרי־;

μεῖραξ: מֵרַב, אֲמַר־, אִמְּר;

ὀπηδός: עַבְדי־, עַבְד־, עַבַד, עבד;

περί: מריב, מרי;

Πλούτων: פלטי;

πόσις: ־בָּשׂת, בַּשָּׂבת, בשׂת, בשׂת, ־בָּשׂת;

πολύς: שלל, בעל־, בעל, אלי־, אל־

The following are some of the relevant compounds:

אחיה, אחזיה, אוריהו, אוריה, אוריאל, אורי, אדניה, אבי־עלבון, אבימלך, אחימות, אחימלך, איזבל, איתיאל, איש־בשׂת, אישׁי, אליאל, אליה, אליהו, אשׂראל, אריאל, אראל, אמריה, אמרי, אלעשׂה, אליפלט, אליעם, אלימלך, אשׂריאל, אשׂראלה, אתבעל, אֶשׁבעל, אַשׁבל, בתואל, גבריאל, דליה, דניאל, דעואל, דליהו, ירבשׂת, ירבעם, ירבעל, חמיטל, חֲמוטל, ישׂראל, ישׁימיאל, ירמיהו, ירמיה, יריהו, יריה, יריאל, ישׁבעם, ישׁב בשׂבת, יתרעם, יתרו, יתרא, יתר, יתניאל, ישׁעיהו, ישׁעיה, ישׁיה, ישׁי, יְשׁוּי, מפיבשׂת, מרב, מריב בעל, מרי בעל, עבד אדום, עבד־מֶלֶךְ, עבד המלך, עבדיהו, עבדיה, עבדיאל, עבדי, עַבְדָּאל, עַבְדּא (עבד אללה?), עַבְד־נְגו, עמיאל, עתליה (masc.), עתליה (fem.), עתלי, עשׂהאל, עתליהו, עתני, רפאל, רעליה, רעואל, קְלִיטא, קליה, קַלַי, פלטיאל, פיכל, פי־בסת, עתניאל, רפיה, רפוא, שׁמואל, שׁדיאור, שׁבניה, שׁבואל.

πολυαίματος בעל חמה Nah 1. 2 *full of blood*

πολύγλωσσος בעל הלשון Eccl 10. 11 *speaking many tongues*

πόλυθριξ בעל שׂער IIR 1. 8 *with much hair*

πολύκερως בעל הקרנים Dan 8. 20 *many-horned*

πολύμητις בעל־מזמות Prv 24. 8 *of many counsels*

πολυόμματος בלעם Nu 24. 3, 4 *many-eyed*

πολυρραγής בעל פרצים IIS 5. 20 *with many branches*, of a river

πολύσοφος בעל שׂכל Prv 16. 22 *very wise*

πολύτριχος בעל שׂער, *sup.*

πολύχροος שלל צבעים Jud 5. 30 *many-coloured*

The following are the homologues of *μάντις* and their compounds:

מוצא, מושי, מיכא, מיכאל, מיכה, מיכהו, מיכיה, מיכיָהו (masc.), מיכיהו (fem.), מִכיָהו, מישאל, מישע, מישך, מנשה, מעוך, מעכה, משא, משה, משך, מתניהו, מַתַּנְיָה, מַתַּנְיָ, מַתְנִי, מתושאל.

Another series of proper nouns, short but important, also manifests the prefix–suffix phenomenon. Each noun is a name made up of a subject, God; and a transitive verb, the implied object of which is the person bearing that name. But the homologue of such a noun is adjectival; it embodies the subject and the action of the verb, and implicitly qualifies that person. Thus יהונתן or יונתן changes back to front into נתניה or נתניהו, יהונדב or יונדב into נדביה, and יהוחנן or יוחנן or אלחנן into חנניה or חנניהו or חננאל. The homologue of יונתן or יונדב is *Διόδοτος* or *Διόσδοτος*, that of אלחנן is *θεογενής* and that of יוחנן is *Διογενής*.

Numerous names of peoples and places throughout the Middle East—the land conglomeration washed by the Euphrates, the Mediterranean, the Jordan, the Dead Sea, the Red Sea, the Indian Ocean, the Arabian Sea, and the Persian Gulf—resemble *Σκύθης* and its derivatives. They constitute convincing testimony that in very ancient times that part of the world was ruled and inhabited by Cimmerians, Greeks, and Scythians, e.g.:

גוזן IIR 17. 6, גְּוּזִי ICh 11. 34, חֵת Gn 10. 15, חִתִּי Ib 15. 20, כוּשׁ IIR 19. 9, כּוּשִׁי IICh 14. 8, כּוּשִׁים Ib 21. 16, כּוּשִׁית Nu 12. 1, כּוּשָׁן Jud 3. 8 Hab 3. 7, כּוּת IIR 17. 30, כּוּתָה Ib 17. 24, סדם Gn 10. 19, סין Ex 16. 1, סיני Gn 10. 17, סִינַי Ex 19. 1, עוץ Job 1. 1, עציון Nu 33. 35, צְדִים Jos 19. 35 צִן Nu 20. 1, קְדוּמִים Jud 5. 21, קֶדֶם Gn 29. 1 Nu 23. 7, קדמני Gn 15. 19 IS 24. 14 Ez 47. 18, קדמות Dt 2. 26, קְדֵר Ez 27. 21 Cant 1. 5, קִדְרוֹן IIS 15. 23, קִישׁוֹן Jud 4. 7, קְשִׁיוֹן Jos 21. 28, שְׁדִים Gn 14. 3, שִׁטָּה Jud 7. 22, שִׁטִּים Jos 2. 1, كوفان, كوفه, كوفى.

Indeed, the biblical map—which stretches from Egypt to India, and from Sparta to Aden—is sprinkled with many names the Greek origin of which has been wrapped up in philological obscurity, e.g.:

חרמון, חֲדֶקֶל, גִּלָּה, בצרה, בעל פרצים, בית לחם, אשדוד, ארם נהרים, נהרי כוש, מֵשָׁא, מְרִיָּה, מצרים, מצור, מִצָּה, מעכה, כְּנֶרֶת, כנען, ירקון, ירדן,

רקון, צָרְפַת, צידון, צור, פרת, פּוּט, פַּדָן ארם, עזה, סְפָרַד, נחל מצרים, שְׁאוֹן, שְׁנִיר, שִׁיחוֹר, שְׁלֹח, שָׁרוֹן, תרשיש.

Four cities have not as yet been definitely identified and located, namely: מעכה, מֹשֶׁא, ספרד, and תַּרְשִׁישׁ. Therefore, they present a challenge to my theory, which I readily pick up.

The word מֹשֶׁא is a homologue of *μαντεῖον*, and is therefore Hellenic. It occurs once only, in Gn 10. 30, where it is said that the descendants of יקטן/*Σκύθης* settled all over the land stretching from מֵשָׁא to the Scythian mountains. יקטן has a distinctly Arabic ring, so that the area indicated most probably lies between the Red and Arabian Seas. This was known as עֲרָבָה (Dt 1. 1, 2. 8) the homologue of *ἐρημία*, *a solitude*, *desert*, *wilderness*—and its inhabitants were called עֲרַב (IR 10. 15) or עֲרָבִים (Ib 17. 4, 6). The single desert-dweller was called ערבאי, ערביי or ערבתי, عربى or أعرابى—words homologizing with *ἐρημικός* and *ἐρημίτης*.

Now there must have been several *μαντεῖα* in that part of the world—such as the one presided over by Jethro—and the fact that the one referred to here was singled out as a landmark goes to show that it was a famous one, most probably مكّه. For the antiquity and sanctity of this city go very far back, and it has occupied a central position from time immemorial. Indeed, since its worship was Apollonic, it must have been founded during the occupation and overlordship of the Greeks in that region. Thus the كَعْبه, the sacred stone in مكّه, is *cubic* in shape and, therefore, كعبه is a homologue of *κύβος*. *Dice* are also called in Arabic كَعْب. Moreover, the pilgrims go round that rock seven times in ritual procession, and seven is the Apollonic figure *par excellence*. It is also significant that the heights overlooking Mecca are called عَرَفات/*ὄροφοι*. *ὄροφος* = *ὀροφή*: *roof*; pl., *ὀρόφους Φοίβου*, i.e. his *temple*.

As to the pronunciation of מֹשֶׁא/مكّه, ك is pronounced ش by the peasants in Israel. I recall an occasion when the مُختار of Lifta—a village near Jerusalem on the highway to Jaffa—reproved his young son for having eaten two generous portions of cake meant by my grandmother for both of them, exclaiming: تُوشْلِهْ شِلّهْ (تَا كُلُهْ كُلّهْ)!

Thus one word in the Bible, rightly interpreted, brings out

into the light a whole epoch which has for so long lain in oblivion. Another such word is ספרד, which also occurs once, that is, in the penultimate verse of the monocapitular book of Obadiah. Here it is:

וְגָלֻת הַחֵל־הַזֶּה לִבְנֵי יִשְׂרָאֵל אֲשֶׁר־כְּנַעֲנִים עַד־צָרְפַת וְגָלַת יְרוּשָׁלַם אֲשֶׁר בִּסְפָרַד, יִרְשׁוּ אֵת עָרֵי הַנֶּגֶב׃

It appears that there were two Hebrew commercial colonies in Greece; one in צרפת, composed mainly of Israelitish expatriates: the other in ספרד, composed mainly of Judeans. In my opinion, ספרד is *Σπάρτη* and צרפת *Θεράπνη*. It will be recalled that the name צרפת was borne by a Phoenician city (IR 17. 9, 10) which is now known as سَرَفَنْد. This word resembles *Θεράπνης*, the genitive of *Θεράπνη*, even as closely as does צרפת: in one the *σ* changes dialectally into δ, and in the other into ת. It is significant that the Continental צרפת was described as צרפת אשר לצידון, to distinguish it from another צרפת, presumably the one in Greece—just as שילה was described in Jos 21. 2 and 22. 9 as בשלה בארץ כנען and משלה בארץ־כנען, presumably to distinguish it from another shrine of the same name elsewhere, that on the island of Delos.

Obviously, כנענים means *merchants*, as in Prv 31. 24; and the respective homologues of גלת and חל are *ἔλασις* and *ὄχλος*. There is no record or tradition that these multitudes of exiles ever returned to the land of their fathers. They certainly did not inherit any part of it. What has happened to them? In fact, both גלת and חל bear an uncanny resemblance to *Εἵλως* and *Εἵλώτης*. Were the *Helots*, then, Hebrews? Let us examine the evidence, for there is strong circumstantial evidence from Hebrew history, which has never been considered because nobody has ever asked this question before.

To begin with, the Greek annals are scanty and obscure, so much so that even the identity of the Helots has not been definitely determined. Fortunately, the approximate date of the Helot civil war is known and placed *circa* 650 B.C., a generation or so after another war had raged at some distance away, which may well have caused it. I refer to the Assyrian conquest of the kingdom of Israel and the captivity of its inhabitants, a large number of whom must have been bought by Phoenician camp-followers who found a ready market for them in Greece.

> 'What are you to me, O Tyre and Sidon and all the regions of Philistia? . . . for you have taken my silver and my gold and carried off my desirable objects into your halls. You have sold the people of Judah and Jerusalem to the Greeks, in order to remove them far beyond their own frontiers.' Joel 4. 4–6

Indeed, Δᾶος, the name of a slave, may well be 'David', and I am informed by Professor Cyrus H. Gordon, of New York and Brandeis Universities, that he has it on the authority of Ze'ev Ben-Shlomo in Israel, that serfs in Linear B tablets often have Semitic names. No doubt, many were redeemed by their prosperous brethren who had settled in Greece; but, generally speaking, the sight of thousands of their compatriots crowding the slave markets, the kingdom of Israel completely destroyed and that of Judea considerably weakened, must have humiliated the Hebrews in Greece, who were now condemned to permanent isolation in a strange land. Their helplessness could not but sorely tempt their native neighbours who had witnessed the yearly celebration of the Exodus. Did they resist the temptation of imitating the Egyptians, or did they yield to it? And in the bloody strife that followed, were the Hebrews once more subjugated? I am afraid this actually happened, and what used to be merely a commercial rivalry became a chronic friction between Hebrews, Greeks, and Phoenicians. This bitter enmity continued for centuries all along the Mediterranean shores, now and again flaring up in bloody feuds, under one pretext or another.

The irony of it is that the Israelites had suffered in Egypt because they were Greeks, and here is the philological evidence —again, one word. When Joseph was raised from the status of prisoner to that of prince and regent, Pharaoh gave him the title of צָפְנַת פַּעְנֵחַ, δαφνηφάγος—*bay-eating*: hence, *inspired.* It was a Greek Pharaoh who ruled Egypt through native officials; not a Continental Asiatic Greek, but a Greek from one of the imperial Isles of Crete or Cyprus. Then the Egyptians revolted and expelled the Greeks, with disastrous consequences to the Hebrews: 'There arose a new king in Egypt who knew not Joseph.'

מעכה is the homologue of μάντις (IIS 3. 3 ICh 11. 43, 27. 16) as well as μαντεῖον (IIS 20. 14–15). (Note the similarity between these homologies and מֹשֶׁה/μάντις, מְשָׁא/μαντεῖον.) The king of מעכה is mentioned in connexion with the war between Ammon and Israel (IIS 10. 1–19 ICh 19. 1–19), when

the neighbours of the Ammonites came to their assistance. They were three Aramite peoples: ארם נהרים, ארם צובא, and ארם מעכה. Now since ܒܝܬ ܪܚܒ is synonymous with מעכה, and ܒܝܬ ܪܚܒ happens to be the principal *μαντεῖον* in the region, the context seems to indicate that the king of מעכה was the ruler of that shrine. But one has to be careful not to jump to conclusions, as one risks doing when dealing with proper nouns.

Lastly, תרשיש. This word first occurs in the fourth verse of the tenth chapter of Genesis, a chapter which gives a geo-ethnic survey of the ancient *οἰκουμένη* (יקום). There תרשיש stands in a purely Greek setting, together with four other names of undoubted Hellenic stamp, i.e.: יון/*Ἰων*, אלישה/*Ἑλλάς*, כתים/*Κρητικοί*, and דדנים/*Δαρδανοί*. It turns up again in the Book of Esther, as the name of one of the king's advisers. Once at least, in IR 22. 49, (perhaps also in Jes 2. 16) תרשיש seems to describe a type of ship equipped with a bank or banks of oarsmen. It is then the homologue of *ταρσός*. In Ez 10. 9 and Cant 5. 14—among other texts—it is the homologue of *Θρᾳκίας* (sc. *λίθος*), the synonym of *Θρῄϊσσα λᾶας*, Thracian stone said to take fire in water. Otherwise, תרשיש refers to a thriving port in the Mediterranean, whose commerce ruled the waves—for which Jonah's ill-fated ship was bound—and to *another one lying east of Suez*.

It is quite astounding that the authorities not merely doubt the latter's existence but positively deny it. This is what Gesenius states s.v. תַּרְשִׁישׁ:

> 'Compare my Comment. on Isaiah 23: 1, אֳנִיּוֹת תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus [in Spain], *or returning* thence, Isa 23: 14; 60: 9; partly used as a general term for large ships of burden, although going into other countries, Isa 2: 16; Ps 48: 8; and so, 1 Ki 10: 22 (compare 9: 28); 22: 49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge the usage of language; see 2 Ch 9: 21; 20: 36, 37; compare my Gesch. d. Heb. Spr. p. 42.'

Here Gesenius does not impugn the accuracy of the copyists, but questions the knowledge and challenges the integrity of the very author of the Chronicles. He might be forgiven the arrogance of thinking that he knew better than that author, but one

can hardly pass over his reckless charge of dishonesty. What possible motive could impel the author to suppress harmless information?!

On the score of knowledge, I beg to disagree with Gesenius that תַּרְשִׁישׁ was *Ταρτησσός*. Among the examples adduced in support of Proposition 29 is *Θαρσώ*—the genitive of which is *Θαρσοῦς*; alternatively *Θρασώ*, the genitive of which is *Θρασόος*, contracted to *Θρασοῦς*—as the homologue of תַּרְשִׁישׁ, *Θαρσώ* and *Θρασώ* being names of Athena. There were two cities of that name: Athens, in the Mediterranean, and عدن.

As to the eastern תַּרְשִׁישׁ, on careful examination of the relevant texts, it becomes crystal clear that the destination of the Elath fleet was distant Ophir, and that תַּרְשִׁישׁ was its port of call on its way there and back. The valuable cargo was put aboard at Ophir, and nothing is said to have come from תַּרְשִׁישׁ. Witness the records: IR 9. 28, 10. 11, 22. 49 IICh 8. 18, 9. 10. In the circumstances, the most likely port would be Aden, and عدن is a replica of *Αθήνη*. If my theory is correct that the very ancient Greeks spread their dominion from the Black Sea to the Indian Ocean, it would not be surprising to find that their furthermost outpost was named after their goddess or metropolis. After all, the Philistine colonists called their two cities on the shores of Canaan אַשְׁדּוֹד (*Ἀτθίς*, *Ἀτθίδος*, *Attic*, i.e. the Attic City, Athens) and עַזָּה (*ἄστυ*, *town*, i.e. Athens).

X. INITIAL נ

XLVIII. The initial נ *of many verbs beginning with that letter is a built-in prefix homologous with* ἐν *and* בְּ.

THIS נ indicates that the Hebrew verb is a deponent homologous with a Greek verb in the Middle or Passive Voice, or in *-μι*. The compounds and derivatives of such verbs keep the נ.

In the following the initial נ is a prefix:

נָאַר ἀράομαι, ἐπ-, κατ-
נָבָא πρόφημι
נָבָל φαῦλος
נָגָה αὐγάζω
נָדַב δίδωμι
נָהַג ἡγέομαι
נוּד ὀδύρομαι
נָזַר ἐγκράτεια
נָזַר τρέπω, ἀναχωρέω
הִנָּזֵר ἐγκρατεύομαι
הִנָּזֵר παρ-έχω
הִזִּיר ,,
,, ἀπ-έχω, κατ-
נָזִיר ἐγκρατευτής, -ατής
נָזִיר εὐκτός
נזיר θέρος
נָחַל κληρόω
נָטָה τείνω
נִיר ἀρόω, φα-
,, φάρος
נָכַר ἐγχειρίζω
,, γνωρίζω
הִנְלָה τελέω, ἐπι-, ἀπο-
נִמַּר μεριστός
נָסַךְ σπένδω
נָעַר ὠρύομαι
נָפַל βάλλω, πίπτω

In the following the נ is part of the radical:

נָאַף μοιχεύω
נָבָל νήπιος
נָגַע νοσάζω
הֵנִיא ἀνανεύω
נֵזֶר ἄνθος (A)
נֵץ ,, (B)
נָחַם μετανοέω
נָטַף νείφω
נִמְלָה νύμφη
נָסַס ἀνθίζω
נָעַם εὐνοέω, -νομέομαι
נֹעַם εὔνουν
,, νόος, νοῦς
נַעֲמָן ἀνεμώνη
نَعْمان ,,
נֹפֶךְ ἄνθραξ
נָפַל νεφελίζω
הֵנֵץ ἀνθίζω
נָקָה νίζω
נָקַשׁ φενακίζω
נֵרְד νάρδος
נִשֵּׂא ἀντιάζω
נִשִּׂיא νέφος
נָשָׁא δανείζω
נֶתֶר νίτρον
מַתָּן μάντις (pr. n.)

Initial נ is a prefix:

נֶפֶשׁ	*ἀναψύχομαι*
נָצַב	*ἵστημι*
נקר	*ὀρύσσω*
נשׁא	*πείθω*
נשׁק	*αἴθομαι*
נשׁק	,,
נתון	*ἀνάθημα*
נתין	,,
נתן	*δίδωμι*

נ is part of the radical:

מתנה	*μαντεῖον* (pr. n.)
נאה	*νειός*
נאק	*μυκάομαι*
נבל	*μαραίνω*
נבל	*νεφέλη*
נגב	*νότος*
נגח	*νύγω*
נהק	*μυκάομαι*
נוס	*νωτίζω*

The words beginning with נ, in the order in which they appear in the Mandelkern Concordance under the letter נ, and those incidentally referred to therein—such words being marked with an asterisk—showing etymological disarray:

נא *νῦν, νυν, νυ* Gn 12. 11, 13 *now*; in Ep. mostly as a particle of emphasis

אל־נא *οὔ νυ* Gn 13. 8 in commands

Gn 18. 3, 33. 10 or entreaties

אנא *ὦναξ* Gn 50. 17 poet. contr. for *ὦ ἄναξ* (*lord, master*, as a title of rank)

ὦνα Dan 9. 4 poet. contr. for *ὦ ἄνα* (voc. of *ἄναξ*, *king*, always as address to gods)

אנה Jon 4. 2

נא *ὠμός* Ex 12. 9 خام نيّ prop. of flesh, *raw, uncooked*

נאוד *νηδύς* Jud 4. 19 *any of the cavities in the body*

נאה *νειός, νεός, νέα* Joel 2. 22 *fallow land*

נָאוָה *εὐθετέω, -τίζω* Jes 52. 7 *to be suitable, to be timely*

נאוָה *εὔθετος* Prv 26. 1 *suitable*

נאוָה *εὐφυής* Cant 1. 5 *shapely, suitably formed, graceful* (יפה)

נוה Jer 6. 2

אָוה* *ἀβῶ, ἐπινοέω* Jes 26. 9 Ps 132. 13 Job 23. 13 *intend, purpose*; *v.* p. 240

ἀγαπάζω, -άω Dt 12. 20 Jes 26. 9 Job 23. 13 Prv 21. 10 *desire*

התאוה* Dt 5. 21 Ps 45. 12 *desire, love*

אַוה* *ἀγάπημα* Dt 12. 15, 20 Jer 2. 24 generally, *delight*

מַאֲוַי* Ps 140. 9

תאוה* *ἀγάπησις* Gn 3. 6 Nu 11. 4 Jes 26. 8 Job 33. 20 *affection*

יֶאֱתה* *εὐθετέω* Jer 10. 7 נָאוָה

נאם *φημί* Jer 23. 31 *speak*; *yes* נַעַם; cf. *ναὶ μήν*

נְאֻם *φήμη* Gn 22. 16 Jer 23. 31 *prophetic saying, message*

נֶאֱנַח* *στενάζω, -αχίζω, -άχω, -νω* Jes 24. 7 Thr 1. 4 *sigh deeply*; generally, *sigh, groan*

אנחה* στοναχή Ps 31. 11 *groan, sigh, wail*

אֲנָחָתה* παῦλα (παύω) Jes 21. 2 *rest, peace*

נאף μοιχάζω, -αίνω, -άω, -χεύω Ex 20. 14 Prv 6. 32 *commit adultery* (*μ*/נ; *v.* μυκάω)

נְאָף Jer 3. 8, 29. 23

נֹאף μοιχός Job 24. 15 *adulterer, paramour*

נֹאפת μοιχάς, -χή, -χίς Lev 20. 10 fem. of μοιχός

נְאוף μοιχεία Jer 13. 27 *adultery*

נַאפוף Hos 2. 4

נאץ ἀτίζω, -ίω (-ιμάζω) Prv 1. 30 *not to heed*

נְאַץ IIS 12. 14 Ps 10. 13 *not to honour, slight*

מְנֹאָץ (התנאץ) Jes 52. 5

נְאָצה ἀτιμία Jes 37. 3 Ez 35. 12 *dishonour, disgrace, indignities*

נאק μυκάομαι Ez 30. 24 prop. of oxen, *low, bellow*; of Heracles in agony

נְאָקה μυκή Ex 2. 24 *lowing, bellowing*, of oxen; *rumbling*

נאר ἐπαράομαι, κατ- Thr 2. 7 *imprecate curses upon, curse, execrate*

נבא προφητεύω, -τάζω, φημίζω IS 10. 11 Jer 2. 8, 27. 15 Ez 12. 27 to be a προφήτης (prop. *one who speaks for a god and interprets his will* to man; *Διὸς π. interpreter, expounder* of the *will* of Zeus; *interpreter, expounder* of the utterances of the μάντις; *possessor of oracular powers*; generally, *interpreter, declarer*) or *interpreter* of the gods; *with oracular powers*; *prophesy*

הִנבא φημίζω Jer 23. 13 Zach 13. 3–4 *prophesy*

התנבא Nu 11. 27 IS 10. 5 IICh 18. 17

נביא προφήτης Ex 7. 1 Dt 13. 2, 34. 10 Zach 13. 2 נבא

נביאה προφῆτις Ex 15. 20 fem. of προφήτης

נבואה προφητεία, φήμη IICh 15. 8 *gift of interpreting the will of the gods, gift of prophecy*; concrete, *prophecy* or *oracular response*; *utterance prompted by the gods, prophetic saying*

נבוב κενός, -νευρός Jer 52. 21 Job 11. 12 *empty*

נבח βαβίζω, -βύζω, βαΰζω Jes 56. 10 *bark*

נִבט ὄψομαι (ὁράω) Jes 5. 30 *look towards*

הביט ἐποπτάω, -όψομαι, ἐπωπτάω, -άζω, ἐφοράω Nu 23. 21 Ps 34. 6 *observe*; *look upon, behold*

מַבט πίστωμα Jes 20. 5, 6 Zach 9. 5 *assurance, warrant, pledge*

גֵּבְךְ βάθρον Job 38. 16 pl., *foundations*

נָבֵל μαραίνω Jes 1. 30 *waste, wither*

ἀμβλύνω Ex 18. 18 *blunt, dull, take the edge off*

ἀπόλλυμι Jes 24. 4 *perish, die, cease to exist*

נִבֵּלה παλαιόω Lev 5. 2 Dt 21. 23 Jos 8. 29 IR 13. 24 Jes 26. 19 Jer 9. 21 mostly in Pass., *decay through lapse of time*

מַבּוּל* πλήμη, -μυρα, -μυρίς, -ήσμη Gn 6. 17 *flood-tide; flood, deluge*

נבל νηπιάζω, -αχεύω, -άχω, -ιεύομαι Prv 30. 32 *to be childish*; φείδομαι: *spare* persons and things in using them, *use sparingly*; φαυλίζω: *hold cheap*

נָבָל νήπιος Dt 32. 6 *childish, silly; without foresight, blind*; φαῦλος: *mean, common, low* in rank; *inefficient*, opp. σοφός IIS 3. 33; in good sense, *simple, unaffected* IS 25. 3

נְבָלָה νηπιέη Dt 22. 21 *folly*; φαυλότης: *badness*

נָבַל ἐκβάλλω Nah 3. 6 *expose*
προσπαλαίω Mich 7. 6 *wrestle* or *struggle with*

נָבָל φειδός (φείδομαι) IS 25. 3, 25 Jes 32. 5 *sparing, thrifty*; hence Comedy pr. n. Φειδύλος IS 25. 3
φειδωλός as Subst., *niggard, miser* Jes 32. 5; *merciful* IS 25. 3

נְבָלָה φειδώ, -δωλή, -λία IS 25. 25 *thrift*

נְבָלוֹת φύσις Hos 2. 12 *the characteristic of sex,=pudenda*, esp. the female organ

נֵבֶל νάβλα, ναῦλον, -λα IS 10. 5 Ps 33. 2 a musical instrument of ten or of twelve strings
νεφέλη (νέφος), νέφος Job 38. 37 *cloud, mass of clouds*
ὅπλον IS 1. 24, 10. 3 Jes 30. 14 Jer 48. 12 Thr 4. 2 *tool, implement*
φείδων IS 1. 24 *oil can with a narrow neck that lets only a little run out*; as pr. n. Φείδων, King of Argos (conf. IS 25. 3)

נבע πηγάζω Prv 18. 4 *gush forth*

מַבּוּעַ πηγίδιον Jes 35. 7, 49. 10 Ecc 12. 6 Dim. of πηγή (*running water*; *fount, source*)

הביע καταπύθω Ecc 10. 1 *putrefy, become putrefied*
βάζω, φημίζω Ps 59. 8, 78. 2, 119. 171, 145. 7 Prv 15. 2 *speak, utter*

אבעבֻּעֹת* βουβών Ex 9. 9 in pl., *glands*; *swollen gland* = Lat. *bubo, owl* بومة

נֶגֶב νότος, του Gn 20. 1 Ex 27. 9 *south*

נֶגְבָּה νοτόνδε Gn 13. 14 Jos 15. 1 *southward*

הגיד διηγέομαι Gn 3. 11, 41. 24, 25 *set out in detail, describe*
הֶגֶד Ruth 2. 11

מַגִּיד διήγημα Zach 9. 12 *tale*

נֶגֶד ἰθύς (A), εὐθύς Gn 31. 32 *face to face, opposite*; cf. ἀντί

נֶגֶד Dan 7. 10

כנגד κατιθύς Gn 2. 18 *opposite*

נָגִיד ἡγεμών, ἡγητήρ, -ής, -τωρ إمام IIR 20. 5 IICh 31. 12 *leader, guide*
ἰθύς (A), εὐθύς Prv 8. 6 *straight*; in moral sense, *straightforward, just*

נגה αὐγάζω, ἐν- Jes 9. 1 *illumine*; *shine*

הגיה Jes 13. 10

נֹגַהּ *αὐγή, αὔγασμα, ἐν-* Jes 50. 10 Dan 6. 20 *light of the sun, dawn, any bright light; brightness; illumination*

נֹגַהּ Jes 59. 9

נגח *νύγω, νυκχάζω, νύσσω, νύττω* Ex 21. 28 نخس نطح *touch with a sharp point, prick, stab, pierce*

נָגַח *δια-* Ez 34. 21 strengthd. for *νύττω*; cf. *κατα-*

התנגח Dan 11. 40 Pass.

נָגַח *κατανικάω* Ps 44. 6 strengthd. form of *νικάω* (*conquer, vanquish*)

מַגַל* *ζάγκλον, -λη* Jer 50. 16 *reaping-hook, sickle*, Sicilian for *δρέπανον* (דָּרְבָן IS 13. 21)

נגן *ἀείδω*, contr. *ᾄδω* (*ἀϝείδω*) Ps 68. 26 *sing*; *hoot*; of other sounds, *twang*, of the bow-strings

נִגֵּן *ἐπ-* IS 16. 16 Jes 38. 20 Ps 33. 3 *sing to* or *in accompaniment*

נְגִינָה *ᾠδή*, contr. for *ἀοιδή* Jes 38. 20 Ps 4. 1, 77. 7 Job 30. 9 *song, lay; joyful song* نَشِيد

מנגינה *ᾄσμα* (*ᾄδω*) Thr 3. 63 *song* (מְלֵה *μελῳδία* Job 30. 9)

נגע *θιγγάνω* Gn 26. 11 Jes 6. 7 Prv 6. 29 *touch, have intercourse with*

הגיע *ἐπι-* Jes 25. 12 *touch, reach as far as*

נגע *ἱκνέομαι* Esr 3. 1 *come, arrive*

הִגִּיעַ *ἀφ-* Ez 7. 12 Ps 88. 4 Cant 2. 12 Esth 2. 15 *arrive, reach*

נגע *νοσάζω, -σέω* Job 6. 7 *to be ill, ail*

נגוע *νοσηρός* Jes 53. 4 Ps 73. 14 *diseased, unhealthy*

נִגַּע *νοσάζω, -σίζω* Gn 12. 17 IICh 26. 20 causal, *produce sickness; make sick*

נֶגַע Ps 73. 5

נֶגַע *νύγμα, νύχμα, νόσευμα, νόσημα* Ex 11. 1 *lesion, grievous affliction, sickness*

נגע *κατανικάω* Jos 8. 15 נָגַח

נגף *νύγω* Ex 21. 35 נגח

נגף *νικάω* IS 4. 3 IIS 10. 15 נָגַח הִנָּגַף IR 8. 33

נגף *νοσάζω* Jes 19. 22 נגע

נֶגֶף *νόσημα* Nu 17. 11 נֶגַע מַגֵּפָה IS 6. 4

נגף *πταίω* Ps 91. 12 *stumble, trip*; cf. *προσκόπτω*

התנגף Jer 13. 16

נֶגֶף *πταῖμα, -ῖσμα* Jes 8. 14 *stumble, trip*

מַגֵּפָה *νίκημα* IIS 18. 7 *victory*

נִגַּר *ῥέω* IIS 14. 14 Thr 3. 49 *flow, run, stream, gush*; the fountain *runs with* water

הגיר *ἐκρέω* Mich 1. 6 *shed, let fall*

הֻגַּר *ἀπορρέω* Mich 1. 4 Pass., *flow* or *run off*

הגיר *διαπρίζω* Jer 18. 21 = *πρίω, -ίζω, -ιόω*: *saw*

גּוּר* *οἰκέω* Gn 12. 10 Jud 5. 17 Ez 47. 22 *dwell, live, inhabit*

התגורר* IR 17. 20

גֵּר* *οἰκητήρ, -ής, οἰκητήριος* Job 19. 15 *domestic, dweller, inhabitant* جاريه

גֵּרָה* *πάροικος* Ex 3. 22 جار *neighbour, sojourner* in another's house

גֵּר* οἰκητήρ, -ής Gn 23. 4 Ps 119. 19 *dweller, denizen*

גֵּרוּת* οἴκημα, -ησις Jer 41. 17 *dwelling-place, shrine, dwelling*

מָגוּר* οἴκημα, -ητήριον Gn 17. 8, 36. 7 *dwelling-place, settlement* or *residence in a foreign city*

גור* ἐγείρω Jes 33. 14 Ps 140. 3 *rouse, stir up*

κυρέω Ps 5. 5 جرى *befall*

גֵּר* μέτοικος Gn 15. 13 IIS 1. 13 *settler from abroad, alien resident in a foreign city, denizen*

מָגוֹר* δεῖμα Thr 2. 22 *object of fear, a terror*, esp. in pl.

מְגוּרָה* οἴκημα Hag 2. 19 *storeroom*

מַמְגֵּרָה* οἰκημάτιον Joel 1. 17 Dim. of מְגוּרָה οἴκημα

גור* ἀγείρω Ps 59. 4 *gather, assemble* (אגר)

התגורר* ἐγείρω Jer 30. 23 Hos 7. 14 Pass., *rouse* or *stir oneself, be excited* by passion

גור* δείδω Dt 1. 17 *fear, to be alarmed, anxious about, dread*

מָגוֹר* δεῖμα Jer 6. 25 מגור

מְגוֹרָה* Prv 10. 24

גּוּר* θηρίον Gn 49. 9 Nah 2. 12 in form Dim. of θήρ (*beast of prey*, esp. a lion)

גּוֹר* Jer 51. 38 Nah 2. 13

גרר* ἀγείρω Lev 11. 7 *collect, gather* גור

גֵּרָה* ἄγυρμα Lev 11. 3, 7 *anything collected*

גֹּרַר* διαπρίω IR 7. 9 *saw through, saw asunder*, Pass.

מְגֵרָה* πρίων IIS 12. 31 ICh 20. 3 *saw*

גרר* ἀγρέω, -εύω Hab 1. 15 Prv 21. 7 *capture; take by hunting* or *fishing; catch*

נגשׁ αἰκίζω, -ζομαι, ἐν- Ex 5. 6 Dt 15. 2 IIR 23. 35 Jes 3. 12, 9. 3, 14. 2 *maltreat, torture; scourge*

נֹגֵשׂ Jes 3. 5

נֹגֶשׂ αἰκίστρια (as if from a mas. αἰκιστής) *she who tortures* Job 3. 18

נגשׁ ἐγγίζω Gn 27. 21 Ex 19. 15 *approach*; IIR 4. 27 c. inf., *to be on the point* of doing

נִגַּשׁ Gn 33. 7

הגישׁ Ex 21. 6 Lev 2. 8 *bring near, bring up to*

הָגַשׁ IIS 3. 34

גֵּד ἱστός Ex 15. 8 *beam of loom, loom* נס

הדיא ἀπωθέω IIR 17. 21 *thrust away, drive away*

נדב δίδωμι Ex 6. 23, 25. 2, 35. 21, 29 *grant permission, give freely*

התנדב ἐπιδίδωμι Jud 5. 2, 9 Esr 2. 68, 7. 15 ICh 29. 6 *give freely, give* oneself *up, devote* oneself, esp. *contribute as a 'benevolence'* for the purpose of supplying state necessities, opp. εἰσφέρειν (which was compulsory)

נדיב δοτήρ, -τικός Jes 32. 5, 8 *giver, dispenser; inclined to give, giving freely*

נדיבה δοτικός Ps 51. 14 *inclined to give, giving freely*

δόσις Jes 32. 8 *gift*

נדבה δόσις, δῶρον Lev 7. 16

Ez 46. 12 Ps 68. 10 *gift*; *present, gift of honour, votive gift* or *offering* to a god

התנדבות* τὸ ἐπιδιδούν Esr 7. 16 *the giving* or *contributing, gift, contribution*

נְדביה* *Διόδοτος, -όσδοτος* ICh 3. 18 *given by Zeus, heaven-sent*

נְדָב* Ex 6. 23 short for נדביה or יונדב

נדד ἀλητεύω, ἀλάομαι Jes 21. 15 *wander, roam*; τινάσσω

נֹדד ἀλήτης, ἀλάτας Jes 21. 14 *wanderer, vagabond*

נְדֻדים ἄλη (pl.), -ησις, -ητεία Job 7. 4 *wandering* or *roaming* without home or hope of rest

נדד σείω Jes 10. 14 *shake, move to and fro* נוד

הֵנֵד ἀπο- Job 18. 18 *shake off, throw off*

הֲדד Job 20. 8

התנודד ἐπι- Ps 64. 9 *shake at or against*; σείω, Med.

מָנוד σεισμός Ps 44. 15 *shaking*

יְדִדוּן ? Ps 68. 13

נְדה στάζω حاض نضح نضّ Lev 15. 25 *shed drop by drop, drip*; *leak*

διωθέω Jes 66. 5 *push from oneself, push away, reject*

נְדה οτάγμα حَيْض Lev 15. 24 *that which drips*

נִדה στακτός حائض حائضه Ez 18. 6 *oozing out in drops, trickling*

αἰδώ, -ώς (αἰδέομαι) Lev 20. 21 Thr 1. 8 (נידה) Esr 9. 11 IICh 29. 5 *shame, scandal, that which causes shame*

נְדה δόσις/ἔδνον Ez 16. 33 *gift, bride-price*; cf. δῶρον

מִדה* μέτρημα Neh 5. 4 *measure, allowance*

μέτρον Lev 19. 35 *that by which anything is measured, measure*

מֶמד Job 38. 5 *measure* or *limit*

נדח σείω Dt 20. 19, 22. 1 Ez 34. 4 נדד

נִדח ὠθέω, ὠθίζω Jes 27. 13 Jer 40. 12 *banish*

הדיח ἐν- IIS 15. 14 *thrust upon*

הֲדח ἐξ- Jes 13. 14 *displace, expel, eject, banish, drive out*

מַדוח ἀπάτη Thr 2. 14 *trick, fraud, deceit*, deception (W); in pl. *wiles* (פ/מ, ר/ד)

הדיח* ἐξωθέω Jer 27. 10, 51. 34; ὠθίζω Prv 7. 21 *jostle*

ἁγνίζω Jes 4. 4 Ez 40. 38 IICh 4. 6 *wash off, cleanse away, cleanse, purify*

נִדח ἐξώθησις Dt 30. 4 Jes 11. 12, 16. 4 *expulsion*

דחה* ὠθέω Dt 4. 19 Jer 23. 12 Ps 35. 5, 118. 13 *push*, of human or other force

דָּחָה* κατωθέω Ps 36. 13 *push down*, Pass.

דְּחִי* ὠθισμός Ps 56. 14 *thrusting, pushing*

מִדחֶה* Prv 26. 28 *dispute, altercation*

נֶדֶן δόσις, ἔδνον Ez 16. 33 נדה

θήκη ICh 21. 27 *sheath* (of a sword)

נדף *ὠθέω* Jes 41. 2 Ps 1. 4 דחה, of the wind

הִנדף *ἐξ-* Ps 68. 3 הדיח

נדר *δίδωμι* Dt 23. 24 *give, offer*

נֹדר *δοτήρ* Lev 27. 8 נָדִיב

נֶדֶר *δῶρον* Gn 28. 20 Lev 7. 16 Nu 15. 8 IIS 15. 7, 8 נְדבה

נֹה *ὁτιοῦν* (*ὅστις, ὁσοῦν*), *οὐδ' ὁ.* Ez 7. 11 not *the least mite*, nothing *whatever*

נהג *ἡγέομαι* IIR 9. 20 Cant 8. 2 Thr 3. 2 *guide, drive, lead, conduct*

נְהַג *ἐφ-* Gn 31. 26 *lead* to a place

מְנהג *ἡγεμόνευμα* IIR 9. 20 *leading*

נְהַג *ἐπηχέω* Nah 2. 8 *resound, re-echo, accompany* one *in shouting*

נהה *ἠχέω, ἀχ-* Mich 2. 4 *sound*

נְהָה *ἡγέομαι* IS 7. 2 נהג

נְהִי *ἠχή* Jer 9. 17, 18 *cry* of sorrow

נִיהֵה, נִיה Ez 27. 32

נְהִיה Mich 2. 4

הִי* Ez 2. 10

נֶהֱל *ἐφηγέομαι* Ex 15. 13 נְהַג

התנהל *ἀν-* Gn 33. 14 *advance*

מְנהל *ἡγεμών* Jes 51. 18 *guide, leader* إمام زعيم قائد هادى

נֶהֱל *παρέχω* Gn 47. 17 IICh 28. 15 *furnish, supply, provide*

נַהלל *κοῖλος, -ίλωμα* Jes 7. 19 of Places, *lying in a hollow* or *forming a hollow* נחלה

נַהֲלָל* Jos 19. 15, 21. 35

נהם *ἠχέω, ἀχ-* Prv 5. 11 נהה

נַהַם *ἠχή, ἀχή* Prv 19. 12 *sound*, rarely of articulate sounds

נֶהֱמה* Jes 5. 30

הום* *κινέω* Dt 7. 23 *disturb, stir up, agitate*

נָהַם* *ἠχέω* IR 1. 45 נהה

נְהֵם* *ἐπ-* Mich 2. 12 נְהג

מְהומה* *κίνημα* Dt 7. 23 IS 14. 20 *uproar, excitement*

המון* Jes 63. 15

הֵהים *οἰμώζω, ἀν-, ἀπ-, ἐξ-* Ps 55. 3 *wail aloud, lament*

מהומה* *οἴμωγμα* IS 5. 11 *lamentation, wail*

κίνημα/οἴμωγμα Ez 7. 7 *uproar; wail*

המה* *ὁμαδέω* IR 1. 41 Jes 22. 2 *make a noise* or *din*

המה* *κινέω* Jer 5. 22 Prv 7. 11 הום

הומיה* *ὅμαδος* Prv 1. 21 *noisy throng; noise, din*, esp. of the confused voices of a number of men

הָמֶה* Ez 7. 11

הֲמִיה* Jes 14. 11

המה *κινέω* Jer 4. 19 Cant 5. 4 *stir, to be moved*

οἰμώζω Jer 48. 36 Ez 7. 16 Ps 55. 18 הֵהים

המה *κινέω* Zach 9. 15 Prv 20. 1 *set in motion, stir up*

הֲמִית* *θανατόω* Prv 19. 18 *put to death*

הָמון* *δῆμος, δᾶ-* IIR 25. 11 Jes 13. 4 *people*

אָמון* Jer 52. 15

נהק *μυκάομαι* نهق Job 6. 5 נאק

נהר *ῥέω* Jes 2. 2 נגר

נָהָר *ῥόος, Νεῖλος* Gn 2. 10, 15. 18 *stream, flow of water*

נְהַר* Dan 7. 10
נַהֲרָא* Esr 4. 16
נַהֲרָה* Esr 4. 17
נְהָרָה *ῥοή* Ps 137. 1 *river, stream*; freq. in Homer, always in pl.
נהר *φάω* Jes 60. 5 *shine*
נְהָרָה *φάος, φῶς* Job 3. 4 נוּר *light*, esp. *daylight*
נְהִירָא/נהורא* Dan 2. 22
נַהֲירוּ* Dan 5. 11 *light*, as a metaph., with reference to the *illumination* of the mind
מְנהרה *ὄρυγμα* Jud 6. 2 *excavation, tunnel*
הֵניא *ἀνανεύω* Nu 30. 6, 32. 7 *throw the head back*, in token of denial, *make signs of refusal*
תְּנוּאה *πρόφασις* Job 33. 10 *pretext, pretence*; cf. תְּאֲנה
נוב *φημί* Prv 10. 31 *speak; command, order*
φύω Ps 92. 15 *grow, wax*
נובב *ἀναπείθω* Zach 9. 17 *persuade, move to do* a thing, *seduce*
נוב/ניב *φήμη* Jes 57. 19 *any voice* or *words, speech, saying*
ניב *βοσκή, -ημα* Mal 1. 12 *food*
תְּנוּבה *φύτευσις* Dt 32. 13 Jud 9. 11 Jes 27. 6 Ez 36. 30 *growth, production*, pl.
נוד *ἀλάομαι* Jer 50. 3 *wander, roam*, esp. *to be outcast, banished* נדד
נָד *ἀλήτης* Gn 4. 12 *wanderer, vagabond*
נוד *ὀδύρομαι* Jer 16. 5 Job 2. 11 *wail, lament, mourn*
נַד *ὄδυρμα, -μός* Jes 17. 11 *wailing, lamentation*
נוד Ps 56. 9
ניד Job 16. 5
נדה *ὄδυρμα, ᾠδή* Thr 1. 17 *wailing; song, lay, ode*
נוד *σείω* IR 14. 15 *shake, move to and fro* נדד
התנודד *σείω* Jes 24. 20
הניד *ἐκ-* IIR 21. 8 *drive out* or *forth*
ἀνα-, δια- Jer 18. 16 *swing to and fro; shake violently*
מָנוד *σεῖσμα* Ps 44. 15 *shaking*
נוֹד* *ἄνοδος* (A) Gn 4. 16 *having no way* or *road, impassable*
נוח *παύω* Ex 23. 12 *cease, have done, take one's rest*
הֵניח *ἀνα-, ἀμ-* Dt 12. 10 *relieve, give rest*
הונח Thr 5. 5
מָנח *παυστήριον* Ez 41. 9, 11 *outwork, fence*
מָנוח *ἀνάπαυμα, ἀμπ-* Gn 8. 9 Ruth 3. 1 Thr 1. 3 *repose, rest, resting-place*
מְנוחה IR 8. 56 Ps 23. 2, 132. 8 Ruth 1. 9
נוח IICh 6. 41
נוח *ἡσυχάζω* IIR 2. 15 Job 3. 26 Esth 9. 18, 22 *find rest, rest from war*
נַחת *ἡσυχία* Jes 30. 15 Eccl 9. 17 *rest, quiet*; *silence, stillness*
ἰσχύς Jes 30. 30 *strength, might, power*
הֵניח *ἐφηγέομαι* Jes 63. 14 נְהג
הֵניח Jud 16. 26
הניח *κατατίθημι* Gn 2. 15 Jes 14. 1 Ez 37. 14 *set* one *down in* . . . IR 8. 9 IICh 1. 14

place, put IR 13. 30, 31 *lay down*, in a place (حَطّ); of the dead, *bury*

הונח Zach 5. 11

הֲנחה ἀναψυχή, ἀνάπαυσις, ἀνοχή Esth 2. 18 *relief, respite*; *rest from* a thing, *relief from*

ניחוח καυστός, -υτός Gn 8. 21 Ex 29. 18 *whole burnt offering*

ניחח Ex 29. 41

ניחוח* Esr 6. 10

נַחת ? Job 17. 16

נח* ναύτης نوتى Gn 5. 29 *seaman, sailor*

נוט σείω Ps 99. 1 נוד

נום ὑπνόω نام Jes 5. 27 *fall asleep, sleep*

נומה ὕπνος Prv 23. 21 *sleep, slumber*

תנומה ὑπνωδία Ps 132. 4 *sleepiness, drowsiness*

נין τέκνον Job 18. 19 *child*

נוס νωτίζω, φεύγω IS 4. 17 Zach 14. 5 *flee*

הֵניס ἀπονωτίζω Dt 32. 30 *turn one's back and flee*; trs. in causal sense

מָנוס φύγιμον مناص Jer 16. 19 Ps 142. 5 *place of refuge, asylum*

מְנוסה φυγή Jes 52. 12 *flight*

נוס ἀνθέω, -ίζω Dt 34. 7 *blossom, bloom*, of the youthful beard; Pass., with *silvered* hair

σείω Jes 10. 29 נוד

הֵניס ἐπαΐσσω Jud 7. 21 *assail, assault, swoop*; cf. ἀπονωτίζω

נוע σείω Jes 29. 9 נוד

הֵניע δια- Jes 37. 22 הֵנִיד

מְנוענע σεῖστρον IIS 6. 5 *rattle*

נוע κινέω Am 4. 8 Pass., *to be put in motion, go* הום

הניע κατα- IIR 23. 18 strengthd. for κινέω, *move, disperse*

נוע πεινάω Ps 59. 16 *hunger after*; *to be in want of, lack*

נַעַר πεῖνα Ps 88. 16 *hunger, famine*

נוף νείφω, νίφω Prv 7. 17 *shower*

הניף κατα- Ps 68. 10 *cover with snow*; metaph., *sprinkle as with snow*

נפף ἀναφέρω, -φορέω Jes 10. 32 *raise up*

הניף Jos 8. 31

הונף Ex 29. 27

תְּנוּפה ἀναφορά Ex 29. 27, 38. 24 Jes 19. 16 *rising* of a sign, *offering* (*v.* תנחום)

לַהֲנָפה παραπτύω Jes 30. 28 *reject scornfully*

נפה πτύον Jes 30. 28 *winnowing shovel, fan*

נוף τόπος Ps 48. 3 *place, region*

נפה Jos 12. 23

נֹפַת Jos 17. 11

נֹף* *Μέμφις* Jer 44. 1

נצה νωτίζω Job 39. 13 *cover the back of*

נֹצָה νώτισμα Lev 1. 16 Ez 17. 3 *that which covers the back*, e.g. wings

ינק* θηλάζω, θῆσαι Jes 60. 16 Job 3. 12 (θηλή, θάω) *suck*

הֵינִיקה* θηλάζω, τιτθεύω Gn 21. 7, 32. 16 Ex 2. 7, 9 IR 3. 21 Thr 4. 3 *suckle* (ζ/ק)

מֵינֶקֶת* τιθήνη Gn 24. 59, 35. 8 IIR 11. 2 (θάω with

redupl.) *nurse*; *θηλαμών*: *wet-nurse*

יונֵק* *θηλαμινός* Dt 32. 25 Thr 4. 4 *a suckling* (—*θ*, *λ*/נ)

ינֵק* Nu 11. 12 Ps 8. 3

יונקת* *θαλλός* Ez 17. 22 *young shoot, young branch*

יניקה* Ez 17. 4

נִיר *γένος* IR 11. 36 *offspring*

נֵיר *φανός*/*φανή* فنار IIS 22. 29 *torch*

נֵר Ex 27. 20 IS 3. 3 Ps 18. 29

מְנוֹרָה *φανάριον* Ex 25. 31, 32 منارة Dim. of *φανός* נֵיר

תַּנּוּר *ἰπνός* Lev 2. 4 Jes 31. 9 تنور *oven, furnace*

נוּר* *πῦρ* Dan 3. 27 *fire*

נוּרָא* Dan 3. 6, 27

אָנוּשׁ *ἀνήκεστος*, *ἀνηκής* Jes 17. 11 Jer 15. 18 Ps 69. 21 *incurable, desperate, fatal*

אָנַשׁ* Jer 17. 9

נֶאֱנַשׁ* *νοσάζω*, *-σίζω* IIS 12. 15 *to be ill*

נזה *σπείρω* Lev 6. 20 *scatter like seed, strew, spread*

הִזָּה *δια-*, *κατα-* Ex 29. 21 Jes 52. 15 *scatter* or *spread about, spread as in sowing, disperse* نز نشع

נָזִיד* *ζέμα* Gn 25. 29 IIR 4. 38, 39, 40 *that which is boiled, decoction*

נזל *ὑγραίνω* Jud 5. 5 *to be liquefied*

נוֹל *καθ-* Jes 63. 19 *liquefy*

נוזל *ὑγρόν*, *-ρά* Ex 15. 8 *liquid*

נזל *ῥέω*, *ῥέομαι* Dt 32. 2 נָגַר

הזיל *ἐκ-* Jes 48. 21 *shed, let fall*

מַזַל* *κυνόσουρα*, *-ρίς* IIR 23. 5 *dog's tail*, a name for the constellation *Ursa Minor*

מַזָּר Job 38. 32

נֶזֶם *ἐνώτιον* Gn 24. 47, 35. 4 *ear-ring*

נֶזֶק *ἀδίκιον* Esth 7. 4 *a wrong, damage*

נָזָק* Dan 6. 3

הַנְזִק* *διαδικέω* Esr 4. 13 *do wrong, injure*

נזר *ἀναχωρέω* Jes 1. 4 Ez 14. 5 *go back, retire, withdraw*; *retire from* the world

הִנָּזֵר Lev 22. 2 Ez 14. 7 Hos 9. 10 *v.* p. 512

הזיר *καθιερόω* Nu 6. 2–3, 5 *dedicate, devote*

נזיר *θέρος* Lev 25. 5 *summer-fruit, harvest, crop*

נֵזֶר *ἔθειρα* Nu 6. 19 Jer 7. 29 *hair of the head*

מְנוֹזָר *ἱερόν* Nah 3. 17 *holy place, temple*

הזיר *ἐκκαθαίρω* Lev 15. 31 *cleanse out*

נזיר *ἐγκρατής*, *ἀναχωρητής* Nu 6. 2 *master of oneself, self-controlled, self-disciplined*; *one who has retired from the world, anchoret*

נֵזֶר *ἄνθος* Ex 29. 6 Zach 9. 16 *chaplet of flowers*

נחה *ἡγέομαι* Gn 24. 27 נהג

הִנְחָה *ἐφ-* Gn 24. 48 נָהַג

נחל *κληρόω* Zach 2. 16 *allot, assign*

הִתְנַחֵל Lev 25. 46 Jes 14. 2 *κατα-* Nu 32. 18 *receive as one's portion*, esp. of a conquered country

Nu 33. 54 Ez 47. 13 *divide among themselves, portion out*

נחל κληρουχέω, κληρόω Ez 47. 14 *obtain by allotment*; *have allotted one, obtain by lot*
Ex 23. 30, 32. 13 Jos 17. 6 Jud 11. 2 Jes 57. 13 Ps 119. 111 Prv 3. 35 *inherit*
Nu 34. 17, 18 Jos 19. 49 *divide, allot* land
Ex 34. 9 Jos 14. 1 *settle one as an allotment holder*

נְחַל Jos 13. 32, 14. 1

הִנחיל ἐπι- Dt 1. 38, 12. 10, 32. 8 *assign by lot*

נָחַל Jos 19. 51

הָנחַל Job 7. 3 Pass., *have assigned one by lot*

הִנחיל κατα- Dt 21. 16 *portion out*

הִנחיל δια- IS 2. 8 Jer 3. 18, 12. 14 Zach 8. 12 Prv 8. 21 *allot*

נחלה κλῆρος Nu 26. 53, 36. 2 Jos 13. 6, 7 Jud 18. 1 Ez 45. 1 *lot*
Nu 26. 54, 36. 2–4, 9 Jos 19. 51, 21. 3, 24. 28 Jud 2. 9, 18. 1 *that which is assigned by lot, allotment* of land
Nu 16. 14, 36. 7–8 Jud 21. 24 Mich 2. 2 *piece of land, farm, estate*
Gn 31. 14 Nu 18. 21, 27. 7 Dt 12. 9 Jos 13. 14, 14. 14, 17. 6, 18. 7, 19. 49 Jer 3. 19, 12. 14 *legacy, inheritance, heritable estate*

נחלת Ps 16. 6 *lot*

נחל ῥόος Gn 32. 24 Jos 15. 4 נַהַר φοῖνιξ Nu 24. 6 نخل *date-palm*

נחל μεγαλίζομαι Ps 82. 8 *to be exalted* (*μ*/נ or —*με*, +נ)

נַחֲלָה ἀνάλκεια Jes 17. 11 *want of strength, feebleness*

נַחֲלָה μέγας Jer 30. 12 *great, mighty*
κοῖλος, -λωμα Jes 7. 19 נַהַל
ῥοή Ps 124. 4 *river, stream*

נְחִילָה αὐλος Ps 5. 1 *pipe, flute, clarinet*

נִחַם μετανοέω Jud 21. 15 IS 15. 35 *change one's mind* or *purpose, repent*

הִנחם Gn 6. 6 Ex 32. 12 IS 15. 29

התנחם Nu 23. 19
ἐπι- Gn 27. 42 Ez 5. 13 *have in one's mind, intend, purpose*

הִנחם παραμυθέομαι Gn 24. 67 Jer 31. 15 (14) *console, comfort* (*μ*/נ; *v.* μυκάομαι/נאק)

נֶחָם Jes 66. 13

התנחם Gn 37. 35

נחם Gn 37. 35 Jes 40. 1, 66. 13 Ruth 2. 13 Thr 1. 9, 17, 21 *speak soothingly*

מְנחם παραμυθητής IIS 10. 3 *consoler*

נְחמה παραμύθημα Ps 119. 50 *consolation*

נֶחֱמִי παραμυθητικός Zach 1. 13 *consolatory*

תנחום παραμυθία Jer 16. 7 Job 15. 11 *consolation* (pl.)

נְחוּם Hos 11. 8

נֹחַם Jes 57. 18

נחוץ ἀναγκαῖος IS 21. 9 *urgent*

חרה* ἐρυθριάω Gn 4. 6, 30. 2 IIS 24. 1 Jon 4. 9 Neh 3. 33 *blush, colour up*; *to be inflamed*

הֶחרה κατ- Job 19. 11 *blush deeply* (*v.* חרה/πυρόω)

חֳרִי* ἐρύθημα, -θρημα Ex 11. 8 *redness* or *flush upon the skin, blush*

חָרוֹן* Ex 32. 12
ὀργή Ex 15. 7 Ps 88. 17 *anger, wrath*, pl. הַחֲרָה ὑστεραῖος Neh 3. 20 *following, next*; ἐφυστερέω: *to be late*

נָחרה* ἐρίζω Jes 41. 11 Cant 1. 6 *contend, challenge*

התחרה* προσ-, συν- Jer 12. 5 *strive with* or *against*; *contend together*

תַּחרא θώραξ Ex 28. 32 *corslet, coat of mail*

נַחַר ῥέγκος, -γχος Job 39. 20 *snoring, stertorous breathing*

נַחרה Jer 8. 16

נָחִיר ῥίς Job 41. 12 *nose or snout*; pl., *nostrils*, but freq. like Lat. *nares, nose* (+*n*)

חרה* ξηραίνω Job 30. 30 *parch, dry up*

נחר* Ez 15. 4, 5

נָחַר* Ps 69. 4

חרה* πυρόω Ez 24. 11 Ps 102. 4 حرق *burn up*

נחר* Jer 6. 29 *burn with fire*

נָחַר* Ez 24. 10

חַרְחָר πυρετός Dt 28. 22 *fever*

חרה ἔρρω (A) Jes 24. 6 *to be clean gone, perish, disappear*

חִרְחֵר* ἐγείρω, ἐξ- Prv 26. 21 *rouse, stir up*; metaph., *awaken, arouse*

חֲרָרִים* χέρσος, -ρρος Jer 17. 6 *dry land*; pl., *barren soils*

נָחַשׁ ἐκγοητεύω Gn 30. 27 IIChr 33. 6 strengthd. for γοητεύω: *bewitch*; *fascinate*, as a snake; *play the wizard*

נַחַשׁ γοητεία, -ευσις Nu 23. 23 *witchcraft, jugglery*; *sorcery*

נַחֲשׁוֹן* γόης, γοητικός Ex 6. 23 *sorcerer, wizard*; *skilled in witchcraft, juggling*

נְחָשְׁתָא γοητεύτρια IIR 24. 8 *sorceress*

נְחָשִׁים γοήτευμα Nu 24. 1 *spell, charm*

נָחָשׁ ἔχιδνα Gn 3. 1 *viper*

נְחָשְׁתָן Ἔχιδνα, Ἐχιδναῖος IIR 18. 4 Ἐχιδναῖος: p.n. of a monster; born of Ἔχιδνα

נְחֹשֶׁת καυχός, -χοῦς Cretan for χαλκός Gn 4. 22 نِحاس *copper*; *v.* p. 513

נחוֹשׁ Job 6. 12

נְחוֹשָׁה Jes 45. 2 Mich 4. 13 Job 41. 19

נְחָשָׁה Job 40. 18

נְחָשׁ* Dan 2. 32

נְחָשָׁא* Dan 2. 35

נחשת קָלָל χαλκὸς ἐρυθρός Ez 1. 7 *copper*, with reference to its polished surface

נחת πίπτω Ps 38. 3 *fall down, fall*

נַחַת Ps 38. 3

נְחַת* Dan 4. 10

יַחַת εἰσ- Jer 21. 13 Job 21. 13 *fall into*, generally with a notion of violence, *rush* or *burst in*

הָנְחַת* ἐκ- Dan 5. 20 *to be driven out, to be banished*

נַחַת IIS 22. 35 Ps 65. 11

הנחית ἐφηγέομαι Joel 4. 11 נָהַג

תַּחַת εἷς, ἕεις Prv 17. 10 *one*

נָחַת τάσσω, -ττω, προσ- IIR 6. 9 Pass., *to be posted* or *stationed*; *to be drawn up*; *placed* or *posted at* a place; תַּחֲנָה/τάγμα

נחת* *ἀποτίθημι* Esr 6. 1 *put away, stow away* (*v.* חתּ, *s.*)
κατα- Esr 5. 15, 6. 5 *deposit*
נטה *πήγνυμι* Gn 33. 19 *stick* or *fix in, pitch a tent*
τίθημι Ps 21. 12 ICh 21. 10 *set, put, place*; *order, ordain,* of gods; cf. IIS 24. 12; p. 372
στρέφω Ex 23. 2 IS 8. 3 IIS 2. 19 *turn about* or *aside, turn*
הטה *παραστρέφω* Ex 23. 2 IS 8. 3 *turn aside, alter*; metaph., *turn aside,* esp. for the worse, *pervert*
מטה *παραστροφή* Ez 9. 9 *slippery trick, dodge*; *distortion*
נטה *στόρνυμι, στρώννυμι* Jer 14. 8 *spread* the clothes over a bed, *spread* or *make up* a bed
נטוי *στρωτός* Ez 1. 22 Ps 102. 12 *spread, laid* (*v.* p. 105)
מטה *στρῶμα* IS 19. 13 IIS 3. 31 Esth 7. 8 *anything spread* or *laid out for lying* or *sitting upon, mattress, bed*; used on the funeral bier
מטה *στρῶσις* Jes 8. 8 *spreading*
נטה *τανύω, τείνω* Jos 8. 26 Jes 44. 13 Ps 104. 2 *stretch, spread, extend* (*v.* נטוי, p. 105)
נטה Nu 24. 6 Jer 6. 4
הטה *ἐκ-* Jer 6. 12 *stretch out*
ἐπι- Prv 7. 21 *urge on, incite*
κατα- Gn 24. 14 Jer 7. 24 *extend downwards*
παρα- Ps 27. 9 *stretch on the rack, torture*
προ- Esr 7. 28 *stretch forth, hold out, offer*
נטה *φυτεύω* Job 26. 7 c. acc. of the thing planted, *plant* trees, esp. fruit-trees
מטה *βάκτρον* Gn 38. 18 Ex 4. 2, 7. 12 Nu 17. 21 IS 14. 27 Jes 10. 5 Jer 48. 17 *stick, cudgel*
מטה *ἔνερθε, -θεν, -θα, νέρθε, -θεν* Dt 28. 43 Prv 15. 24 *below*
למטה Ex 26. 24 Dt 28. 13 Ez 1. 27
נטל *νοτέω* *drip* Jes 40. 15
נטל *τίθημι* IIS 24. 12 Thr 3. 28 נטה
נטל *ἐκ-* Jes 63. 9 *pick out for separate treatment*
נטל *ναῦλον, -ῦσθλον* Prv 27. 3 *freight, cargo*
נטיל *ναῦλος* Zeph 1. 11 *passage money, fare* or *freight*
נטיל* *φέρω* Dan 7. 4 *bear, convey*
ויטל הטיל* *ἀνα-* IS 18. 11
נטל* *ἀνα-* Dan 4. 31 *lift, raise up*; cf. נשׂא
הטיל* *μετα-* Jer 16. 13 Jon 1. 4 *transfer, divert, shift*
הוטל* Jer 22. 28; *v.* p. 638
הוטל* *κατατίθημι* Prv 16. 33 *place, put, lay down*; *v.* p. 372
נטע *πήγνυμι* Ps 94. 9 Dan 11. 45 נטה
στόρνυμι Jes 51. 16 נטה
נטע *φυτεύω* Gn 2. 8, 21. 33 Ex 15. 17 Ps 44. 3 נטה
נטע *φυτόν* Jes 5. 7 *plant,* esp. *garden plant* or *tree*
נטיע *φυτάριον* Ps 144. 12 Dim. of *φυτόν* נטע
מטע *φύτευμα* Jes 60. 21 *that which is planted, plant*; *φυτόν*

φυτευτήριον, pl. Ez 17. 7, 31. 4 Mich 1. 6 *nursery* or *plantation*

נְטָעִים* ICh 4. 23

נטף στάζω Jud 5. 4 Joel 4. 18 Cant 5. 5 *shed drop by drop, drip*; metaph.; cf. נדה

הטיף Am 9. 13

נָטָף στακτή (στάζω) Ex 30. 34 *oil of myrrh*

נְטִפִים σταγών (στάζω) Job 36. 27 *drop*, of water, wine, milk; *dew-drops*

נְטִיפָה στακτερία Jud 8. 26 Jes 3. 19 *vessel containing aromatic oil*

נטר τηρέω Cant 1. 6 *watch over, take care of, guard*, rarely of persons

נְטָר* Dan 7. 28

נֹטֵר τηρητής, -ρός Cant 8. 11 *keeper, observer*; *warden, guard*

מַטָּרָה δεσμωτήριον Jer 38. 6 *prison*

נטר τιμωρέω Lev 19. 18 *to be an avenger, exact or seek to exact vengeance for, avenge*

נוֹטֵר τιμωρός Nah 1. 2 *avenger*

מַטְרֵא θήραμα, -ρευμα Thr 3. 12 *prey*

מַטָּרָה Job 16. 12

נטשׁ προδίδωμι IS 17. 28 Jer 12. 7 *deliver up*; *betray*; *forsake, abandon*

נְטַשׁ Am 5. 2

נָטֹשׁ Jes 32. 14 Pass.

נטשׁ στόρνυμι Nu 11. 31 *spread, strew* נטה

נְטַשׁ IIS 5. 18

נטוּשׁ στρωτός IS 30. 16 Jes 21. 15 נטוּי

נְטִישָׁה πρόδοτος Jes 18. 5 *abandoned*

ניסן ἄνθιον Esth 3. 7 in Orphic phraseology, *Spring*

מָנוֹר ἱστός (ἱστίον) IIS 21. 19 *beam* of a loom, which stood upright, instead of lying horizontal as in our looms

נָכְא ἄναλκις, -κής, -ιμος Jes 16. 7 Prv 15. 13 *without strength, impotent, feeble*; *v.* נחלה

נָכֶה IIS 4. 4 Jes 66. 2

נְכֹאת κτῆμα (κτάομαι) Gn 37. 25 *anything gotten, piece of property, possession*; freq. in pl., *possessions*

נְכֹת IIR 20. 13

נֶכֶד τέκνον (τίκτω) Job 18. 19 *child*

נכה πλήσσειν Nu 22. 6 *strike, smite*

נָכָה πλήσσω IIS 11. 15 נַכֵּה

נָכָה κατα- Ex 9. 31 *strike down*

הִכָּה ἐπι- Jos 11. 10 Jer 18. 18 *strike*

הֻכָּה Ex 22. 1 Nu 25. 14, 15

מַכָּה πλήγμα, -γή Nu 11. 33 Dt 28. 61 Jer 30. 17 Zach 13. 6 *blow, stroke*; metaph., *blow, stroke of calamity*, esp. in war

הִכָּה κατανικάω Dt 3. 3 IIS 8. 9 strengthd. for νικάω: *conquer, prevail, vanquish*

הֻכָּה Ez 33. 21 Pass., *to be vanquished*

מַכָּה νίκημα Jos 10. 10 *victory*

מַכּוֹת φάγημα IICh 2. 9 *food, victuals*

נכן παρέχω Job 12. 5 נָהַל

נכוֹן* ἰθύς Ex 8. 22 Ps 57. 8, 112. 7 *straight-forward, just*

נכונה* *ἰθύτης* Ps 5. 10 Job 42. 7, 8 *straightness*

כונן* *γεννάω* Dt 32. 6 IIS 7. 24 Jes 45. 18 Ps 8. 4 Prv 3. 19 mostly of the father, *beget*; *produce from oneself, create*; *engender*

כֶּנֶן* Job 31. 15

כוֹנָן* Ez 28. 13

כונן* *οἰκοδομέω* Ex 15. 17 *build, build oneself* a house

מכון* *οἰκοδόμημα* Ex 15. 17 *building, structure*

נֹכַח *εὐθύ, ἰθύ* (Adv.) Gn 25. 21 Ex 26. 35 *straight*; *opposite*; *straight towards*

נָכֹחַ Jes 57. 2

נְכֹחָה *εὐθύτης* Am 3. 10 *straightness*

נְכֹחִים *εὐθύς, ἰθύς* Prv 24. 26 *straight*; in moral sense, *straight-forward, just*

נְכֹחוֹת Jes 26. 10

נוכח* *εὐθύνω, ἰθύνω* Gn 20. 16 Job 23. 7 *make straight, straighten*

התנכח* Mich 6. 2 Pass., *to be critically examined*

נִנְכָּח* Jes 1. 18

הוכיח* *ἀπ-* Gn 24. 44 Lev 19. 17 IIS 7. 14 Jes 2. 4, 11. 4 Jer 2. 19 Mich 4. 3 Ps 94. 10 Prv 9. 7, 8 *guide aright, direct*; *make straight, restore*; *correct, chastise*; *govern, rule*; steer (W)

הוכח* Job 33. 19

מוכיח* *εὐθυντήρ, -ντής* Am 5. 10 *corrector, chastiser, judge, public examiner, one who levels* or *straightens*

תוכחה* *εὔθυνσις, -υνα* Jes 37. 3 Hos 5. 9 *straightening, setting straight, correction, chastisement, calling to account*

תוכחת* Prv 1. 23, 15. 5, 29. 15

נוכל *κλεπτήρ, -ης* Mal 1. 14 *thief, cheat, knave*

נָכַל *ἐκκλέπτω* Nu 25. 18 *speak falsely, disguise*; *δια-*

התנכל *συγ-* Gn 37. 18 *deceive, elude*

נֵכֶל *κλέπος, -έμμα* Nu 25. 18 *stratagem* in war, *fraud*

נֶכֶס *κτῆμα* Jos 22. 8 IICh 1. 11 freq. in pl., *possessions*; of all kinds of *property*; *wealth*

נכאת

נְכֹאת* Esr 6. 8

נָכַר *ἐγχειρίζω* IS 23. 7 *put into one's hands, entrust*

ἀπογιγνώσκω Dt 32. 27 Job 21. 29 *renounce, reject*

χρῴζω, χρώννυμι Jer 19. 4 *taint, defile*

נָכַר *γιγνώσκω* Thr 4. 8 *distinguish, recognize*; cf. *γνωρίζω*

הכיר *ἐπι-* Gn 42. 7 Dt 33. 9 *recognize*

διασκοπέω Neh 6. 12 *examine* or *consider well*; investigate (W); cf. חקר, p. 204

התנכר *ἐπικρύπτω* Gn 42. 7 IR 14. 5 freq. in Med., *disguise* נָכַר

מַכָּר *γνώριμος* IIR 12. 6 *well-known*; Subst., *acquaintance*

הַכָּרָה *γνώρισμα, ἀναγνώρισις* Jes 3. 9 *that by which a thing is made known*; *γνῶσις*: (*γιγνώσκω*) *inquiry, investigation*;

σκέψις: *inquiry, investigation*; διά-: *examination*

נֵכר ἐγχώριος, -ρος Gn 17. 12 Dt 31. 16 *in* or *of the country*; Subst., *dweller* in the land

נָכְרִי Gn 31. 15 Dt 17. 15 Esr 10. 11

נֶכֶר πάθος Ob 12 Job 31. 3 *incident, accident, unfortunate accident*; in a bad sense, *misfortune, calamity*; cf. אָסוֹן, אֵיד, פִּיד πάθος Job 31. 29

*הכר αἰσχόω, -χύνω Job 19. 3 *dishonour, tarnish* עכר

הִנלה ἀποτελέω Jes 33. 1 *bring to an end, complete*

*בזה ὑβρίζω Gn 25. 34 Jes 49. 7 Mal 1. 6 Neh 2. 19 *treat despitefully, outrage, insult, maltreat*

*הִבזה Esth 1. 17

*בִּזָּיוֹן ὕβρισμα, -μός Esth 1. 18 *wanton* or *insolent act, outrage*

נִמְבָּזָה ἅρπαγμα, ἁρπακτός IS 15. 9 *booty, prey*; *gotten by rapine*

נְמָלָה νύμφη נמלא Prv 6. 6 *winged male of the ant*

*מול μασχαλίζω Gn 17. 23 Dt 10. 16 *put under the armpit*; *mutilate*; *v.* p. 667

*נָמוּל Gn 17. 10; Pass.

*מוּלֹת μασχαλίσματα Ex 4. 26 *extremities cut off from a corpse*

*הֲמִיל ἐξαπόλλυμι Ps 118. 10 *destroy utterly*

*נמל μαραίνω Job 14. 2 *waste, wither*; Pass., *waste away*

*התמולל Ps 58. 8

*מולל κατα- Ps 90. 6 *cause to wither*; Pass., *die away*

*מְלִילָה, בליל πυρός Dt 23. 26 Jes 30. 24 Job 6. 5, 24. 6 إِبْلِيلَه *wheat*, pl.; *a grain of wheat*

*מְלֵל προειπεῖν, -πον Gn 21. 7 *foretell*; cf. προλαλέω

*מִלָּה ἔπος IIS 23. 2 Ps 139. 4 Job 4. 2, 13. 17, 26. 4, 29. 9, 22, 30. 9 *word, utterance, speech, tale, song* or *lay*; דבר μεθόριον Ps 19. 5 pl., *borders, marches*

נָמֵר μεριστός (μείρομαι) نمر Jer 13. 23 *divided*

*סבב ἀμφιβαίνω Dt 2. 3 Dt 32. 10 Jos 6. 15 *go about* or *around*; *surround, encompass*; *guard, protect*; נסב* Gn 19. 4; סובב* Ps 26. 6; הֵסֵב* Jos 6. 11

*סִבָּה συμβεβηκός (-βαίνω) IR 12. 15 *chance event, contingency*

*נְסִבָּה IICh 10. 15

*סבב στρέφω *turn, convert, turn round* or *about, turn to* or *from* an object, *turn back, go about* Nu 34. 4, 36. 7 Dt 2. 3 IS 7. 16, 17. 30, 22. 22 IR 2. 15 Jes 23. 16 Jer 6. 12 Ez 1. 9, 42. 19 Ps 114. 3, 5 Prv 26. 14 Eccl 1. 6 IICh 17. 9, 23. 2

*יוּסַב Jes 28. 27

*סִבֵּב ἀναστρέφω IIS 14. 20 *turn upside down*; *invert*

*סִבֵּב ἐπι- Dt 32. 10 IIS 14. 20 *turn* or *convert* from an error, *correct*; הֵשִׁיב Mal 2. 6

*הֵסֵב μετα- IIR 16. 18, 23. 34 Esr 6. 22 *carry across, transfer, change, alter*

ἀπο-, δια- Cant 6. 5 IICh 35. 22 *turn away* or *aside, divert*

סבב (סוב) *θέω* (A), *τρέπω* Cant 2. 17 *run, betake oneself; turn*

*סבב (סוב) *ἵζω* IS 16. 11 *sit, sit down; sit, recline at meals*

*סובב *ἵζω, καθ-* Jer 31. 22 (21) *lie in ambush*

מֶסֶב *ἵσμα* Cant 1. 12 *seat*

מְסִבָּה *στρέμμα* Job 37. 12 *conspiracy, band of conspirators*

*סביב *ἀμφί* Gn 23. 17 *about, around, all round, the neighbourhood of*

*סביבה Ex 7. 24 Dt 21. 2 Ps 79. 3

נָשׁוֹג *χάζομαι* IIS 1. 22 *give way, draw* or *shrink back, recoil, retire*

נסוג Jes 59. 13 Jer 46. 5 Ps 78. 57, 80. 19

הסיג *ἀναχάζω* Dt 19. 14 *make to recoil, force back*

הֶסֵג Jes 59. 14

הֶסִיג *συγγίγνομαι* Mich 6. 14 *have sexual intercourse with*

סוג, סיג *ψιμύθιον* Ez 22. 18 *white lead*

סְגִים Jes 1. 25 Prv 26. 23

סיגים Jes 1. 22

סוגה *ζευκτός* (*ζεύγνυμι*) Cant 7. 3 *joined*

נסה *αἴθω* Ps 4. 7 *light up, kindle*

נָסָה *βασανίζω* Gn 22. 1 *put to the test*

מַסָּה *βάσανος* Ex 17. 7 Dt 4. 34 *test, trial of genuineness*

βασανισμός Job 9. 23 *torture*

*נסח *σείω* Prv 15. 25 *shake,* Pass., metaph., *shaken to its foundations*

נָסַח Dt 28. 63

*הִתְנַסַּח *ἐκ-* Esr 6. 11 Pass., *shake out* or *off*

מַסַּח *πάντως* IIR 11. 6 *in all ways, absolutely*

נסך *τήκω, τάκω* Jes 40. 19 *melt, melt down,* of metals

נָסַךְ *ἐν-* Prv 8. 23 Pass., *to be cast; τίκτω: engendered*

נָסֵךְ *τηκτός* Jes 48. 5 *melted, molten*

נסיך Dan 11. 8

נסך *σπένδω* Jes 29. 10 Hos 9. 4 rarely without the religious sense, simply *pour; make a drink-offering*; cf. שֶׁפֶךְ

נָסַךְ *κατα-* ICh 11. 18 *pour as a drink-offering*

הָסַךְ Ex 25. 29

נַסָּכָה Dan 2. 46

הַסִיךְ Nu 28. 7

ἐπι- Gn 35. 14 *pour upon* or *over,* esp. a drink-offering

נָסֵךְ *σπονδή* Jes 57. 6 *drink-offering*

נָסֶךְ* Esr 7. 17

נסיך Dt 32. 38

ἡγεμών Jos 13. 21 Ps 83. 12 נגיד מַשְׁכִּיחַ שְׁכִיחַ

מַסֵּכָה *σπονδήσιμος* Jes 30. 1 *of* or *for a drink-offering*

מַסֵּכָה *τηκτόν* Ex 32. 4 *capable of being softened, dissolved, melted*

נסך *ἵστημι* Ps 2. 6 *set up, appoint*

מַסֵּכָה *ἱστίον, -τός* Jes 28. 20 the *web* cut from the loom and finished, *web of a certain size, piece; web, cloth, sheet*

מַסֶכֶת *ἱστίον, ἱστός* Jud 16. 13 *beam* of a loom, which stood upright, instead of lying horizontal as in our looms

נֵס *ἱστός* Nu 21. 8 *rod, pole*
ἱστίον Jes 33. 23 Ez 27. 7 *sail, web, cloth, sheet*

נסס *ἀνθέω, -θίζω* Jes 10. 18 *bloom, be brilliant, shine* with colour נצץ

נִסַּס *ἐπανθέω* Jes 59. 19 *show itself, appear plainly; to be bright*

התנוסס *ἐπανθίζω* Zach 9. 16 Ps 60. 6 *deck as with flowers*; metaph., *deck as with flowers, decorate, adorn*, Pass.

נֵס *ἄνθος* (A) Ps 60. 6 *blossom, flower, chaplet of flowers*

נסע *ὁδεύω* Gn 11. 2, 37. 17 *go, travel*

מַסָּע *ὅδευμα* Gn 13. 3 *journey*

נסע *σείω* Jud 16. 14 Jes 33. 20 Zach 10. 2 נוד

נְסַע Jes 38. 12

הסיע *ἐφηγέομαι* Ps 78. 26, 52 נָהַג

מַסָּע *ἡγεμόνευμα* Nu 10. 2 Dt 10. 11 *leading*

הסיע *διασείω* Job 19. 10 הֵנִיד

מַסָּע *σεῖσμα* Job 41. 18 מנוד

הסיע *διακομίζω* Eccl 10. 9 *carry over* or *across*, simply *convey*
εἰσ- IR 5. 31 Ps 80. 9 *carry in, bring in for oneself*
ἀπο- IIR 4. 4 *carry away, carry back*

מַסָּע *εἰσκομιδή* IR 6. 7 *importation*

נסק *ἄγω* Ps 139. 8 *march, go*

הִסֵּק* *εἰσ-* Dan 3. 22 *lead in* or *into, introduce* הציג

הֶנְסֵקָה* *ἐξ-* Dan 6. 24 *lead out, lead away, bring out from, bring out of* prison, *release*

הֶסֵּק* Dan 6. 24

הסית* *ἐκπείθω* Dt 13. 7 *persuade completely, over-persuade*

הֶסֵּת* IR 21. 25

נעל *κλείω* Jud 3. 23 *shut, close, bar*

נעול *κλειστός* Jud 3. 24 *closed*

מנעול *κλεῖθρον, -ῖστρον* Cant 5. 5 *bar* for closing door

נעל *ὑποδέω, -έννω* Ez 16. 10 *bind* or *fasten*; esp. *underbind* the feet, i.e. *shoe*, because the ancient sandals or shoes were bound on with straps

הנעיל IICh 28. 15

נַעַל, מִנְעָל *ὑπόδημα* Gn 14. 23 Dt 33. 25 نَعْل *sole bound under the foot with straps, sandal*; cf. *κλείδωμα*

נעם *εὐνοέω* Gn 49. 15 IIS 1. 26 Cant 7. 7 *to be well inclined* or *favourable*; Pass., *to be kindly* or *affectionately treated*

נעים *εὔνοος* Cant 1. 16 *well-disposed, kindly, friendly*

נעימה *εὔνοια* Ps 16. 11 in pl. *impulses of kindness, favours, benevolences, gift* or *present in token of goodwill*

נֹעַם Ps 90. 17

נעים *εὔνουν* (*εὔνοος*) Ps 16. 6 Job 36. 11 = *εὔνοια* נעימה

נַעֲמָן *ἀνεμώνη* Jes 17. 10 *poppy, anemone*

מַנעַם ἔδεσμα Ps 141. 4 *meat, food*; pl. *eatables*; cf. מטעם

נַעֲצוּץ ἀκανθικός Jes 7. 19, 55. 13 *spinous*

נער ὠρύομαι Jer 51. 38 Ion. and poet. Verb, very rarely used in Att., *howl*, prop. of wolves and dogs; of lions, *roar*

נְעֶר ἐρημόω Jes 33. 9 *strip bare, desolate, lay waste*

התנער ἐκσείω Job 38. 13 *shake out* or *off*; *drive out* התנסח

נָעַר Neh 5. 13 *shake out* one's clothes

נעור σειστός Neh 5. 13 *shaken*

נער σείω Jes 33. 15 נוד

התנער ἐπεγείρω Jes 52. 2 Pass., *to be roused from sleep, wake up*; cf. ἐκσείω

נִנעַר ἐγείρω Jud 16. 20 *rouse* or *stir oneself, arouse oneself*

φέρω Ps 109. 23 Pass., *to be borne* or *carried* involuntarily, esp. *to be borne along* by waves or winds, *to be swept away*

נָעַר κατα- Ex 14. 27 *bring down*

נְעֹרֶת φορυτός Jes 1. 31 *whatever the wind carries along*; *chips* or *shavings*

νευρά, -ρον Jud 16. 9 *string* or *cord of sinew*; *sinew, cord made of sinew*

נער ἔρρω (A) Zach 11. 16 *wander* חרה

νεανιεύομαι Gn 37. 2 *act like a hot-headed youth, wilfully* or *wantonly, swagger*

נער νεανίας (νέος), -ρός, νέος Gn 22. 5, 41. 12 Ex 2. 6 IS 1. 24 *young man*; poet, for νέος (*young, youthful*, of children, youths, and of men at least as old as 30—cf. Gn 41. 12, 46)

נערה νέα, νεᾶνις, -ρά Dt 22. 19 IR 1. 2 Ruth 4. 12 *girl, maiden*, of a young married woman

נער Gn 34. 3 Dt 22. 15

נְעַר νέον, -ότης Job 36. 14 *youth*

נעורים νεότης Gn 46. 34 Ps 127. 4 *youth*, in pl.

נעורות Jer 32. 30

נְעַר πεῖνα Ps 88. 16 *hunger, famine*

נפח πνέω Jer 15. 9 *blow, breathe out*

הִפִּיחַ ἐκ- Job 31. 39 *make one give up* the ghost

נפח φυσάω Jes 54. 16 *blow, puff* (opp. ἀάζω: *breathe with the mouth wide open* שאף Ps 119. 131), of bellows

πνέω/ψύχω Gn 2. 7 *breathe, blow*

נפוח φυσητός Jer 1. 13 *blown, blown out*

נָפַח διαφυσάω Job 20. 26 *blow* or *breathe through*, Pass.

מַפֻּחַ φύσημα Job 11. 20 *that which is blown up*; metaph., *conceit*

מַפּוּחַ φυσητήριον Jer 6. 29 a *furnace with bellows* (opp. αὐτοματάρειον)

יפח* φημί, -ίζω, εἰπεῖν Ps 27. 12 *say, speak, utter*

φημίζω Hab 2. 3 *prophesy*

התיַפֵּחַ* ἐκπνείω, -έω Jer 4. 31

breathe out; metaph., *lose power, lose breath* גוע

נפח* *φεύγω* Cant 2. 17 *flee*

הפיח* *φημίζω* Prv 6. 19 יפח

καταπνέω Ez 21. 36 *blow* or *breathe upon* or *over*

ἀπο- Job 31. 39 *make* them *give up* the ghost; cf. *ἐκ-*

פיח* *φύσημα* Ex 9. 8 *dust which is blown* or *produced by blowing*

נֹפֶךְ *ἄνθραξ* Ex 28. 18 Ez 27. 16 precious stone of dark-red colour, including the *carbuncle*, *ruby* and *garnet* בִּטְרָה بَصْوه جَمْره ياقوت جمرى عِطلِم عقيق (احمر) فرخ جمر مقيق cf. פְּחָם Prv 26. 21 فحم קָרְחָה Jes 3. 24 قرحه جَمْره

נפל *βάλλω* Gn 25. 18 Dt 21. 1 Jud 5. 27 IS 26. 20 IIR 6. 5 *let fall*; *pour*; *to be lucky, successful*; *fall, lie down*

נִפְלַל Ez 28. 23 *hit* with a missile, freq. opposed to *striking* with a weapon in the hand; *fall, lie down*

הפיל *ἐμ-* IS 14. 42, 18. 25 Jes 34. 17 Jer 38. 26 Esth 3. 7 *let* one *fall into* someone's hands, *hand in, submit* a petition, *draw lots*

κατα- Dt 25. 2 Jud 2. 19 IS 3. 19 IIR 19. 7 Ps 106. 26, 27 *throw down, strike down* with a weapon, *let fall, drop, abandon*

התנפל *ἐπι-* Gn 43. 18 *fall upon*, esp. in hostile sense, *set upon*

נפל *βολέω* Gn 33. 4 *fall* about someone's neck

התנפל *ἀντι-* Dt 9. 18 Esr 10. 1 *meet as a suppliant, entreat, supplicate*

נפל *νεφελίζω* Gn 4. 5, 6 *wrap in clouds*, in Pass.

הפיל Jes 26. 19 Job 29. 24

נפל *πίπτω* Gn 17. 3, 25. 18 Nu 6. 12 Jud 5. 27, 16. 30 IS 25. 24 IIS 1. 19, 19. 19 IIR 10. 10 Jer 25. 27, 38. 19 Ps 16. 6 Job 1. 15, 12. 3, 13. 2 Ruth 3. 18 Eccl 4. 10 Radical sense, *fall down* and (when intentional) *cast oneself down*; *fall*; *fall violently upon, attack*; *throw oneself down*; *fall* in battle; *fall, be ruined*; *fall short, fail*; *escape*; generally, *fall, turn out*, see how *it would fall* (Hdt 7. 163); *to be lucky*; *v.* p. 643

נְפַל* Dan 2. 46

נפל *δια-* Nu 5. 21, 22, 27 Job 31. 22 *fall away, slip away, fall asunder*

מַפָּל *πτῶμα* Am 8. 6 *payment which falls due*

מַפֵּלָה Jes 23. 13, 25. 2 *ruin*

מַפָּלָה Jes 17. 1

מַפֶּלֶת Jud 14. 8 *fallen body, corpse, carcase*

נפל *σφάλλω* Jes 14. 12 Prv 11. 14 Pass., *to be overthrown, fall*, esp. of persons falling from high fortunes

מַפֶּלֶת *πτῶμα, σφάλμα* Ez 27. 27 *trip, stumble, false step, fall,*

failure, defeat; *misfortune, calamity*

נֹפֶל *ἀμβλύς* Nu 24. 4, 16 metaph., *dim, faint*, of sight

נֶפֶל אֵשֶׁת *ἀμβλωθρίδιον* Ps 58. 9 ملیص *abortive child*

נֵפֶל Eccl 6. 3

מַפָּל *ὅπλον* Job 41. 15 *arms* and *armour*, pl.; *v.* p. 342

נפץ *πετάννυμι* Gn 9. 19 IS 13. 11 *spread out*; Pass., *to be scattered abroad, dispersed*

פוץ* Gn 11. 4

נפוץ* Gn 10. 18 IIS 18. 8

הֻפֵּיץ* *ἐκ-* Gn 11. 9 Jer 13. 24 *spread out*; *scatter to the winds*

התפצץ *ἀποπετάννυμι, -άζω* Hab 3. 6 *spread out*

נָפַץ *ἀπο-, δια-* IR 5. 23 *open and spread out*

נִפְצָה *πέτασμα* Jes 11. 12 *anything spread out*

נפוץ *φυσητός* Jer 22. 28 נפוח

נפץ *σποδέω* Jud 7. 19 *pound, smite, crush*

נָפֵץ Jes 27. 9

נָפַץ *σποδέω* Ps 2. 9, 137. 9 *dash* against the rocks

נָפַץ *σφάζω* Jer 51. 20, 21 *slay, slaughter*, properly by *cutting the throat*

מַפָּץ *σφάγμα* Ez 9. 2 *slaughter*

מִפֵּץ *σφαγεύς* Jer 51. 20 *slayer, butcher, murderer, cut-throat*; *sacrificial knife*

נֵפֶץ *νιφάς, άδος* Jes 30. 30 *snowflake, snowstorm*

פָּצַץ* *σποδέω* Jer 23. 29 נפץ

פְּצִפֵּץ* *πιέζω* Job 16. 12 *press tight, squeeze*

הֻפִּיץ* *σφάζω* Hab 3. 14 נפץ

נָפַשׁ *ἀναψύχω* Ex 23. 12, 31. 17 IIS 16. 14 *cool, refresh*; Pass., *to be revived, refreshed*

נֶפֶשׁ *ψυχή* Gn 1. 20, 30, 12. 5, 35. 18, 46. 18 Ex 1. 5 IS 18. 1, 3, 19. 5 IR 17. 21 Am 2. 14, 15 Job 2. 4, 6, 6. 11 Thr 3. 51 *life*, of *life* in animals, *departed spirit, ghost, soul, person, self*

נֹפֶת *ὄπισμα, ὀπός* Ps 19. 11 Prv 5. 3 the *juice* of plants; *juice*

נצא *αἴθομαι* Jer 48. 9 *burn, blaze*; akin to *αἰθύσσω*

נְצָה Jes 37. 26

ניצוץ *αἴθος* Jes 1. 31 *fire*

נָצַב *ἵστημι* Gn 37. 7 *stand*

הציב *ἀν-* IR 16. 34 Jer 31. 21 (20) *set up, build*; *build up again, restore*; *set up a statue*

הָצֵב Gn 28. 12 *make to stand up, raise up*

הֵצִיב *καθ-* Gn 21. 28, 35. 14 Dt 32. 8 *set up, erect*, of stones; *set in order, array*, of soldiers

התיצב* *ἐφίστημι* Dt 7. 24 IIS 18. 30 Job 41. 2 *stand by or near*; in hostile sense, *stand against*

συν- Nu 11. 16 Ps 2. 2, 94. 16 Job 1. 6 IICh 11. 13 *combine, associate, unite*; *stand together*; *meet in fight, be engaged with*; of friends, *form a league or union, band together*; *league themselves* with one side or the other

נְצָב *ἱστός* Jud 3. 22 *rod* נס

נְצִיב Gn 19. 26 *anything set upright, rod, pole*

נָצַב *ἐπιστάτης* IR 4. 7, 9. 23, 22. 48 *one who is set over, chief, commander*; *president, overseer, superintendent* in charge of any public building or works

נְצִיב IIS 8. 6, 14 IR 4. 19 ICh 11. 16 IICh 17. 2 *governor, administrator*

מַצָּב *σύστημα* IS 14. 1 IIS 23. 14 *body of soldiers, corps*

מָצָב Jes 29. 3

מַצָּבָה IS 14. 12

מְצָבָה Zach 9. 8

מַצָּב *στάσις* Jos 4. 3 Jes 22. 19 *the place in which one stands* or *should stand, position, station*

מַצֵּבָה *ἱστίον, ἱστός* Ex 24. 4 Dt 7. 5, 16. 22 Mich 5. 12 נְצִיב

מַצֶּבֶת Gn 35. 20 IIS 18. 18

נָצַב *σέβομαι* Ps 82. 1, 119. 89 *revere, worship*; generally, *pay honour* or *respect to*

צבא* *σέβω* Ex 38. 8 IS 2. 22 *worship, honour*, mostly of the gods; of suppliants

מַצֵּבָה *σέβασμα* Hos 3. 4 *that for which awe is felt, an object of awe* or *worship*

מָצָב Jud 9. 6

הציב *ἀποξύνω, -ξέω* IS 13. 21 *bring to a point*

הָצָב ? Nah 2. 8

נְצָבָה *νήστης, -τις* (*νηστεύω*) Zach 11. 16 *one who is fasting*; *not eating, fasting*, of persons

יַצִּיב *ἀλήθεια, ἀλά-* Dan 2. 8 *truth* אמת

יַצִּיבָא* Dan 7. 16

יַצִּיב* *ἀληθής, ἀλα-, -θινός* Dan 2. 45 *true*; of oracles, *true, unerring* אמת

יַצִּיבָא* Dan 6. 13

נְצִבְתָּא *κίβδηλος, κίβδος* Dan 2. 41 *dross of gold, dross of silver*

הציג *εἰσάγω* Gn 43. 9 Am 5. 15 *introduce* a child to the members of one's *φρατρά*; *to bring* a cause *into Court*

κατ- Jer 51. 34 Job 17. 6 *reduce* to a state

הָצַג *ἐξαιρέω* Ex 10. 24 *take out of* a number, *except*; cf. *αἱρέω* = *ἀγρέω*; *κατέχω*

נצה *σείω* Thr 4. 15 נוד

נָצָה *μάχομαι* Ex 2. 13 *fight*; generally, *quarrel, wrangle*

הָצָה *δια-* Nu 26. 9 Ps 60. 2 *fight, contend*; *resist to the uttermost*

מַצָּה *μάχη* Jes 58. 4 *battle, combat, contention, strife*

מַצּוֹת Jes 41. 12

נָצַת* *αἰθύσσω* Jes 9. 17 *kindle*

נָצַת* Jer 2. 15 Neh 1. 3 Pass., *αἴθομαι*: *burn, blaze* נצא

הָצִית* *καταίθω* Jos 8. 8 Jes 27. 4 *burn down, burn to ashes*

נָצַח *ἐπιστατέω* Esr 3. 8, 9 *to be set over, to be in charge of*; *stand by, aid*

מְנַצֵּחַ *ἐπιστάτης* IICh 34. 13 *one who is set over, supervisor* נָצַב

ἡγεμών Hab 3. 19 Ps 4. 1 *leader* of a chorus

נָצַח *ἐπαείδω* ICh 15. 21 נגן *sing*

to or *in accompaniment*; ὑπᾴδω: *sing by way of accompaniment*

נֶצַח αἰδώς ICh 29. 11 *respect, reverence*

ἀΐδιος IS 15. 29 (cf. אביר יעקב, אביר ישׂראל) Jer 15. 18 *everlasting, eternal*

ἀϊδίως Am 1. 11 *eternally*

נִצָּחוֹת ἀΐδιος Jer 8. 5 נֶצַח

עַד־נֶצַח ἐς ἀΐδιον Job 34. 36 *for ever, ad infinitum*

נֶצַח δόκημα, προσ-, προσδοκία Thr 3. 18 *expectation*

φόνος Jes 63. 3, 6 *blood when shed, gore*

הִתְנַצַּח* ἡγέομαι Dan 6. 4 *rule, have dominion*; cf. מנצח

נָצַל σῴζω Mich 4. 10 *save, keep alive, preserve, rescue*; of things, *keep safe, preserve*

נִצֵּל Ez 14. 14

הציל Ex 12. 27, 18. 10 Hos 2. 11

הַצָּל* Dan 3. 29, 6. 15, 28

הַצָּלָה σωτηρία Esth 4. 14 *deliverance, preservation, salvation*

נִצֵּל ἀποσυλάω Ex 3. 22 *strip off* or *take away from*

התנצל συλάω Ex 33. 6 Pass., *to be stripped, deprived* of a thing

הציל σκιάζω, ἐπι- IIS 20. 6 *overshadow, darken*; *throw a shadow upon*

נצץ ἀνθέω (ἀνθίζω) Ez 1. 7 *be brilliant, shine* with colour

צוץ* Ez 7. 10 *blossom, bloom*

הֵנֵץ ἐξ- Cant 6. 11 *put out flowers, bloom*

הֲצִיץ* Nu 17. 23

נֵץ ἄνθος (A) Gn 40. 10 *bloom, flower* נס

נְצָה Job 15. 33

צִיץ* Ex 28. 36 Lev 8. 9 Nu 17. 23 Jes 28. 1 *crown, wreath, garland*

ציצה* Jes 28. 4

נֵץ ἄνθος (B) Lev 11. 16 a kind of *bird*, perh. *the yellow wagtail*

נְצָן Cant 2. 12

צִיצִת* θύσανος, σίσυβος Nu 15. 38 Ez 8. 3 *tassel*, mostly in pl.; *fringe*

נצר τηρέω Prv 13. 3 *watch over, take care of, guard* נטר

נוצר τηρητής, -ρός IIR 17. 9 Job 27. 18 ناطر ناظر ناطور ناظور *keeper, observer, warden, guard* נטר

נצר κεραμεύω Job 7. 20 *manufacture, make earthenware*

יצר Gn 2. 7, 8 Jes 45. 9, 64. 7 Jer 18. 11

יוצר κεραμεύς Jes 29. 16, 45. 9 Jer 18. 2–6 *potter*

יֵצֶר κέραμος Jes 29. 16 *anything made of potter's clay*

חֹמֶר Ib 45. 9

נצר σῴζω Ps 32. 7 נָצַל

נצור σῳστός Ez 6. 12 *safe*

נציר Jes 49. 6

נצור νεκρών, νεκρία Jes 65. 4 *burial place*; *cemetery*, pl.

נֵצֶר νεκρός, -κυς, -υρ Jes 14. 19 *corpse*

κορμός (A) Jes 11. 1 *trunk* of a tree (with the boughs lopped off)

נקב διακόπτω IIR 12. 10, 18. 21 *cut through*; Pass., *receive*

a gash; of a coin, *have a hole drilled* in it

נְקֵבָה διακοπή Gn 1. 27 Lev 5. 6, 12. 5 *gash, cleft* نَقْب; *cutting* or *canal* through an isthmus or mountain, *narrow passage*; *v.* pp. 189, 647

מַקֵּבָה κόπανον: = κοπίς IR 6. 7 *chopper, cleaver*

מַקֶּבֶת Jud 4. 21

σκάμμα Jes 51. 1 *that which has been dug, tunnel, pit*

נכב κεῖμαι Gn 30. 28 Nu 1. 17 Jes 62. 2 *to be ordained, be laid down, give*, have a name *given*

נקב εὔχομαι Lev 24. 11, 16 Nu 23. 8 Job 3. 8 *pray for* something (good or bad) *for* a person

קבב* κατεύχομαι Nu 22. 11, 23. 13, 27 *pray earnestly*; *pray against* one, *imprecate*

נָקֹד φακώδης Gn 30. 32 *freckled*

נְקֹד Jos 9. 5

נְקֻדָּה φακωτός Cant 1. 11 *lentil-shaped*, of hot-water bottles

נקה ἵημι Jer 49. 12 *release, let go*

נְקָה Ex 21. 19

ἀφ- Ex 34. 7 Jer 2. 35 Job 10. 14 *let go, loose, set free, release from* a thing, *acquit of* a charge

נקי ἄφετος (ἀφίημι) Gn 24. 41 *let loose, ranging at large*, esp. sacred flocks that were *free from work, released*; *free*

נִקָּה ἁγνίζω Nu 5. 28 Jer 2. 35 Job 10. 14 *wash off, cleanse away*; *cleanse, purify*; *purify oneself*

נקי ἁγνός Job 4. 7 *pure, chaste, holy*; after Hom., of persons, *undefiled, chaste*, generally, *pure, upright*

אי־נקי ἄναγνος Job 22. 30 *unclean, unholy, defiled*

נקיון ἁγνεία, -νότης Hos 8. 5 *purity, chastity, integrity*

מִנְקִיָּה ἁγνιστήριον Ex 25. 29 *instrument of purification*

נְקִיּוֹן ἀγγεῖον/ἁγνιστήριον Ps 26. 6 *vessel*; of metal, *jar* for water

קוט* ἄχθομαι Ps 95. 10 *to be loaded*; mostly of mental oppression, *to be weighed down, vexed, annoyed, grieved, at* a thing, or *with* a person

נקט* Job 10. 1

נָקוּט* Ez 6. 9, 20. 43, 36. 31

התקוטט* ἐπ- Ps 119. 158, 139. 21 *to be annoyed at*

נקם ἐκδικάζω, -κέω Dt 32. 43 Jos 10. 13 IS 24. 13 *prosecute one's right against another*; *avenge, punish, exact vengeance for*; *avenge* or *vindicate*

נְקַם Ex 21. 20 Jud 15. 7 IS 14. 24 Pass.

נִקֹּם IIR 9. 7 Jer 51. 36

נָקָם Gn 4. 15

התנקם Jer 5. 9 Ps 8. 3

נֹקֵם δικαστήρ, -ής Nah 1. 2 *avenger*

מִתְנַקֵּם ἐκδικαστήρ, -ής Ps 8. 3 *avenger*

נָקָם δίκη Dt 32. 43 Jud 16. 28 Jes 34. 8 *vengeance, punishment, atonement, satisfaction, penalty*; sometimes pl.

נְקֻמָה Jer 46. 10, 50. 28 Ez 25. 17 Ps 79. 10, 94. 1

יקע* ἀρκέω Ez 23. 17 Pass., *to be satisfied with*

נקע* Ez 23. 18 *to be enough, endure*

יקע* Gn 32. 26 *to be strong enough*

הוקיע* ἐποίχομαι Nu 25. 4 IIS 21. 9 *draw near to* the gods with sacrificial feasts; *approach with hostile purpose, attack* (?)

המוקעים* οἱ κατοιχόμενοι IIS 21. 13 *the departed, the dead*

נקף κόπτω Jes 17. 6 *cut off, chop off*; cf. ἐπι-, p. 209

נָקַף κατα- Jes 10. 34 *cut down, fell*, of trees, in Pass.

נקף ἔχω Jes 29. 1 *keep up, maintain*

הקיף περι- Jos 6. 11 Ps 88. 18 IICh 23. 7 *encompass, embrace, surround*; *surround* so as to guard

נקפה σηπεδών Jes 3. 24 عُفونه *decay, putrefaction*, in animal bodies or wood, or even stone

קוף* κῆβος IICh 9. 21 a long-tailed monkey, perh. the *nisnas monkey*

תְּקוּפָה* τὸ ἔσχατον Ex 34. 22 IS 1. 20 *the farthest part*, pl.; the *end*

נָקִיק διακοπή Jes 7. 19 נקבה

נקר ὀρύσσω IS 11. 2 *dig*; *gouge out* the eye

נָקַר ἐξ- Nu 16. 14 Job 30. 17 *dig out, gouge out*

נָקַר Jes 51. 1

נִקְרָה ὄρυγμα Ex 33. 22 *excavation, trench, ditch, moat*

נוקש δικτυόομαι Jes 8. 15 Ps 9. 17 *to be caught in a net*, Pass.

יוקש* Eccl 9. 12

נָקַשׁ Dt 12. 30

יקש* δικεῖν Jer 50. 24 Ps 141. 9 *throw, cast*

יקוש* δικτυωτός Hos 9. 8 *made in net fashion*

יקוש* Ps 91. 3

יקוש* δίκτυον Jer 5. 26 Prv 6. 5 *net, fishing-net, hunting-net*

מוקש* Dt 7. 16 Jos 23. 13 Am 3. 5 Ps 64. 6, 140. 6

מוֹקֵשָׁה Ps 141. 9

נָקַשׁ φενακίζω Ps 38. 13 *play the φέναξ, cheat, lie*

התנקש ἀπο- IS 28. 9 *delude, mock*

נָקַשׁ* κόπτω Dan 5. 6 *strike, beat, knock*

נרד νάρδος Cant 4. 14 *spikenard, oil of spikenard*

נשא φέρω, φάρω (ἐνεγκεῖν, ἔνεικε, οἴσειν) Gn 13. 6 Ex 10. 13 Nu 23. 7 Dt 1. 31 Jes 14. 4, 46. 3 Jer 10. 19 Ez 17. 23, 19. 1, 29. 19 Joel 2. 22 Hag 2. 19 *bear* or *carry*; of a pregnant woman; of wind, *bear along*; *endure, suffer*; *tell, announce*; *bring forth, produce, bear fruit*; *rob, plunder*; generally, *take and carry away*, esp. to one's own home; *v.* p. 638

נְשָׂא Ex 25. 28 IIR 20. 17

ἀπο- Am 4. 2 *carry off* or *away*

προσ- IIS 19. 43 IR 9. 11 Esr

1. 4 *present, offer*, esp. food, drink

נשׂא ICh 21. 24

השׂיא δια- IIS 17. 13 *carry over* or *across*

ἐπι- Lev 22. 16 *bring* as a charge *against*

נשׂא Lev 19. 17

נְשׂוֹאה φορά Jes 46. 1 *load, freight, burden*; pl. *contributions*, of *contributions* in kind

נְשָׂאת φορά, προσ- IIS 19. 43 *payment*; *bounty, benefit*; *food, victuals*

נשׂא φορεύω, -έω IS 14. 3 ICh 5. 18 Frequentat. of φέρω, implying *repeated* or *habitual* action; most commonly of clothes, armour and the like, *bear constantly, wear*

מַשָּׂא φόρημα Nu 11. 11 IIR 5. 17 Jer 17. 21 ICh 15. 22, 27 IICh 20. 25 *that which is carried, load*; metaph., *burden*; of a harp

,, , משׂאֵת προσ- Gn 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 IICh 17. 11 *present*; *food, victuals*

נשׂא αἴθομαι ICh 21. 24 *burn, blaze* נצת, נצא

מַשָּׂאה αἴθων Jes 30. 27 of *fiery smoke*

משׂאֵת Jud 20. 38, 40

נשׂא πείθω Ex 35. 21 *persuade*

נְשָׂא ἀνα- Jer 22. 27 *persuade, convince*; *persuade, move* to do a thing, *seduce, mislead*

נשׂא αἰδέομαι Gn 18. 26, 19. 21, 50. 17 Dt 10. 17 Ps 55. 13 *respect*; *have compassion upon, show mercy*; of the homicide, *obtain forgiveness*

נְשָׂא Jes 33. 24

נשׂוּי Ps 32. 1

מַשָּׂא ἐπ- IICh 19. 7 *reverence*

נְשָׂא αἰδεστός IIR 5. 1 *revered, venerable*

נשׂא Jes 3. 3

שְׂאֵת αἴδεσις Gn 4. 7 *forgiveness*

αἰδώς, -δώ Gn 49. 3 *reverence, dignity*; metaph., *sublimity, grandeur* صيت

נשׂא ὑψόω Ex 6. 8 IIR 25. 27 *lift high, raise*; metaph., *elevate, exalt* (opp. ταπεινόω: *humble, abase* דמם Jer 8. 14 Ps 37. 7, 62. 6, 93. 3, 131. 2)

התנשׂא Nu 16. 3, 24. 7 Pass., *to be exalted*

נְשָׂא ἐξυψόω Esth 3. 1, 5. 11 *raise up, exalt*

נְשָׂא ὑψήεις, -ηλός Jes 2. 2, 12, 6. 1 *high, lofty*

נשׂא αἰδετός/ὑψήεις, -ηλός Nu 7. 10 *revered, venerable*; metaph. *high, lofty, stately*; *upraised*, i.e. *mighty*

נשׂיא Gn 23. 6 Nu 7. 11

שְׂיא ὕψος Job 20. 6 *height*; metaph., *sublimity, grandeur*

נְשָׂא νέφος Jer 10. 13 Ps 135. 7 Prv 25. 14 *cloud, mass of clouds*

נשׂא μαντεύομαι IIR 9. 25 Jer 6. 1 *divine, prophesy*; cf. φέρω

הִנָּשֵׂיא ἐπι- Ez 12. 10 *prophesy*

מַשָּׂא μαντεία, -εῖον Jes 13. 1 Jer 23. 33 Thr 2. 14 *oracle, prophecy*, pl.

מַשְׂאֵת Jer 6. 1

נשׂא *μάντις* Gn 25. 14 Prv 30. 1, 31. 1 *diviner, seer, prophet*

מְנֻשָּׁה Gn 41. 51 Jud 18. 30

משׁה Ex 2. 10 Jud 18. 30

נשׂא *μυθέομαι* Nu 23. 7 Jes 14. 4, 37. 4 Ez 19. 1 *speak, say, recount*; cf. *φέρω*

נשׂא *ἠχέω* Jes 42. 2 Ps 72. 3 Job 21. 12 *sound, ring, peal*; impers. of *an echo*

שְׂאֵת *ἠχή, ἦχος* Job 13. 11, 31. 23 *noise*, rarely of articulate sounds; *sound, echo*

שֵׂת Job 41. 17

נשׂא *φύω* Ez 17. 23 Joel 2. 22 Hag 2. 19 Pass., *grow*, esp. of the vegetable world; *produce*; cf. *φέρω*

שְׂאֵת *φῦμα* Lev 13. 2 *growth*; freq. of diseased growths, *tumour, tubercle*, etc.

נשׂא *ἀντιάζω, -άω* Esth 2. 15 *encounter*; cf. *φορεύω*

λανθάνω Ps 102. 11 *to escape one*, i.e. *to forget* نَسِيَ

ὀνομάζω Ex 20. 7 Ps 16. 4 *name, specify by naming*; *utter names* or *words*

σείω Nah 1. 5 נוד

τίθημι Jud 21. 23 Ruth 1. 4 Esr 9. 12 *make* a woman *one's* wife, *take* her as a wife

? Dt 24. 15, 33. 3 Prv 19. 18 Job 11. 15, 40. 20

נְשָׂא* *φέρω* Dan 2. 35 נשׂא

התנשׂא* *ὑψόω* Esr 4. 19 התנשׂא

נשׂא *εὔχομαι* IR 8. 31 IICh 6. 22 נקב

σείω Jer 23. 39 נוד

δανείζω Jes 24. 2 Jer 15. 10 *put out money at usury, lend*; *have lent to one, borrow*; cf. נשׁה

נשׁה Dt 24. 11

השׁיא Ps 89. 23

נשׁא *δανειστής* IS 22. 2 *money-lender* or *creditor*

מַשָּׁא *δανεισμός* Neh 5. 7 *money-lending*; *borrowing*

מַשָּׁאה *δάνεισμα* Dt 24. 10 = *δάνειον*: *loan*

נְשָׂא *πείθω, πιθέω* Jes 19. 13 *prevail upon, persuade*, usually by fair means; in bad sense, *talk over, mislead*

השׁיא *ἀνα-* Jer 4. 10 Ob 7 נְשָׂא

מַשָּׂאוֹן *πειθώ* Prv 26. 26 *persuasion*; *means of persuasion*; *inducement*

מַשּׂוֹאָה Ps 73. 18

ὕψωμα Ps 74. 3 *elevation, height*; metaph., *exaltation*

מַשָּׂא* *μαντεῖον* Gn 10. 30 *seat of an oracle*

שׁאה* *δηϊόω* Jes 6. 11 *waste, ravage a country*

נְשָׁאה* Jes 6. 11 Pass.

הַשָּׁאה* *κατα-* Jes 37. 26 *ravage, waste*

הָשָׁה* IIR 19. 25

שְׁאִיָּה* *δηϊοτής* Jes 24. 12 *battle-strife, the battle*; *mortal struggle, death*; cf. *δάϊς*

שָׁאת* Thr 3. 47

השׁתאה* *θεάομαι* / *ἀγαίομαι, ἄγαμαι, ἀγάομαι* Gn 24. 21 *gaze at, behold*, mostly with a sense of *wonder*; *look on with jealousy* or *envy*; in good

sense, *admire*; *admire, wonder at*; *v.* συν-, p. 235

שׁאה* πάγη Jes 47. 11 שׁואה

שׁאה* κακόω Ps 35. 17 *maltreat, distress* ساء

שׁוֹאָה* κακόν Ez 38. 9 Zeph 1. 15 Ps 63. 10 Job 30. 3 *evil, ill* سوء

מְשׁוֹאה* Zeph 1. 15

מְשָׁאה* Job 30. 3

שׁוֹאה* πάγη Ps 35. 8 *anything that fixes* or *fastens, snare, noose*; *fowling net*; metaph., *trap, snare*; cf. שׁוּחה Jer 18. 20, 22

נְשָׁאה ἠχέω Jes 17. 12 נשׂא

נְשָׁאון* ἤχημα, ἄχ- Jes 66. 6 *sound*

Ζεύς, Δάν, Ζάν, Ζήν, Τάν Jer 48. 45 *Zeus*; cf. בית שׁאן Jos 17. 11 بَيْسَان; cf. Jud 12. 6

נשׁב πνέω Jes 40. 7 *blow*, of wind and air, *breathe, breathe out*

הִשׁיב ἐκπνέω Ps 147. 18 *blow through, breathe out* or *forth*

διαφυσάω/κατασοβέω Gn 15. 11 *blow in different directions, disperse*; *frighten away, scare* the birds

השׂיג ἐξικνέομαι Gn 44. 4 Lev 25. 26, 26. 5 Hos 10. 9 *reach, arrive* at a place; *arrive at, reach* an object

ἐπιθιγγάνω Gn 47. 9 Lev 26. 5 Prv 2. 19 *reach as far as*

ἀναχάζομαι Job 24. 2 הסיג

נשׁה λανθάνω, λήθω Dt 32. 18 Thr 3. 17 נשׂא

נְשׁה Jes 44. 21

ἐπι- Gn 41. 51 *cause to forget, let* a thing *escape* one, *forget, lose thought of*

הִשׁה Job 11. 6

ἐκ- Job 39. 17 *make* one *quite forgetful of* a thing

נְשִׁיה λήθη Ps 88. 13 *forgetting, forgetfulness*; after Hom., of *a place of oblivion* in the lower world

נָשֶׁה ἰσχίον Gn 32. 33 *hip-joint*, in which the thigh turns; *fleshy parts round the hip-joint, haunches*

נשׁה σείω Jer 23. 39 נוד

τίθημι Dt 24. 11 Jer 15. 10 τίθεσθαι seems to have the same meaning as ὑποτίθημι (*v.* p. 239) הִשׁה; cf. נשׂא

הנוֹשֶׁה ὁ θέμενος (τίθημι) Jes 24. 2 *the mortgagee*; cf. נָשֶׁא

הנשֶׁה בו ὁ θείς (τίθημι) Dt 24. 11 Jes 24. 2 *the mortgagor*; cf. נָשֶׁא

הִשׁה ὑποτίθημι Dt 15. 2 *put down as a deposit* or *stake, pawn, pledge, mortgage*

נושׁה δανειστής Jes 50. 1 נָשֶׁא

הִשׁה בו δανείζω Dt 24. 10 נשׂא

נְשִׁי δάνειον IIR 4. 7 *loan* دَيْن; מַשׁאה

מְנַשֶּׁה ἐπιλανθάνω, -λήθω Gn 41. 51 משׁה, נְשׁה

נשׁך δάκνω, -νάζω Nu 21. 9 Mich 3. 5 *bite, sting*

נֶשֶׁך δακνιστήρ/τοκιστής Hab 2. 7 *biter, stinger*; *money-lender, usurer*

נְשׁך καταδάκνω Nu 21. 6 *bite*

נשׁך τοκίζω (τόκος) Dt 23. 20

lend on interest

הִשִּׁיךְ Dt 23. 20, 21

נֶשֶׁךְ *τόκος* (*τίκτω*) Ex 22. 24 Lev 25. 36 *offspring*; metaph., *produce of money* lent, hence *interest*

נִשְׁכָה *λέσχη* Neh 13. 7

לִשְׁכָה* Neh 13. 5 *lounging place*, resort of idlers or beggars; later, *public building* or *hall*, used as a *lounge* or *meeting place*, esp. at Sparta and in other Doric cities, also in Attica; at Cnidus *council chamber*

נשל *ψιλόω* Dt 28. 40 *strip bare*, mostly of hair; *strip* trees *bare*; *strip off, pull out*

συλάω, *-λέω* Ex 3. 5 Dt 7. 1 *strip off*, esp. *strip off* the arms of a slain enemy; *take off* or *out*; *take* the lid *off* the quiver; Pass., *to be carried off as spoil, to be taken away*

נָשַׁל *ἀπο-* IIR 16. 6 *carry off*

שלל* *συλάω* Ez 26. 12, 29. 19 Ruth 2. 16 נשל

הִשְׁתּוֹלֵל Jes 59. 15 Ps 76. 6

שֹׁלֵל *συλητής*, *-ήτωρ* Jer 50. 10 *plunderer*

שָׁלָל* *σύλη*, *σῦλον* Jud 5. 30 Jes 10. 6 *booty*; *τὰ σῦλα booty*

πολύς Jud 5. 30 *many*

πολλά Prv 31. 11 in Hom. as Subst., *much riches, great possessions*

שַׁיְלָל* *ψιλός* Mich 1. 8 generally, *bare, uncovered*; *naked, unarmed, defenceless*

שׁולל* Job 12. 17

נשם *ψύχω*/*πνέω* Jes 42. 14 נפח

נִשְׁמָה *θυμός* Jes 30. 33 *wrath*

נִשְׁמָה *πνεῦμα* Dt 20. 16 IR 17. 17 Job 27. 3 *breath, breath of life*; *life, living being*

נִשְׁמָא* Dan 5. 23

תִּנְשֶׁמֶת ? Lev 11. 18

נשף *πνέω*/*ψύχω* Ex 15. 10 Jes 40. 24 נפח

נֶשֶׁף *νύξ* (*νυκτός*) Prv 7. 9 Job 3. 9 *night*

יַנְשׁוּף *σκώψ* Jes 34. 11 a small kind of *owl* (*γλαῦξ*, שָׂלָךְ, being *the little horned owl*)

יִנְשׁוּף Lev 11. 17; *εὔσκοπος*

נשׁק *αἴθω*, *-θομαι* Ps 78. 21 *light up, kindle*; rarely intr., *burn, blaze*; Pass. נצת

הִשִּׁיק *κατ-* Ez 39. 9 *burn down, burn to ashes*

ὑπ- Jes 44. 15 poet., = *ὑποκαίω*: *burn by applying fire below*

נשק *αἴθομαι* Hos 13. 2 נָשַׁק

ἐσθίω Gn 41. 40 *eat*; cf. *ἀσπάζομαι*

ἱκνέομαι Job 31. 27 נגע

נָשַׁק *βόσκω* Ps 2. 12 prop. of herdsmen, *feed, tend*; generally, *feed, nourish*; *maintain, keep*

נשק *ἀσπάζομαι*, *ἀσπακά-* Gn 27. 26, 29. 11, 41. 40 *welcome kindly, greet*; *salute*; from the modes of salutation in use, *kiss, embrace*; *eagerly cleave to*; of things, *follow*

נָשַׁק Gn 31. 28 IR 19. 20 *take leave of*

נְשִׁיקָה *ἄσπασμα* Cant 1. 2 *greeting, embrace*; esp. in pl., *embraces*

נשׁק *θιγγάνω* Ps 85. 11 נגע

הִשִּׁיק *ἐπι-* Ez 3. 13 השׁיג

נשׁק *τοξάζομαι* Ps 78. 9 ICh 12. 2 *shoot with a bow*

נֶשֶׁק *τόξον* Job 20. 24 *arrow*
τεῦχος IR 10. 25 Jes 22. 8 prop. *tool, implement*: but mostly in pl., *implements of war, armour, arms*, freq. in Ep.

מַשּׁוֹר *πρίων* Jes 10. 15 *saw*

שׁוֹר *πρίω* ICh 20. 3 *saw*

נֶשֶׁר *χάρων* Lev 11. 13 poet. for *χαροπός* (*fierce*), of *the eagle*; cf. *τανύπτερος* (*αἰετός* עַיִט) *long-winged* (*eagle*)

נְשַׁר* Dan 7. 4 נִשְׁרָ
κῆρυξ נֹשֵׁר Hos 8. 1 *herald, pursuivant*

נשׁת *ἀντλέω* Jes 41. 17 Jer 51. 30 *bail out bilge water*; generally, *draw water*; metaph., *drain dry*

נְשָׁתָה Jes 19. 5

נתיב *στίβος* Job 28. 7 *trodden way, track, path*
נתיבה Jes 43. 16
στειβομένη (*στείβω*) Prv 12. 28

נתיבות *αἱ στειβόμεναι ὁδοί* Jud 5. 6 the *beaten* tracks

הִתַּז *διασπείρω* Jes 18. 5 *scatter* or *spread about*

נתח *ἐντέμνω* (*τεμαχίζω*) Lev 1. 6 *cut up a victim*
κατα-, κατατάμνω Jud 19. 29 *cut in pieces, cut up*

נֵתַח *τόμος* (*τέμαχος*) Ez 24. 4 *slice*; generally, *piece*

נְתָחִים *τόμια* (*τόμιον*) Lev 1. 2–9 IR 18. 20–39 *τὸ τόμιον*, *victim cut up* for sacrifice, over which oaths were taken; *τὰ τόμια*, the *parts of the victim* used at this solemnity

נתך *καταχέω* Ex 9. 33 Jer 7. 20, 42. 18 Job 3. 24 Dan 9. 11 *pour, shower down*; *τήκω*: *bring* clouds *down in rain*; *dissolve*

נָתַךְ *τήκω* Ez 22. 21, 24. 11 נסך

הִנתיך *κατα-* Ez 22. 20 *melt*
התיך Ez 22. 20 Job 10. 10
הֻתַּךְ Ez 22. 22
הִתּוּךְ *τηκεδών* Ez 22. 22 *melting*, of snow

נתן *δίδωμι* Gn 3. 12, 4. 12 נדב

נָתָן *δοτήρ, -ηρ* Hos 2. 7 נדיב

נתון *δοτός* Nu 3. 9 Dt 28. 31, 32 Esth 3. 11 *granted*

נְתִנִים Nu 8. 16

נְתוּנִים Esr 8. 17 ICh 6. 33

נתינים Esr 8. 20 Neh 11. 3

מַתָּן *δώρημα, -ρον* Gn 34. 12 Nu 18. 11 Prv 19. 6, 21. 14 *gift, present, gift of honour*; *votive gift* or *offering* to a god; a *bribe*

מַתָּנָה Gen 25. 6 Ez 46. 16

מַתַּת IR 13. 7 Eccl 3. 13

נתן *μεθίημι* Gn 31. 7 Nu 21. 23 Jud 1. 34, 15. 1 IS 18. 2, 24. 8 IIS 21. 10 *permit*; *allow*
τείνω, ἐν- Ex 9. 23 Jer 12. 8 Joel 2. 11 Hab 3. 10 Ps 46. 7 Thr 2. 7, 5. 6 *strain* the voice,

raise it *high*; *stretch, hold out one's* hands, *extend to*

τίνω Ex 21. 22, 23 Lev 27. 23 IR 8. 32 Ez 17. 19, 23. 49 IICh 6. 30 *pay a price* by way of a return or recompense, mostly in bad sense, *pay* a penalty, *make atonement for, make return* or *requital*; *punish*; make another *pay* for a misdeed, *visit* it *on* his head

τίθημι Gn 3. 12 IR 2. 35 IICh 8. 9 *set, put, place, assign, award, make* her a wife; *make* one something

נתן אל *ἐν-* Ex 25. 16 Eccl 7. 2 Neh 2. 12 generally, *put in* or *into*; *lay to one's* heart

נתן על *ἐπι-* Neh 5. 7 *make an attempt upon, attack, make an attack*

נתון *θετός* Neh 13. 4 *placed, set*

מַתָּנָה *ἀνάθημα* Nu 18. 6, 7 *that which is set up*; hence, *votive offering set up* in a temple, of a slave in a temple; dedicatory offering (W)

ומי יתן *εἴ μοι γένοιτο* Nu 11. 29

מי יתן Dt 5. 26

נְתַן* *δίδωμι* أَعْطَى أَدَّى Esr 7. 20 נתן

מְנָתָן* *δώρημα, -ρον* Esr 7. 20 מתן

מַתְּנָא* Dan 5. 17

מַתְּנָן* Dan 2. 6

נְתִינִיָּא* *δοτός* Esr 7. 24 נתינים

מַתָּן* *μάντις/ἀνάθημα* IIR 11. 18 מתנה, מַשָּׂא

מַתָּנָה* *μαντεῖον* Nu 21. 18

(יָהּ)מַתַּנְיָ* *μάντις/δώρημα Παιᾶνος* IIR 24. 17 *prophet/gift of Paean*

(יְהוֹ)מַתַּנְיָ* *μάντις/δώρημα Διός (Διρός)* ICh 25. 4 *prophet/gift of Zeus*

נְתָן* *δίδωμι* IIS 7. 2 (God) *gave*

נְתַנְאֵל* *ἡλίου/θεοῦ δῶρον* Nu 1. 8 *gift of the Sun-god/God*

נְתַנְיָה* *Διὸς/Παιᾶνος δῶρον* IIR 25. 23 *the gift of Zeus/Paean*

נְתַנְיָהוּ* *Διοδῶρον* Jer 40. 8 *the gift of Zeus*

נתע *κατάγνυμι, -άσσω* Job 4. 10

נתץ Lev 14. 45 Jud 6. 30 Jer 1. 10 Ps 58. 7 *break in pieces, shatter*; *v.* pp. 217, 254

נְתַץ Jer 4. 26 Nah 1. 6 Pass.

נְתֵץ IICh 31. 1, 36. 19

נָתֹץ Jud 6. 28 Pass.

הֶתֵץ Lev 11. 35

נתק *ὠθέω* Jud 20. 32 Jer 22. 24 *force* out, *thrust out*

נְתַק Jos 4. 18 Pass.

נְתֵק *ἐξ-* Ez 17. 9, 23. 34 *thrust out, force out, wrench out*

הָנְתֵק Jud 20. 31

התיק Jos 8. 6

κατ- Jer 12. 3 *push down*

נתוק *σχιστός* Lev 22. 24 *cloven, divided, split*

נְתַק *σχίζω* Jes 5. 27, 33. 20 Ecc 4. 12 *split, cleave, cut out, tear, shatter*

נְתֵק Jud 16. 9 Jer 2. 20 Ez 23. 34

אַתִּיק* *στοῖχος* Ez 41. 16, 42. 3, 5 *row in an aseending series, course* of masonry

אַתּוּק* Ez 41. 15

נתר *ἐπιθρώσκω* Lev 11. 21

leap upon; *leap over* a space, *spring at a bound*

נְתַר Job 37. 1

התיר διαχαλάω Jes 58. 6 Ps 105. 20 *loosen, relax*

κατατίθημι IIS 22. 33 *lay down, make* a road; cf. Ps 18. 33 וַיִּתֵּן Jes 43. 16, 19

נֶתֶר *νίτρον, λί-* Prv 25. 20 *sodium carbonate*

נוה נְתַר* *σπείρω* Dan 4. 11

נתק נתשׁ *ὠθέω* IR 14. 15

נתק נתַשׁ *ἐξ-* Jer 18. 14

נתץ נתשׁ *κατάγνυμι* Ps 9. 7

נתץ נְתַשׁ Jer 31. 40 (39)

התץ הִתּשׁ Ez 19. 12

XI. GREEK PREPOSITIONS

XLIX. The Greek prepositions homologize in Hebrew separately and in combination with nouns, adjectives, verbs, and adverbs.

ALL prepositions in compound verbs homologize with the prefix ה־ of הפעיל and the prefix הת־ of התפעל.

ἀμφί, Prep.—radical sense, *on both sides*; chiefly poetical and Ionic prose, replaced by *περί* in later Greek. Of place, *about, around* על Gn 13. 11, 18. 2, 29. 2; *all around, round* סָבִיב IR 7. 36 סְבִיבָה Ex 7. 24 IS 26. 5; *by, on, somewhere by, somewhere about* עַל־פִּי Ex 14. 9; of persons grouped *about* one, *οἱ ἀ. Πρίαμον* Priam *and his train*; *οἱ ἀ. Πρωταγόραν* the *school of* Protagoras; *οἱ ἀ. Εὐθύφρονα* Euthyphro's *friends*; סְבִיבָיו Ps 76. 12 מְפִיבֹשֶׁת IIS 4. 4 מפבשת Ib 21. 8 שְׁמוּאֵל IS 1. 20; *on both sides* פִּיפִיּוֹת Ps 149. 6 פְּלֶגֶשׁ IIS 3. 7 פילגש Gn 35. 22 [*ἀμφὶ λέχος*] *παλλακίς* [an atavism].

ἀνά, Aeol, Thess, Arc, Cypr *ὀν*, Prep.; by apocope *ἀνά* becomes *ἄν* before dentals, *ἄγ* before gutturals, *ἄμ* before labials; *on, upon*, without any notion of motion, עַל Gn 1. 11 [cf. *εἰς, ἐπί*] Ez 16. 12 [cf. *ἐν*] עָלַי Ib 49. 17 على; implying *motion upwards* ב־ Ex 19. 12–13 [cf. *ἐν*] על Jos 2. 8; as advb., *up! arise!* עלה Ps 47. 6; *among, in* ב־ IICh 36. 23 על Gn 33. 1 [cf. *ἐπί*]; of time, *throughout, ἀνὰ νύκτα all night through* בלילה ההוא Esth 6. 1.

ἀντί, Prep.—original sense, *over against* תחת Dt 4. 11 Jos 11. 3. Of place, *in the presence of* תַּחַת ICh 29. 24; *instead, in the place of* תחת Gn 4. 25 Jes 3. 24 Esth 2. 17; *at the price of, in return for* אשר IIS 4. 10 תחת Ex 21. 23, 24; *ἀνθ' ὧν wherefore* לכן Gn 4. 15; *wherefore? why? ἀντὶ τοῦ* מַדּוּעַ Ib 26. 27 Ez 18. 19; *because* תחת Dt 21. 14, 28. 47 Prv 30. 21–3; *for the sake of* תחת IS 24. 20.

ἀπό, Aeolian, Thessalian, Arcadian, Cyprian *ἀπύ*, Prep.—original sense *from*. Of place, of motion *from, away from* ב־ IIS 22. 16 (cf. Ps 18. 16) Ps 10. 1 Thr 3. 15 (cf. Job 9. 18) Thr 3. 30 (cf. Jer 46. 10) הַ־ Ps 123. 4 (cf. Jes 66. 11 Jer 46. 10 Prv 1. 31, 30. 16, 22 Job 31. 31 ICh 29. 28) הֲמִ־ IR 20. 33 מִ־

Dt 6. 21, 32. 25 מִן־ Gn 19. 37 מִן Ex 1. 10 Nu 23. 7 מִן Dan 2. 41 מִנֵּי Ib., Job 11. 20 מִנִּי Job 14. 11 מִנֵּי Jes 30. 11; partitive, part *taken from* מִן־ IS 30. 26 מִן Gn 9. 21 מִנִּי Job 9. 3; *from being, instead of* מִן־ Gn 29. 19 Dt 28. 55 Prv 30. 2; of time, *from, after* מִן־ Jes 22. 7 מִנִּי Job 20. 4; *from the beginning* מִן־ Jes 41. 4 מִנִּי Ps 78. 2; *descent from* מִן Gn 4. 1 מִנִּי Jud 5. 14; of the material *from* or *of* which a thing is made מִן־ Cant 3. 9; of the person *from* whom an act comes, i.e. *by* whom it is done מִן Gn 4. 1 מִן־ Gn 24. 50 IS 20. 9; of the source *from* which life, power, etc., are sustained מִן־ ICh 29. 14 כְּמוֹ Zach 9. 15, 10. 7; *in consequence of* מִן־ Jes 53. 5 מִן Ex 2. 23 מִנִּי Ps 88. 10; with *one accord* ἀπὸ μιᾶς פֶּה אֶחָד Jos 9. 2.

διά, poet. διαί, Aeol ζά, Prep.—radical sense *through*. Of place or space, *in the midst of* בֵּין Jer 25. 27 Ez 19. 2 [cf. μετά]; *between* בֵּין Gn 1. 7, 13. 3, 8, 31. 53 [cf. μετά]; of time, διὰ παντός *continually* תָּמִיד Ex 25. 30; *between* two points of time בֵּין Ib 12. 6; causal, *through, by* בְּ־ Dt 4. 34; of the instrument or means, בְּ־ Jer 38. 6, διὰ χειρῶν *by* hand בִּזְרוֹעַ Ex 6. 6 בְּיַד Gn 38. 20 Nu 33. 1 IS 28. 15 IIR 19. 23 Ps 77. 21 Prv 18. 21; of manner, בְּ־ [cf. ἐν]; *through* passion, *in* passion, διὰ ὀργῆς בְּרֹגֶז Ps 55. 15; of persons, *thanks to, by aid of*, διά σε, διὰ τοῦτο, διὰ ταῦτα *by means of, on account of* אֲדוֹת Gn 21. 11, 25 [cf. παρά]; of things, to express the cause, occasion, or purpose, *because of, by reason of* בְּיַד Jes 64. 6 בְּיַעַן Lev 26. 43 יַעַן Gn 22. 16 Lev 26. 43.

εἰς or ἐς, Prep.—both forms are found in Homer, Ionic poets, and early metrical inscriptions. Originally, ἐνς; radical sense, *into*, and then more loosely *to*; Latin, *ad*: of places *into* or *to* אֶחָר Ex 3. 1 אֶל Gn 19. 2 Lev 14. 46, 50 [cf. ἐν, ἀνά] אֵת Jud 19. 18 לְ־ Gn 38. 25 Jos 4. 23 עַד Gn 10. 19 IS 9. 9 Ps 36. 6 עַדֵי Nu 24. 20 Jes 65. 18 Ps 147. 6 עַל Lev 14. 26, 50; *upon* עַל Lev 14. 25 Esth 1. 2 [cf. ἐπί]; *up to, until* עַד Ex 15. 16 Dt 34. 6 Cant 2. 7; *towards* אֶל Ez 13. 17, 21. 7 [cf. ἐν] עַל Ez 29. 2, 35. 2 Ob 1; *till now, hitherto* εἰς τὸ νῦν עֲדֶן Eccl 4. 3 עֲדְנָה Ib 4. 2; ἐς ἀΐδιον *for ever* לָעַד, עַדי־עַד, עַדי אֹבֵד Nu 24. 20 Ps 83. 18 Prv 12. 19.

εἴσω, ἔσω—ἔσω (as ἐς for εἰς) prevailed in Ionic and old Attic prose—advb. of εἰς, *inside, within* אֶלֵי Job 5. 26 תּוֹךְ Ex 14. 23, 24. 18 IIS 3. 27; *inside*, i.e. *by the side of* the road τῆς ὁδοῦ εἴσω יַד Ex 2. 5 IIS 15. 2 יַךְ IS 4. 13.

ἐν—poetical ἐνί, εἰν, εἰνί; Arcadian and Cyprian ἰν; Prep.—radical sense, *in, into* ב־ Jer 38. 6 Ps 119. 11 IIR 10. 15 IICh 36. 23 [cf. ἐπι] אל Ex 25. 16 Lev 18. 20 Dt 23. 25 Jes 44. 19 Jer 38. 6 Thr 3. 41 Eccl 7. 2 מ־ Dt 32. 25; with names of cities or islands ב־ IICh 36. 23; *on* ב־ Ex 24. 18; *towards* אל Ez 21. 7; of the Instrument, Means, or Manner, *by* ב־ Jer 20. 4; *with* ב־ IS 2. 16 Jer 20. 4; to see *with* one's eyes, i.e. have the object *in one's eyes* ב־ Jes 6. 10; of time, ב־ Gn 2. 4, 19. 27, 21. 22.

ἐκ, before a vowel ἐξ; also in Attic inscriptions before σ ξ ζ ρ and, less frequently, λ; ἐγ in inscriptions before β γ δ λ μ ν; Cretan and Boeotian ἐσ; ἐχ frequently in Attic inscriptions before χ φ θ (and in early inscriptions before σ); also ἐ *Ναυπάκτω*; radical sense, *from, out of*; frequently also simply, *from.* Of origin; *in accordance with* כ־ Gn 18. 25, 44. 2. In Epic dialect it is used with adverbs in -θεν.

ἔξω, advb. of ἐξ; without any sense of motion, *outside*; τὸ ἔξω the *outside*; *except, besides.*

ἔξωθεν, rarely ἔξωθε, advb. *from without* or *abroad* חוצה IR 6. 6; *outside* מחוץ Lev 13. 46 Jer 21. 4 Thr 1. 20; *besides, apart from* חוץ Eccl 2. 25; = ἔξω: the *outside* חוץ Lev 18. 9 חוצה Dt 25. 5 Ez 34. 21; *except, besides* חוץ Eccl 2. 25. [Cf. ἐκτός; ὁδός/חוצה/חוץ.]

In compounds the sense of *removal* prevails: *out, away, off.* Also to express *completion*, like our *utterly.*

ἐπί, Thessalian (before τ) ἐτ, preposition denoting the *being upon* or *supported upon a surface* or *point.* Of place, *upon, on* על; *in* ב־; *to, towards* אל Dt 1. 1 Thr 3. 41; *towards* פאה/פאת Ez 48. 4; ἐπ' οἶκον homeward אל־ביתו Jud 11. 34 [cf. οἴκαδε] הַמִּצְפָּה Ib. הָרָמָתה IS 2. 11 על־ביתו Ib.; *in addition to, over and above, besides* על Ex 20. 3 Prv 31. 29 [cf. παρά]; with verbs of eating and drinking, *with* אל IS 14. 34 על Nu 9. 11 IS 14. 33; *according to* לְפִי Lev 25. 16 על־פי Gn 43. 7; in a hostile sense, *upon* or *against* אל Gn 4. 8 על Jud 6. 3, 9. 43 IS 2. 1, 20. 33; *before* את Gn 19. 27 IS 2. 11, 17 על־פי Nu 33. 7; in the quarter or direction *towards* or *in* which a thing takes place, *to* the right or left על Gn 24. 49; *on* the *side* על Gn 16. 7; *among* על Gn 33: 1 [cf. ἀνά]. Of time, *in* ב־ Gn 14. 1 Ps 44. 2; *at* dinner ב־ Esth 5. 6 [cf. ἐν].

In composition, *inter alia*: of Place, denoting: Support or Rest *upon*, Motion, *to* or *towards*: ἐπέρχομαι, ἐπιστέλλω; *against*;

up to a point; *over* a place; *over* and *beyond* boundaries; extension *over* a surface; accumulation of one thing *over* or *besides* another; accompaniment, *to*, *with*. Of Time and Sequence, *after*. In causal senses: superiority felt *over* or *at*. Authority *over*. Motive *for*; to give force or intensity to the verb.

κατά: rare poetical, καταί—found in compounds, as in καταί-βασις, poetical for κατάβασις. Preposition: *downwards*. Denoting motion from above, *down from*; denoting *downward motion* תחת Gn 21. 15; *opposite*, *over against* תחת Dt 4. 11 Jos 11. 3. Of fitness or conformity, *in accordance with* כְּפִי Ex 16. 21 Nu 6. 21; *according to* כְּדִי Lev 25. 26 Dt 25. 2; *according to a description of* him, *like*, כ Nu 13. 33 Dt 2. 10. Of Time, κατά is sometimes dispensed with [as in Hebrew], e.g. καθ' ἡμέραν, κατ' ἦμαρ day *by* day, daily יום יום Gn 39. 10 Ps 61. 9, 68. 20 Prv 8. 30, 34 Esth 3. 4 (יום ביום Neh 8. 18 IICh 30. 21 יום ביומו Dan 1. 5 ICh 16. 37 IICh 8. 14, 31. 16 יום ויום Esth 3. 4); periphrastically with abstract Subst., *by* force κατ' ἰσχύν בחזקה IS 2. 16; καθ' ἔτος *this year* השנה IIR 19. 29 כָּעֵת Gn 18. 10.

κατά in compounds, *inter alia*: *downwards*, *down*; *in answer to*, *in accordance with*; *against*, in hostile sense; frequently only to strengthen the notion of the simple word.

κατά as a Preposition was shortened in some dialects, esp. in Epic, into κάγ, κάδ, κάκ, κάμ, κάν, κάπ, κάρ, κάτ, before γ, δ, κ, μ, ν, π (or φ), ῥ, σ (or θ), respectively. In compound verbs κατά sometimes changes into καβ, καλ, καρ, κατ, before β, λ, ρ, θ, respectively; and before στ and σχ, the second syllable sometimes disappears.

μετά, poet. μεταί, Aeol, Dor, Arc πεδά: Prep. which, with the gen., gradually superseded σύν; *in the midst of*, *among*, *between* בין Gn 1. 4, 10. 12, 31. 37 Ex 12. 6 Dt 1. 16 Jes 2. 4 Ez 1. 13, 19. 2 Ob 4 Ps 104. 10 Job 40. 30 Cant 2. 2, 3 Esth 3. 8 בֵּית Prv 8. 2; *with*, *along with* (implying a closer union than σύν) אֶת Gn 5. 22 Ex 1. 1 Jud 8. 7 [cf. Lat., *et* (—μ)] עִם Gn 18. 23 Jos 22. 14 עִמָּדִי Gn 3. 12; *with*, *by aid of* את Jud 8. 7; *with*, *together with* אחר Neh 5. 15 עִם IS 2. 26 IR 14. 31, 22. 50 עמד(י) Gn 3. 12; *and* ו IR 10. 15 עם Dt 32. 14 IIR 10. 15; *in* את Ib. עם ICh 22. 7; *to seek after* אחר Gn 37. 17 IS 12. 14 IIR 23. 3 Zach 2. 12; *after*, *behind* אַחַר Ex 11. 5 Jud 3. 22 Cant 1. 4, 2. 9

אַחֲרֵי Gn 24. 61 בעד Jud 3. 23, 5. 28, 9. 51 IIR 4. 5 Job 22. 13 بعد; *beyond, on the far side of* אחר Ex 3. 1; *after* אַחַר Gn 9. 28 אחרי Gn 5. 4.

In compounds, μετά denotes participation, succession, position, change.

παρά, Epic and Lyric also παραί; shortd. πάρ: Prep., properly *beside*: hence—*from the side of, from the side* מֵאֵצֶל IR 3. 20; *beside* אצל Gn 41. 3 על Ib 33. 1; *by, near* אצל Dt 11. 30; *without* בְּלִי Job 24. 10 بِلَا; *before, in the presence of* קבל IIR 15. 10 [cf. πρός]; *to the side of, to* אֶל Gn 1. 9, 24. 29 אלי Job 5. 26 إِلَى; *on account of* עַל Gn 20. 3, 11, 18, 26. 7, 27. 41; *past, beyond* הלאה Gn 19. 9, 35. 21 Ez 39. 22 Am 5. 27; *over and above, in addition to* על Gn 28. 9, 31. 50, 32. 12.

In Composition all its chief senses recur.

περί, Thess, Delph, also Aeol περ, Elean παρ (prop. different from ἀμφί, *on both sides*): *round about, all round; about, near* עֲלֵי Gn 49. 22 Nu 24. 6 קָרוֹב Gn 45. 10 Ex 13. 17 Nu 27. 11 IR 8. 46 Jes 13. 6, 57. 19 قَرِيب; *about, concerning* ב־ Nu 31. 16 Dt 3. 26 עַל IIS 13. 22 IR 5. 13; of Place, *round about, around* על Gn 29. 2 [cf. ἀμφί] حَوْل; of persons who are *about* one, esp. a person's attendants, connexions, associates, or colleagues; school מְרִי (־בַעל) ICh 9. 40 (בעל) מְרִיב Ib 8. 34, 9. 40 קרוב Esth 1. 14; *family* קרוב Lev 25. 25 Nu 27. 11 Ps 38. 12 Job 19. 14 Ruth 2. 20, 3. 12 Neh 13. 4 قريب.

In Composition all its chief senses recur.

πρό, Prep.; *before, forth*; of Time, *before* טֶרֶם Gn 2. 5 בְּטֶרֶם Ib 27. 4 Jes 28. 4 בְּטֶרֶם Ruth 3. 14 מִטֶּרֶם Hag 2. 15 قَبْل. Except in Jes 28. 4, where טרם governs a noun, it always qualifies a Verb. In fact, it is quite possible that it is the homologue of πρίν, an Adverb formed with a *comparative* force from πρό. Hence, the significance of the isolated instance of טרום.

In Compounds, πρό denotes position and distance.

πρός, Ep. προτί, Argive προτ(ί), Joannes Gramm πρές, Cret πορτί, Pamphylian περτ(ί), Ep., Dor ποτί, Cypr πός, πότ (apocope

for ποτί), Dor ποί, Prep. expressing direction, *on the side of, in the direction of,* קִבְלָה; hence: *from, at, to*; *from* מוּל IR 7. 5 מִיד Gn 9. 5 IS 17. 37, 20. 16 Jes 47. 14 Ez 33. 6 Ps 22. 21; *on the side of* לְ־ Ex 32. 26 Jud 7. 18, 20 IIS 20. 11; מוּל Lev 5. 8 Jos 8. 33 IS 17. 30 IIS 5. 23, 11. 15 עֵבֶר Ex 28. 26 IS 14. 4; *towards* אֶל Ez 6. 2, 21. 7 מוּל קִבְלָה Dt 1. 1 מוּל Ex 26. 9, 34. 3 Dt 2. 19 IS 14. 5; *on the* north *side, on the* south *side,* קִבְלָה, *etc.* מוּל Jos 18. 18 IR 7. 39 IICh 4. 10 פְּאָה Ex 27. 9, 11, 12, 13 Nu 34. 3, 35. 5 Jos 18. 14 Ez 47. 17, 18, 19, 20; cf. ἐπί; Od. 13. 110; *on the* face-*ward side* מוּל Lev 8. 9 פְּאָה Ib 13. 41 קִבְלָה; *before, in presence of* לְ־ Gn 47. 19 Jer 51. 24 מוּל Ex 18. 19 מֶל Nu 22. 5 קֹבֶל IIR 15. 10 קֻבָּל קֻבָּל; *in the name of* the god בְּ־ Gn 44. 18 Jer 22. 5; *hard by, near, at*; *close to* אֵל Gn 24. 11 בְּעַד IS 4. 18 מוּל Ex 34. 3 מֶל Nu 22. 5 עַל Gn 24. 30, 29. 2; of place, *towards, to* אֵל Gn 1. 9 לְ־ Esr 1. 3; with Verbs implying previous motion, *upon, against* אֵל Nu 22. 25 עַל Gn 24. 47 Lev 5. 9; *over and above* עַל Gn 28. 9, 31. 50, 32. 12; with Verbs of seeing, looking, etc., *towards* אֵל Ex 14. 24 IIR 9. 32 עַל Gn 18. 16 Ps 14. 2; in a hostile sense, *against* אֵל Jer 39. 1, 51. 1 Ez 14. 21, 24. 2 בְּ־ Nu 21. 7 Dt 4. 26 IICh 24. 19 עַל IR 14. 25 Jer 51. 1 Ez 14. 22 Ps 2. 2; *in consequence of, for* בְּעַד Jer 11. 14 Job 2. 4 עַל Thr 1. 5, 16, 5. 17, 18; *with the accompaniment of* musical instruments לְ־ Ps 121. 1 עֲלֵי Ib 92. 4; *for the sake of* בְּעַד Nu 21. 7 IIS 10. 12 לְ־ Jud 7. 18, 20.

In Composition all its chief senses recur.

σύν, old Att ξύν, Boeot σούν; Prep., gradually gave way to μετά with gen.; *with* עִם Gn 21. 10 Ex 22. 29; *in company with* עִם Gn 44. 33; *together with* עִם Ib 18. 23 Dt 32. 24, 25; *with* God's *help* or *blessing* עִם IS 14. 45, cf. Il. 9. 49; of things that belong or are attached to a person עִם IS 16. 12 IIR 10. 15; generally, of personal cooperation עִם ICh 12. 21 (22); consult *with* עִם Ib 13. 1.

In Compounds: *with, along with, together, at the same time.*

ὑπέρ, Ep. also ὑπείρ, Arc ὀπέρ, Prep.; of Place, *over*; in a state of rest, *over, above* עַל Gn 29. 2 Ex 14. 16 Lev 16. 2 Nu 9. 15, 17 Dt 32. 11 Neh 8. 5 ICh 21. 16, 28. 18 IICh 5. 8 מַעַל

IR 7. 3 Esth 3. 1 IICh 24. 20; of a ship at sea, *off* a place אל Esr 3. 7 על IICh 2. 15; in a state of motion, *over, across* על Jud 11. 37 עבר Dt 4. 49 Jos 1. 14, 12. 7, 24. 2 IR 5. 4 Jer 25. 22 Esr 8. 36 ICh 26. 30; *over, beyond* עֵבֶר Dt 30. 13; metaph., *in defence of, on behalf of* על Esth 8. 11, 9. 16; generally, *for the prosperity* or *safety of, in the interests of* על Gn 19. 17; *about* על Gn 21. 12, 41. 32 Ex 18. 9, 22. 8 Dt 22. 19 IR 2. 19; of the cause or motive, *for, because of, by reason of* על Gn 26. 7 IIS 1. 26 בְּעֲבוּר Gn 8. 21 Ex 13. 8; of punishment or reward, *for, on account of* בשל Jon 1. 7, 12 על Gn 20. 3, 26. 7, 27. 41 Am 2. 6 [cf. *παρά*] בעבור Gn 12. 13; *for the purpose of*; *for the sake of* על Gn 19. 17 Ps 44. 23, 69. 8 בעבור Gn 18. 29, 21. 30 IS 1. 6, 12. 22 IIS 10. 3; *concerning* על Gn 21. 12 Ex 22. 8; of Place in reference to motion, *over, beyond* על IR 14. 15 Mal 1. 5; of Measure, *above, exceeding, beyond* על Ps 108. 5.

In compounds, *ὑπέρ* signifies *over, above*, in all relations.

ὑπό, Prep.; Aeol, Boeot *ὑπά*, Arc *ὀπυ*, in Ep. Poets *ὑπαί*: כ־,ב־; of the object *under* which a thing is or is placed, *under, beneath* עֲבִי IICh 4. 17 תַּחַת Cant 8. 3, 5; of cause or Agency, *by*: freq. of things as well as persons בְּיַד IR 9. 27 באניות Dt 28. 68 בְּחֹצֶן Jes 49. 22 בְּיַי Nu 36. 2 בְּמַה Gn 15. 8 במסת Dt 4. 34 בְּרוּחִי Zach 4. 6; *ὑπό* freq. serves to denote the appendant or accompanying circumstances; of *accompanying* music וְאַשַּׁלְּחֵךְ בְּשִׂמְחָה וּבְשָׁרִים בְּתֹף וּבְכִנּוֹר Gn 31. 27; *in* or *with* solemn procession וּבְתוֹדוֹת וּבְשִׁיר Neh 12. 27; *ὕφ' ἅρμασι under*, i.e. *yoked to*, the chariot וַיַּאַסְרוּם בעגלה וַאֲסַרְתֶּם אֶת־הַפָּרוֹת בָּעֲגָלָה IS 6. 7 Ib 6. 10; advance *to the music* of the flute-players כַּהוֹלֵךְ בֶּחָלִיל Jes 30. 29; of Time, *in the course of, during* בְּמִשְׁתֵּה הַיַּיִן Esth 5. 6; *about* or *at the time of* בְּבוֹאָה Jud 1. 14 כְּשֶׁבֶת Esth 1. 2.

In compounds: *under* (in place or rank), *agency, underhand, secretly*, shyly.

For compounds—indicating *under, secrecy*—with this preposition and their homologues, e.g. *ὑποκάτω*/תַּחַת, *ὑποφθονέω*/קִנֵּא.

ἀμφιάζω: *clothe* לבשׁ Jud 6. 34 Job 29. 14 לְבַשׁ Gn 27. 15 לָבַשׁ IR 22. 10 הִלְבִּישׁ Gn 27. 16 Esth 4. 4 ألبس *put on* לבשׁ Lev 6. 3, 4 Job 29. 14 لبس; cf. *καλύπτω*

ἀμφίασις: *garment* תִּלְבֹּשֶׁת Jes 59. 17 جَلَّابِيَّه (cf. *κάλυψις*)

ἀμφίασμα, -μός: *garment* בֶּגֶד Gn 28. 20 לְבוּשׁ Job 24. 7 מַלְבּוּשׁ Zeph 1. 8 قِفْطان مَلْبوس فُسْطان فُسْتان جِلْباب (cf. *κάλυμμα*)

ἀμφιβαίνω: *go about* or *around* סבב Jos 6. 3 IS 7. 16 Cant 3. 3 סוּבֵב Ps 26. 6 הָסַב Jos 6. 11 طاف; *to reach in his course* נָסַב Jos 15. 3; *bestride* בוּגַן Dt 32. 10 סוּבֵב Jer 31. 22 (21); *protect* סוּבֵב Ib.; of titulary deity, *guard, protect* בוּגַן Dt 32. 10 חבב Ib 33. 3 חפף Ib 33. 12 סובב Ib 32. 10; *surround, encompass* אפף Jon 2. 6 (cf. Ps 88. 18) Ps 18. 5 (cf. IIS 22. 6) סבב IIS 22. 6 Ps 88. 18 נָסַב Gn 19. 4 סובב Dt 32. 10 Ps 7. 8 IICh 14. 6 הוֹסַב Ex 28. 11 طَوَّف طاف حفّ; = *ἀμφιβάσκω*

ἀμφικίων: *with pillars all round* אֲפִיקִים Job 40. 18, 41. 7

ἀμφορεύς: liquid measure, = *μετρητής* (a liquid measure); 1½ Roman *amphorae* or nearly 9 gallons; (shortened form of *ἀμφιφορεύς*, from *having two handles*) פּוּרָה Hag 2. 16

ἀναβαθμός, ὁ: *a flight of steps, stair* מָבוֹא Ez 46. 19 מַעֲלוֹת Ib 40. 31 Neh 12. 37 מעלת Ex 20. 26 IIR 9. 13; *degrees* מעלות Jes 38. 8; = *ἀναβασμός*

ἀνάβαθρον, τό: *raised seat or chair* מָבוֹא IIR 16. 18; = *ἀνάβαθρα* (*flight of steps* מבוא Ez 46. 19 מעלות Ib 40. 31 Am 9. 6 עֲלִיָּה IIS 19. 1; *going up* מעלה Esr 7. 9; *going up, ascent* מַעֲלֶה Nu 34. 4)

ἀναβαίνω: *go up, mount* עלה IS 15. 34 IR 18. 42; *go up to heaven* עלה Ps 107. 26; *go up* to the upper rooms עלה IIS 19. 1 (cf. Ib 19. 6, 8); *go up* to a temple עלה Dt 17. 8 Jud 21. 5, 8 IS 1. 3 IIR 20. 8 Zach 14. 16 Ps 122. 4; *ascend* to heaven עלה IIR 2. 11 Ps 68. 19; of rivers in flood, *rise, overflow* the fields נבע Prv 18. 4 עלה Jer 46. 7, 8; of plants, *shoot up* עלה Gn 40. 10; *climb* on sticks עלה Thr 1. 14; generally, *shoot, spring up* עלה Jer 4. 7; of the male, *mount, cover* עלה Gn 31. 10, 12; *surpass* עלה Prv 31. 29; *enter* into one's heart, of thoughts עלה Jer 7. 31; in causal sense, *make to go up* הֶעֱלָה Jos 2. 6 IS 12. 6 IR 17. 19 IICh 8. 11

ἀναβράζω: intr., also trans., *boil* or *foam up, varia lectio* for *βράσσω*, Att. *-άττω, boil well, seethe* רִתַּח Ez 24. 5 רָתַח Job 30. 27 הִרְתִּיחַ Ib 41. 23 הֵרְקִיחַ Ez 24. 10; cf. *βράζω*

ἀναβρασμός, ὁ: prop. *boiling up* רִתַּח Ez 24. 5 מרקחה Ez 24. 10 Job 41. 23; hence *ἀ. γῆς* kind of *earthquake* מְרָקָחָה Ib.; cf. *βράσμα*

ἀναγαλλίς, ἡ: *pimpernel, Anagallis arvensis* and *A. caerulea* חֲבַצֶּלֶת Cant 2. 1

ἀναγιγνώσκω, later *ἀναγινώσκω*; after Hom., fut. *ἀναγνώσομαι*:

know well, know certainly, aor. Pass. once in Euripides, *Helena* 290, מְחָכָם Ps 58. 6 Prv 30. 24

ἀναγκάζω: *force, compel*; *constrain* a person, esp. by argument אנס Esth 1. 8

ἀναγκαῖος: *constraining, applying force*; *urgent*, of *compulsory nature* נָחוּץ IS 21. 9 לאזם לאזב; *necessary* לאזם; م/ب

ἄναγνος, ον: *unclean, unholy, defiled* אי־נָקִי Job 22. 30

ἀναγνωρίζω: *recognize* הִכִּיר Gn 27. 23 Jud 18. 3

ἀναγνώρισις, ἡ: *recognition* הַכָּרָה Jes 3. 9

ἀνάγω: *celebrate* חגג (חגה) Ex 5. 1, 12. 14

ἀναδείκνυμι, also *-ύω*: *proclaim* أذاع; *dedicate* דִּשֵּׁן Ps 23. 5 دشّن

ἀναδέσμη: *band for woman's hair, snood*; fillet (W) מַעֲדָנָה Job 38. 31 עֲטָרָה Jes 28. 5 Ez 21. 31; = *ἀναδεσμός, ἀνάθημα*, poet. *ἄνδημα*

ἀναδέχομαι: *receive* קִבֵּל IICh 29. 22; *receive, entertain* as a guest קבל ICh 12. 18 (19); *take upon oneself, submit to*; *undertake* קבל Esth 9. 23, 27; *accept, receive* קבל Job 2. 10 Esth 4. 4; *take upon oneself, κινδύνους (dangers, hazards)* קבל־לו ICh 21. 11; cf. *ἐπι-, προσ-*

ἀναδέω, poet. *ἀνδέω*: *bind, tie up* בלם Ps 32. 9 חנט Gn 50. 2, 26 ענד Prv 6. 21 ألزم حزم; *wreathe* עִטֵּר Ps 8. 6 Cant 3. 11 הֶעֱטִיר Jes 23. 8 ענד Job 31. 36; cf. *ἐκ-*

ἀνάδηγμα, τό: (*δάκνω*) *bite* عَضّه

ἀναδίδωμι, poet. *ἀνδ-*: *deliver* הוציא IR 10. 29; *give forth, send up* הוציא Ex 3. 10—esp. of the earth, *yield* הוציא Gn 1. 24 Jes 61. 11; intr., of springs, fire, etc., *burst, issue forth* יצא Gn 2. 10, 25. 25–6, 27. 30 Ex 22. 5 Lev 15. 16, 32 Dt 8. 7 IIS 2. 23 IR 10. 29 Jer 4. 4 Ez 21. 9

ἀναζωγραφέω: *paint completely, delineate*; Pass., *to be painted on* הִצְטַיֵּר Jos 9. 4 (cf. *διαζωγραφέω*)

ἀνάθεμα, poet. *ἄνθεμα, τό*: prop., like *ἀνάθημα, anything dedicated*; dedicatory offering (W) מִנְחָה Gn 4. 3, 32. 14 Lev 2. 1 Ez 46. 5 מַתָּנָה Nu 18. 6, 7; *anything devoted to evil, an accursed thing* מנחה Jes 1. 13; *curse* شَتْمه; *ἀνάθημα, τό*: of a slave in a temple *devoted to service* מתנה Nu 18. 6 נָתִין Esr 2. 43, 58 נתון Ib 8. 17; = *ἀφαίρημα*; = *δῶρον*: *gift, gift of honour*; *votive gift* or *offering* to a god מַתָּן Prv 19. 6 מתנה Ez 46. 16, 17 מַתָּת IR 13. 7 Ez 46. 5 מנה Esth 9. 22

ἀναίθω: *light up* אִוֵּר Jes 50. 11 הֵיטִיב Ex 30. 7; cf. *ἐπεγείρω*

ἀνακαινίζω: *renew* חִדֵּשׁ IICh 24. 4, 12; *revive*, Pass., be renewed (W) הִתְחַדֵּשׁ Ps 103. 5; cf. *-νόω*

ἀνακαλύπτω, ἀγκ-: *uncover*; *reveal*; *unveil oneself* נִלְפַּת Ruth 3. 8

ἀνάκειμαι: *depend on, depend* הִתְעַנֵּג Jes 58. 14 Ps 37. 4 Job 22. 26, 27. 10 تَوَكَّل; *lie at table, recline* התענג Jes 55. 2, 66. 11 Ps 37. 11

ἀνακτίζω: *rebuild* חִדֵּשׁ Jes 61. 4 קִדֵּשׁ Neh 3. 1

ἀνάλκις, ὁ, ἡ: *without strength, impotent, feeble* נָבֵא Prv 15. 13 נָכֶה IIS 4. 4 Jes 66. 2

ἄνανδρος, ον: *husbandless*, of virgins عَذْراء; *without men* לא־איש Job 38. 26

ἀνανεάζω: *become young* or *new again* נִעֲר Jud 16. 20

ἀνανεόομαι: *renew, revive* הִתְנַעֵר Jes 52. 2

ἀνανεύω: *throw the head back* in token of denial, *make signs of refusal*, opp. *κατα-, ἐπι-*; *deny, refuse*; shake one's head (W) הֵנִיא Nu 30. 6; *reject* הניא Ps 33. 10

ἀναξύω: *scrape up* or *off*; Pass., *having the surface scraped off*; *to be scraped down* קִצֵּץ IIR 16. 17, 18. 16, 24. 13 IICh 28. 24

ἀνάπαυμα, ἄμπ-, τό: *repose, rest* מָנוֹחַ Thr 1. 3 מְנוּחָה Ruth 1. 9 ICh 22. 9 (8) נַחַת Prv 29. 9; *resting-place* מנוח Gn 8. 9 מנוחה ICh 28. 2

ἀνάπαυσις, ἄμπ-, ἡ: *repose, rest*; esp. *relaxation, recreation* מְנוּחָה Jer 51. 59

ἀναπαύω, ἀμπ-: *to relieve* הֵנִיחַ Jos 23. 1; *lay* it *in a reposing posture* הניח Ex 17. 11; *give rest* הניח Jos 23. 1 IICh 14. 5; cf. *εἰστίθημι*

ἀναπείθω: *persuade, convince* פָּתָה Prv 25. 15; *persuade, move* to do a thing פתה Jud 14. 15; *seduce, mislead* פתה Ex 22. 15 IR 22. 20 הִשִּׁיא IIR 18. 29

ἀναπέτομαι, ἀμπ-: *fly up, fly away* הֶאֱבִיר Job 39. 26

ἀναπληρόω: *fulfil* מִלֵּא IR 8. 15 IICh 36. 21 פִּלֵּא Lev 22. 21

ἀναπνοή, ἀμπ-, ἡ: *breath* אַף Gn 27. 45, 30. 2 Nu 32. 14 Dt 29. 19 Jes 30. 30 Jer 23. 20, 30. 24 Ps 78. 31 Prv 29. 8 Cant 7. 9 [cf. *πνοή*]; *respiration, breathing* נְשָׁמָה IR 17. 17 Dan 10. 17; *breathing organ*, of the *nose* אַף Ex 34. 6 Dt 32. 22 Jer 15. 15 אַנַף Dan 2. 46 أَنْف; and *mouth* פֶּה Ps 115. 5 פֻּם Dan 4. 28 فَم—only pl. in Trag.

ἀναπτύσσω: *undo* פִּתַּח IR 20. 11 Ps 30. 12 Job 12. 18 הִתְפַּתֵּח Jes 52. 2 فَكّ; *open* פצה Ez 2. 8 פשׂק Prv 13. 3 פתח Jes 22. 22 פָּשַׂק Ez 16. 25 פִּתַּח Jes 60. 11; cf. *πετάννυμι*

ἀναπυρίζω: *kindle*, of fire הֵאִיר Mal 1. 10

ἀναρρήγνυμι, -ύω: *break up* נִשְׁבַּר Lev 6. 21 שִׁבֵּר Ex 34. 1; *tear open* a carcase, of lions, שבר IR 13. 26, 28 (cf. Il. 18. 582; *θραύω*)

ἀνάρτιος, α, ον: *uneven, odd*; *at odds with one, hostile* ירט Nu 22. 32

ἀνάστημα, τό: *erection, building* מַצֵּבָה Gn 28. 18 Ez 26. 11 מַצֶּבֶת Gn 35. 14, 20 IIS 18. 18; cf. *σταθμός*

ἀναστρέφω, ἀνσ-: *turn upside down* הפך Hos 7. 8; *turn back* הפך IIR 9. 23 IICh 9. 12 הֵשִׁיב Gn 14. 16; *bring back* הֵשִׁיב Jer 41. 16; *dwell in* a place נפל Gn 25. 18; *revolve* הִתְהַפֵּךְ Jud 7. 13; of soldiers, *face about, rally* הפך Jud 20. 41; *to be reversed* הפך IIR 21. 13 Hos 7. 8; *retreat* הפך Ps 78. 9; cf. *ἀνατρέπω*

ἀνασῴζω: *recover what is lost, rescue* משׁה Ex 2. 10; cf. *ἀπο-*

ἀνατείνω, ἀντ-: *threaten* הִטָּה Am 5. 12; *extend, stretch out* הִטָּה Prv 5. 13

ἀνατέλλω, ἀντ-: *make to rise up* הֶעֱלָה IS 28. 8, 11, 15 Ps 30. 4, 135. 7; *bring forth* העלה Gn 50. 24 Esr 1. 11; *give birth* עלה Gn 33. 13 IS 6. 7, 10 פָּלַח Job 39. 3 שָׁלַח Ib 21. 11, 39. 3; *grow, spring up, rise up* זרח Gn 32. 32 Dt 33. 2 Jes 60. 1 עלה Gn 32. 25, 41. 5 أشرق شرق

ἀνατίθημι: *dedicate* דִּשֵּׁן Ps 20. 4, 23. 5 دشّن; cf. *ἀναδείκνυμι*

ἀνατολή, ἡ, ἀντ-: *rising* עֲלוֹת Gn 32. 25 طُلوع شَرْقه شُروق; *the quarter of sunrise, east*, opp. *δύσις* (בֹּא Ex 17. 12 בוא Jos 10. 27) מְזָרָח Nu 21. 11 Jos 11. 3 קֶדֶם Gn 25. 6 קִדְמָה Ib 2. 14 مَشْرِق شَرْق; the *ascendant*, i.e. the point where the eastern horizon cuts the zodiac سلف عالٍ

ἀνατολικόν, τό: *κλύμενον* (*honeysuckle*) عُلَّيْق

ἀνατολικός: *eastern* קדמוני Ez 10. 19

ἀνατρέπω, ἀντ-: *overturn* הפך IIR 21. 13 Hag 2. 22 Job 9. 5, 28. 9; *overthrow, ruin* הפך Gn 19. 21, 29 Jer 20. 16 Thr 4. 6; cf. *ἀναστρέφω*

ἀνάτρεψις: *turning upside down*; *ἀναστροφή*: *overthrow*; *ἀνατροπή*: *overthrow, ruin* הֲפֵכָה Gn 19. 29 מַהְפֵּכָה Dt 29. 22

ἀναφέρω, poet. *ἀμφ-*, fut. *ἀνοίσω*; aor. *ἀνήνεγκα*, Ion *ἀνήνεικα*, also inf. *ἀνοῖσαι*: *bring, carry up* נשׂא IR 10. 11; *raise up* נָפַךְ Jes 10. 32 הֵנִיחַ Jos 8. 31 IIR 5. 11 Job 31. 21 נשׂא Gn 13. 10 IIS 20. 21 Jer 52. 31 Ez 44. 12 נָשָׂא Esth 5. 11; *ἀ. πόδα lift* it רַגְלָיו . . . וַיִּשָּׂא Gn 29. 1; *take with one* הִשִּׂיא IIS 17. 13; *utter* *ἀνενείκατο μύθον* וישׂא משׁלו Nu 23. 7 ונשׂאת המשׁל Jes 14. 4, *φωνήν* קֹלוֹ . . . וַיִּשָּׂא Gn 27. 38, [*ἀράν*] אלה . . . ונשׂא IR 8. 31, [*μαντεῖον*] הַמַּשָּׂא . . . נשׂא IIR 9. 25, [*ἀντιβολίαν*] ונשׂאת תְּפִלָּה Ib 19. 4, [*θρῆνον*] שׂא קינה Ez 19. 1 תִּשָּׂא רנה ותפלה Jer 7. 16, cf. IR 8. 28; *offer* in sacrifice הֵנִיף Ex 35. 22 Lev 9. 21 Nu 5. 25; *v.* p. 148

ἀνταείρω: = *ἀνταίρω* (*raise against, χεῖράς τινι*; intr. *rise up* or *rebel against, withstand*), only in Med., *ἀνταείρεσθαι χεῖράς τινι raise one's* hands *against* one, *make war upon* him יָד הֵרִים IR 11. 26, 27; cf. IIS 20. 21 Ez 44. 12, *v.s.* *ἀναφέρω*/נשׂא/הניף

ἀνταλλάσσω, Att. *-ττω*: *exchange* one thing *with* another הֶחֱלִיף Lev 27. 10 Jes 9. 9; *change* החלף Gn 31. 7, 41, 35. 2

ἀνταποδίδωμι: *give back* أعاد

ἀνταπόδομα, τό: *requital* عِوَض

ἀνταπόδοσις, ἡ: *rendering, requiting, repayment* تَعْويض

ἀνταυγάζω: *illuminate* دبّج زوّق

ἀντάω: *come opposite, meet face to face, meet with* מצא Dt 31. 17; = ἀντιάω (q.v.); *meet*, without any hostile sense מצא Gn 36. 24 IS 10. 2 IIR 10. 13; *reach, go up to* מצא Ex 22. 5 Lev 25. 26, 28 Jes 10. 10 Job 31. 25 (cf. Lev 25. 49).—The simple Verb never in Com. or Att. Prose; but cf. ἀπαντάω: = ἀντιάζω (q.v.), ἄντομαι

ἀντεῖπον: aor. 2 without any pres. (cf. ἀντέρω, ἀντιλέγω, ἀνταγορεύω) *speak against* or *in answer, gainsay* הִטיף Ez 21. 2, 7 Am 7. 16; ἀ. ἔπος *utter* a word *of contradiction* נטף Job 29. 22; cf. ἐνδατέομαι

ἀντιάζω: *meet face to face*; c. acc. pers., *encounter*, whether as friend or foe מצא Dt 31. 17 IS 10. 2 IR 21. 20 IIR 10. 13; *answer* ענה IS 14. 37; *approach as suppliants*, hence, simply, *entreat, supplicate* מצא Jer 10. 18 Hos 12. 5 Ps 32. 6 עטף Ib 102. 1 נֶעְטָף Thr 2. 11 הִתְעַטֵּף Thr 2. 12 استعطف توسّل; = ἀντιάω II, *v.* ἀντιάω. This verb is never used in correct Att. Prose

ἀντιάω: of an arrow, *hit* מצא Nu 20. 14 Dt 19. 5; *obtain* מצא Lev 25. 26 Thr 2. 9; *match or measure oneself with* מצא Nu 11. 22; II. c. dat. pers. *meet with, encounter*, as by chance מצא Gn 36. 24 IS 9. 11; III. *haply meet* מצא Dt 22. 23, 27; IV. *approach as a suppliant, supplicate* מצא Jer 10. 18 Ps 32. 6 עטף Ps 102. 1 הִתְעַטֵּף Thr 2. 12; = ἀντάω = ἄντομαι: *meet*; *approach with prayers, entreat*

ἀντιβολέω: *meet as a suppliant, entreat, supplicate* פָּלַל Ps 106. 30 הִתְפַּלֵּל Dt 9. 25 Esr 10. 1 הִתְפַּלֵּל Dt 9. 26 IR 8. 33, 42 Esr 10. 1

ἀντιβόλησις, ἡ: = ἀντιβολία (*an entreaty, prayer*) תְּפִלָּה IR 8. 38 Jes 56. 7

ἀντίγραφος, ον: as Subst. ἀντίγραφον, τό, *transcript, copy*, esp. of *copies* of a book نُسْخَه

ἀντίος, ία, ίον: *set against* נֶגֶד Ex 10. 10 עָמַת Ez 3. 8 Neh 12. 24; and so, οἱ ἀντίοι = οἱ ἐναντίοι (*one's adversaries, the enemy*) עַד Gn 49. 27 Jes 33. 23 عَدُوّ; *against, over against*, abs., נֶגֶד Neh 7. 3, 12. 24 נֹכַח Jud 19. 10 עָמַת IIS 16. 13 Ez 1. 20, 21 نحاه; more freq. like a Prep. c. gen., *before* נגד Jes 49. 16 נכח Ez 14. 4; *in the presence* of נגד Gn 31. 32, 37 Ps 119. 46 נֶגְדָּה Ib 116. 14, 18; *facing* נגד Ez 40. 13 נכח Esth 5. 1 עמת Ex 25. 27; *against* נגד Eccl 4. 12 עמת Ez 48. 13; in the phrase τὸν δ' ἀντίον ἤϋδα, *answered* עמת Ez 3. 13. The word is almost confined to Poets and Ion. Prose; in Att. Prose ἐναντίος is preferred, though Xenophon uses ἀντίος; cf. κατ-

ἀντιφερίζω: *set oneself against, measure oneself with* עָרַךְ Ps 89. 7

ἀντιφωνέω: *sound in answer, reply, rejoin* ענה Cant 5. 6; esp. *answer in a loud voice* ענה Ex 19. 19; *ἀ. ἔπος utter a word in reply* ענה דָּבָר Jer 44. 20 Ps 119. 42; c. acc. pers. *reply to, answer, controvert, disagree* ענה Job 9. 32

ἀντλέω: *bale out bilge-water, bale the ship*; generally, *draw water*; metaph., *drain dry* אזל Job 14. 11 נָשַׁת Jes 19. 5, 41. 17; *v. ἄντλος*

ἄντλημα, τό: *bucket for drawing water* דְּלִי Nu 24. 7 מִדְלִי Jes 40. 15

ἄντλος, ὁ: *bucket* דְּלִי Nu 24. 7 Jes 40. 15 سطل دَلو; *heap of corn*, threshed but not yet cleansed אֲזֵל IS 20. 19; *v. ἀντλέω*

ἀντολίη, ἡ: collat. poet. form of *ἀνατολή*; as Adj., *eastern* קָדְמוֹן Ez 47. 8

ἀντωμοσία, ἡ: (*ἀντόμνυμι*, נשבע) *oath* or *affidavit* יָמִין Ps 144. 8 يَمين שְׁבוּעָה IR 2. 43 Ez 21. 28; cf. *συνόμνυμι*

ἀνυδρία, ἡ: *want of water, drought* בַּצֹּרֶת Jer 17. 8

ἄνυδρος, ον: (*ὕδωρ*) *waterless*, of arid countries; esp. *without spring water*, *ἡ ἄνυδρος* (sc. *γῆ*) מִדְבָּר Dt 32. 10 Jes 32. 15, 41. 18, 50. 2 Prv 21. 19

ἀνυμέναιος, ον: *without the nuptial song, unwedded* אַלְמָן Jer 51. 5 אלמנה אַיֵּם Gn 38. 11 Ex 22. 21 IR 11. 26 שׁוֹמֵמָה אַיֵּם אַרְמָלָה Jes 54. 1; cf. *ἄγαμος*

ἀνυποδησία, ἡ: *a going barefoot* יָחֵף Jer 2. 25

ἀνυπόδητος, ον: *unshod, barefoot* יָחֵף IIS 15. 30 حاف; = *ἀνυποδήματος*

ἄνω (B), *ὄνω*: Adv. (*ἀνά*) with Verbs implying Motion, *upwards*; with Verbs implying Rest, *aloft, on high*; *above*; *in heaven*, opp. *earth* שָׁמַיִם Gn 1. 8 سَماء; geographically, *on the upper side*, i.e. *on the north* שְׁמָאל Gn 14. 15 Jud 3. 21 שמאול Ez 16. 46, 39. 3 شِمال; *ἄ. καὶ κάτω up and down, to and fro* אָנָה וָאָנָה IR 2. 36 הֵנָּה וְהֵנָּה Ib 20. 40 (cf. *ἔνθα καὶ ἔνθα*)

ἀνώγαιον or *ἀνώγεον, τό*: (*ἄνω, γαῖα*) *anything raised from the ground* עֲלִיָּה IIS 19. 1 Ps 104. 3; *the upper floor of a house* עליה IR 17. 19, 23 IIR 1. 2; used as granary עליה ICh 28. 11; *ἀνάγαιον* and *ἀνόκαιον* are also found in codd.; = *ἀνάγειον, ἀνώγεων*

ἄνωθεν and *ἄνωθε*: in a narrative or inquiry, *from the beginning, from further back* יָשָׁן Lev 25. 22 נושן Ib 26. 10; = *ἄγκαθεν, ἀνέκαθεν*

ἄνωθον· ὀξύν (*sharp, keen*) عنيف

ἀνώνυμος: (from *ὄνυμα*, Aeol *ὄνομα*) *nameless, inglorious* בלי־שם Job 30. 8

ἀπάγω: *lead away, remove, carry*, carry away (W) הגה (הָהְגָה) IIS 20. 13

ἀπαείρω: poet. from *ἀπαίρω*, *depart* דָּבַר Cant 5. 6 עבר Ib 2. 11, 5. 6; trans. *remove* הֶעֱבִיר Gn 47. 21

ἀπαιωρέομαι: *hang down from, hover about* הֵעִיר Dt 32. 11

ἀπαλεύομαι: *keep aloof from* הִתְעַלֵּם Dt 22. 1 Ps 55. 2; cf. ἀλέομαι

ἀπαλλαγή, ἡ: (ἀπαλλάσσω) *deliverance, release, relief from* خلاص; generally, *relief from* مدد; abs. *divorce*, in pl. שִׁלּוּחִים Ex 18. 2 طلاق; *going away, means of getting away, escape* פְּלֵיטָה IIS 15. 14 افلات; *separation* فراق

ἀπάλλαξις, ἡ: = ἀπαλλαγή III (*going away, means of getting away, escape* تَخَلُّص; *separation* تفريق)

ἀπαλλάσσω: *set free* חָלַץ Ps 7. 5; *deliver from* חָלַץ Ib 116. 8 [cf. ἐξέλκω] מָלַט Ib 116. 4 הִמְלִיט Jes 31. 5 פָּלַט Mich 6. 14 Ps 18. 49 הִפְלִיט Mich 6. 14 أطلق خلّص; *make away with, destroy* הֶאֱבִיל Thr 2. 8 (cf. ἀπόλλυμι) הִפְלִיט Jes 5. 29; intr. *get off free, escape* הִבְלִיג Job 10. 20 מָלַט Am 2. 14, 15; Pass. and Med., *to be set free* or *released from* נִמְלַט IS 20. 29 Jes 49. 24, 25 Dan 12. 1; *get off, escape* נִמְלַט Jud 3. 29 Jer 48. 8 Ps 124. 7 הִתְמַלֵּט Job 19. 20, 41. 11 تَمَلَّص تخلّص; *to be acquitted* נִמְלַט Ez 17. 15, 18 Mal 3. 15 Job 22. 30; *to depart from enmity*, i.e. *to be reconciled, settle a dispute* وفّق تصالح صالح إصطلح أصلح; cf. διαλλαγή

ἀπαλλητός, όν: *marvellous* פֶּלֶא Ex 15. 11 Ps 119. 129 נִפְלָא Ex 34. 10 Ps 139. 14; cf. ἔκπαγλος

ἀπαλλοτριόω: *estrange, alienate*; Pass., *to be alienated*; *to be alienated from* one נִבְדַּל ICh 12. 8 (9); of property, *alienate* حول; *separate* הִבְדִּיל Gn 1. 6 פָּלָג Ps 55. 10 Job 38. 25; Pass., נִבְדַּל Neh 10. 29 נִפְלַג Gn 10. 25 فرّق; *distinguish* הִבְדִּיל Gn 1. 14 הִפְלָה Ex 8. 18 فرق; (Pass.) נִפְלָא IIS 1. 26; *alter* بدّل, (Pass.) تبدّل; cf. ὁρίζω

ἀπαλλοτρίωσις, ἡ: *alienation* تَحْويل

ἀπανθίζω: *pluck off flowers* קָטַף Ez 17. 4 قطف نتش نتف; *gather honey from flowers* קָטַף Job 30. 4; *cull flowers* نَقَّى إِنْتَقَى; Pass., *to be withered* נִקְטַף Ib 8. 12 جَفّ; = ἀπολωτίζω; cf. κόπτω

ἀπαντάω: mostly of persons, and generally, *meet, encounter* נוֹעַד Ex 29. 42, 30. 36 Jos 11. 5 Am 3. 3 Ps 48. 5 Neh 6. 2, 10; freq. with a Prep. נוֹעַד לְ־ Ex 25. 22 נוֹעַד אֶל Nu 10. 3 נוֹעַד עַל Ib 14. 35; freq. in hostile sense, *meet* in battle נוֹעַד עַל Ib., Ib 16. 11, 27. 3; generally, *resist, oppose in any way* נוֹעַד Nu 10. 3 הוֹעִיד Jer 49. 19; *face* מוּעָד Ib 24. 1 Ez 21. 21 פָּנָה IR 7. 25 Jes 8. 21 Jer 2. 27 פָּנָה לוֹ IR 17. 3 הִפְנָה Jer 48. 39; freq. as a law term, *meet in open court* הוֹעִיד Job 9. 19

ἀπάντη, ἡ: = ἀπάντησις = ἀπάντημα (*chance*) بخت

ἀπάντημα, τό: (ἀπαντάω) *meeting* מוֹעֵד Ex 30. 36 Nu 16. 2 Dt 31. 10 Jud 20. 38 Hos 9. 5, 12. 10 Ps 75. 3 Job 30. 23 Thr 1. 4, 15, 2. 7, 22 IICh 1. 3

ἀπαρχή, ἡ: mostly in pl. ἀπαρχαί; *primal offering* (of hairs cut from the forehead) [cf. Nu 6. 18 ראשׁ נזרו]; *firstlings* for sacrifice or offering בְּכוֹר Gn 10. 15 Ex 13. 2, 12–15, 22. 28–9, 34. 19–20 Lev 27. 26–7 Nu 3. 12, 13, 40–51, 8. 15–19, 18. 15–18 Dt 15. 19–22 IIR 3. 27 בְּכִירָה Gn 19. 31 בִּכְר; *first fruits* בְּכוּרָה Hos 9. 10 בִּכּוּרוֹת Jer 24. 2 בְּכוּרִים Ex 23. 16, 19, 34. 22 Lev 2. 14, 23. 17–20 Nu 13. 20, 18. 13, 28. 26 IIR 4. 42 Ez 44. 30 Neh 10. 35–7, 13. 31; רֵאשִׁית Nu 18. 12 Jer 2. 3 Ez 44. 30 Hos 9. 10 Neh 10. 38; cf. αἱρετός, ἐξ-

ἀπάρχομαι: *make a beginning* בְּכַר Ez 47. 12 הִבְכִּירָה Jer 4. 31; esp. in sacrifice בָּכַר Lev 27. 26; τρίχας ἀπάρχεσθαι *begin the sacrifice with* the hair, i.e. by cutting off the hair from the forehead and throwing it into the fire קרח Lev 21. 5 Mich 1. 16 נְקָרַח Jer 16. 6 הִקְרִיחַ Ez 27. 31 הָקְרַח Ib 29. 18; cf. Nu 6. 18; cf. ἐφαιρέω, κείρω, ἀπο-

ἀπατάω, -έω: (ἀπάτη) *cheat, deceive* הִפְתָּה Prv 24. 28 פִּתָּה Jer 20. 7 فتن غدر غبن خدع خاتل; = ἀπατεύω. The compd. ἐξαπατάω (*deceive or beguile, deceive thoroughly* פִּתָּה Jer 20. 7 פֶּתִי Ib 20. 10 הִפְתָּה Prv 24. 28 הֶחֱלַ Gn 31. 7 תִּעְתַּע Ib 27. 12 הִתְעַתַּע IICh 36. 16 غشّ; *seduce* a woman פִּתָּה Ex 22. 15; *swindle, trick* غشّ غبن خدع; *beguile* or *assuage* פִּתָּה Hos 2. 16 هدأ) is more common; cf. πείθω, ἀνα-, δια-, ἐπι-

ἀπατεών, τό: *cheat, rogue* פֶּתִי Prv 1. 22 מְתַעְתֵּעַ Gn 27. 12 فتّان مخادع خبيث; = θηητής

ἀπάτη: *trick, fraud, deceit; guile, treachery* פֶּתִי Prv 1. 22

ἀπατιμάω: *dishonour greatly* فضح; = ἀπατιμάζω

ἀπατμίζω: *evaporate* صعّد تبخّر بخّر

ἀπάτμισις, ἡ: *evaporation* تَصْعيد

ἀπαυγάζω: *flash forth* تَشَعَّع شَعَّ

ἀπαύγασμα, τό: *radiance, effulgence,* of light beaming from a luminous body مشعشعه مشعاع تَشَعُّع شعاع

ἀπεικάζω: *form from a model, represent, express, copy* شخّص; cf. ἀπεικονίζω

ἀπεικασία, ἡ: *representation* تَشْخيص

ἀπεικασμός, ὁ: *representation* שְׁקוּץ Dt 29. 16; *v.* pp. 637–8

ἀπεικονίζω: (εἰκών) *represent in a statue, express*; generally, *represent* شخّص

ἀπειλέω, later Ep. pres. ἀπειλείω: *hold out* either in the way of *promise* or *threat* הִפְלִיא Jes 29. 14, and therefore, sts. in good sense, *promise* פָּלָא Lev 22. 21 Nu 15. 3, 8 הִפְלָא Lev 27. ✤

ἀπεῖπον: fut. in use ἀπερῶ (Ion ἀπερέω), pf. ἀπείρηκα; *speak out, tell out, declare* דִּבֵּר Ex 6. 11, 28; *to give full notice* דִּבֵּר Jes 1. 20; *to deliver* a *verbal* message דִּבֵּר Ex 19. 6; *renounce, disown, give up* נִדַּבֵּר Mal 3. 13; intr., *fail, tire, sink from exhaustion* יָעֵף Jud 4. 21 עָיֵף Jer 4. 31; *to be tired* יָעֵף Jes 40. 28, 29, 30, 31 עָיֵף Gn 25. 29, 30 Jud 8. 4 IIS 17. 29 הֵעִיף Jes 8. 22, 23

ἀπέρχομαι: *go away, depart from, depart* ברח Gn 31. 20–22 Ex 14. 5 IIS 19. 10 Job 9. 25 ברח־לו Gn 27. 43 Nu 24. 11 Am 7. 12 בְּרַח בארץ

ἀπευθύνω: *make straight, restore* הוכיח Lev 19. 17, 25 Prv 9. 7, 8 Job 13. 3, 15; *guide aright, direct* הוכיח Gn 24. 44 Jes 2. 4 Prv 19. 25; *correct, chastise* הוכיח IIS 7. 14; = ἀπιθύνω

ἄπεφθος, ον: by dissimulation from ἄφεφθος (ἀφέψω) *boiled down,* ἄ. χρυσός *refined* gold כֶּתֶם אוּפָז Dan 10. 5 כתם אופיר Jes 13. 12 Job 28. 16 כתם פָּז Cant 5. 11 מֵאוּפָז Jer 10. 9 אופיר Job 22. 24 פז Jes 13. 12 Ps 21. 4 [cf. ἀφέψω]

ἀπέχω: *hold oneself off* a thing, *abstain* or *desist from* it, refrain from (W) הֵזִיר Nu 6. 3; *keep away from* הִתְאַפֵּק Jes 64. 11; abs., *refrain oneself* התאפק Gn 45. 1; *fail* התאפק IS 13. 12

ἀπίλλω: *exclude* הִפְלָה Ex 8. 18 (nisi leg. ἀπειλλ-); cf. ἀπαλλοτριόω

ἀπισόω: *make equal* שָׁוָה Ps 18. 34 הִשְׁוָה Jes 46. 5

ἀπόβασις, ἡ: *landing place* מָבוֹא Ez 27. 3; = ἀγών ἀποβατικός (ἀγών: *gathering, assembly*; *assembly* of the Greeks *at the national games*; ἀποβατικός: *of* or *for one who rode several horses leaping from one to the other*) מְבוֹא־עִם Ib 33. 31

ἀποβολή, ἡ: *loss* אֲבֵדָה Lev 5. 22, 23

ἀπόβρεγμα, τό: *infusion* מֶרְקָחָה Ez 24. 10; = βρέγμα; cf. φάρμακον

ἀπογιγνώσκω: *renounce, reject* נִכַּר Dt 32. 27 Jer 19. 4 Job 21. 29 أَنْكَرَ; as law term, *reject* a charge *brought against* a man, i.e. *acquit* him נכר Ib 34. 19; cf. ἐπι-, συγ-

ἀποδύω: trans. used by Hom. (esp. in Il.) of *stripping* armour *from* the *slain* פשט IS 31. 9; c. acc. rei, *strip off* פשט Lev 6. 4 הִפְשִׁיט Mich 3. 3; c. acc. pers. *strip* פָּשַׁט IS 31. 8 הפשיט Lev 1. 6 Nu 20. 28 Ez 16. 39 Hos 2. 5 ICh 10. 9; Pass., *to be stripped of* one's clothes; ἀποδυόμενος *stripped of its shell*, of the nautilus עָטָה Ez 21. 20; Med., *strip off oneself, take off* clothes הִתְפַּשֵּׁט IS 18. 4; = ἀποδύνω; cf. ἐκ-

ἀποζέω: *boil till the scum is thrown off*; simply *boil* הֵזִיד Gn 25. 29; = ἀποζέννυμι

ἀποθερίζω: *cut off*; Med., of the *tonsure* of monks הִנָּזֵר Hos 9. 10

ἀπόθεται, αἱ: a place in Lacedemon into which misshapen children were thrown as soon as born תֹּפֶת Jer 7. 31, 32, 19. 13; cf. *ὄπτησις*

ἀπόθρισμα, τό: *that which is cut off* נֵזֶר Jer 7. 29

ἀποικία, ἡ: (*ἄποικος*) *settlement far from home, colony, settlement* אֲפֵקָה Jos 15. 53

ἀποικίς, ἡ: pecul. fem. of *ἄποικος, ἀ. πόλις a colony*; and without *πόλις* אֲפֵקָה Jos 15. 53

ἄποικος, ον: *away from home, abroad*; mostly as Subst., of cities אָפִיק Ez 34. 13

ἀποιμώζω: *bewail loudly* הָהִים Ps 55. 3

ἄποινα, τά: (by haplology for *ἀπόποινα* (*ποινή*)) *ransom* or *price paid*, whether *to recover one's freedom* when taken prisoner, or *to save one's life* כֹּפֶר Ex 21. 30, 30. 12; generally, *atonement, compensation, penalty* כְּפוּר Ib 29. 36 ; *redemption, rescue* from death כֹּפֶר Job 33. 24; cf. *σκεπάζω*

ἀποκαλύπτω: *uncover* נְלָפַת Ruth 3. 8; *disclose, reveal* נְלָפַת Job 6. 18; *unmask* נְלָבַט Prv 10. 8

ἀποκαμπτός, όν: *bent* מְצֻמֶּדֶת IIS 20. 8

ἀποκάμπτω: *ἀποκεκαμμένον ῥάμφος, curved* beak מְצֻמֶּדֶת IIS 20. 8

ἀποκείρω: *clip, cut off*, prop. of hair גָּלַח IIS 14. 26; *to have* hair *shorn close* גָּלַח Jes 7. 20 הִתגלח Lev 13. 33; *cut off one's hair*, esp. in token of mourning גָּלַח Jer 41. 5 הִקריח Ez 27. 31 הָקרח Ib 29. 18; Pass., *shorn* or *clipped* גָּלַח Jud 16. 22 Jer 41. 5 הָקרח Ez 29. 18; cf. *ξυρέω*

ἀποκοπτός, ή, όν: *severed from others* בְּתר Gn 15. 10 Jer 34. 18, 19 בְּתָרִים

ἀποκόπτω: *cut off, hew off*, freq. in Hom. of men's limbs בתר Gn 15. 10 בְּתֶר Ib.; *amputate* בתר; *cut off* בתר; cf. *διακόπτω*

ἀποκρίνω: *separate, set apart* בְּקֵר Ez 34. 11; *distinguish* בְּקֵר Lev 27. 33; *choose*; Pass., *to be parted* or *separated, parted from the throng* בָּכַר Ib 27. 26 [cf. *ἀπάρχομαι*]; *reject on examination* בחל Zach 11. 8 מְבֻחֶלֶת Prv 20. 21; פרע Ib 1. 25

ἀπόκρισις, ἡ: *separation* בַּקָּרָה Ez 34. 12; *decision, answer* בירה ICh 29. 1 [cf. *αἵρεσις*]; *answer*; *defence* בְּקֶרֶת Lev 19. 20

ἀποκυδαίνω: *glorify greatly* כָּבַד Jes 29. 13, 43. 23

ἀποκυλίω: *roll away* הָגַל Gn 29. 10; cf. *κατα-*

ἀπολαμβάνω: *take* or *receive from* קִבֵּל Job 2. 10; *accept* קבל Esth 4. 4, 9. 23, 27; *hear, learn* קבל Prv 19. 20 [cf. *ἀναδέχομαι*]

ἀπολείπω: *leave hold of, lose* הִרְפָּה Jos 1. 5 Prv 4. 13 Cant 3. 4; *leave, allow* הִרְפָּה IS 11. 3; *desert, abandon* הִרְפָּה Dt 4. 31, 31. 6 Jos 1. 5; *fail,*

flag, lose heart הִתְרַפֵּה Prv 18. 9, 24. 10; of the moon, *wane* חָפְרָה Jes 24. 23; *leave off*; *depart from* הִרפה Ps 37. 8

ἀπόλλυμι or *-ύω*: stronger form of *ὄλλυμι*, *destroy utterly, kill*, in Hom. mostly of death in battle אָמְלָל Jes 24. 4 Hos 4. 3 בָּלָה ICh 17. 9 בָּלַע Thr 2. 2, 5, 8 חָלַל Ib 2. 2; *demolish* אָמלל Jer 14. 2 Thr 2. 8 הֶאֱבִיל Ib. בָּלַע Ib 2. 2; *lay waste* בָּלַע IIS 20. 19 חָבַל Cant 2. 15 חָלַל Thr 2. 2 אָמלל Jes 33. 9; *ruin* a woman (חָלַל) חֲלָלָה Lev 21. 7; *perish, die* אבל Jes 24. 4, 7 Jer 23. 10 Hos 4. 3 Joel 1. 10 Am 8. 8 אָמלל Jes 24. 7 Hos 4. 3 Joel 1. 10, 12 Nah 1. 4 בָּלַע Jes 25. 8 נָבַל Ex 18. 18 Jes 24. 4, 40. 7; *cease to exist* בָּלַע Jes 25. 8; simply, *to be undone* אָמלל IS 2. 5 Ps 6. 3 בָּלַע Jes 19. 3; as an imprecation, freq. in part. fut. *ὦ κάκιστ' ἀπολούμενε o destined to* a miserable *end*! i.e. *o thou villain, scoundrel, knave*! אָמלל Neh 3. 34; of fruit, *fall untimely* אָמלל Jes 24. 7 Joel 1. 12; = *ἀπόλλω*, late form

Ἀπόλλων, ὁ: *Apollo* פְּלֹאי Jud 13. 18; acc. *Ἀπόλλω* (mostly in adjurations, *νὴ τὸν Ἀπόλλω*), *Ἀπόλλωνα*; = *Εὐρύαλος* אַרְבֵּאל Hos 10. 14

Ἀπολλώνιος, α, ον: *of* or *belonging to Apollo* פְּלֹאי Jud 13. 18; *-ώνιος, ὁ*, (sc. *μήν*) name of month at Elis, Methymna, etc. אֱלוּל Neh 6. 15; *-ωνισκός, ὁ*, Dim. of *Ἀπόλλων*; *statuette of Apollo* אֱלוּל Jer 14. 14 אֱלִיל Jes 10. 10 אֱלִילִים Ez 30. 13 [cf. *εἴδωλον*]; *Ἀπολλωνιών, ὁ*, (sc. *μήν*) name of month at Halicarnassus אלול Neh 6. 15

ἀπολύτρωσις, ἡ: *ransoming* (pl.); *redemption by payment of ransom* פְּלִילִים Ex 21. 22

ἀπολύω: *loose from*; *set free, release, relieve from*; abs., *acquit*; in Il. always = *ἀπολυτρόω*, *release on receipt of ransom* פָּלַל IS 2. 25; Med., *set free by payment of ransom, ransom, redeem* הִתְפַּלֵּל Ib.; cf. *ἀντιβολέω*

ἀπομάσσω, Att. *-ττω*: *wipe off* מחה Ex 32. 32 Dt 29. 19 הִמְחָה Neh 13. 14, *δάκρυα* מחה Jes 25. 8; *wipe clean* מחה IIR 21. 13 Jes 44. 22 הִמחה Jer 18. 23; esp. in magical ceremonies מחה Nu 5. 23; *wipe one's mouth* מחה Prv 30. 20 ; cf. *μάσσω*: *wipe* מחה IIR 21. 13

ἀπόμοργμα, τό: *that which is wiped off* מָרַק Jud 6. 19, 20

ἀπομόργνυμι: *wipe off* or *away from* מֹרַק Lev 6. 21

ἀπονέμω: *portion out, impart, assign* מָנָה Job 7. 3 Dan 1. 10

ἀπονέομαι: *go away, depart* פנה Nu 14. 25 Jer 6. 4 Cant 6. 1 פָּנָה לוֹ IR 17. 3

ἀπονεύω: *bend away from* other objects towards one הִפְנָה Jer 48. 39; *turn off* or *incline towards* פנה Dt 31. 8 IR 10. 13 Jer 2. 27; Astron., *pass away from* a cardinal point פנה Jos 15. 2 IR 7. 25 Ez 8. 3

ἀπονίζω: later *-νίπτω*, *wash clean* נָקָה Job 10. 14

ἀπονωτίζω: *turn one's back and flee* נוס Jud 7. 21; trans. in causal sense, הניס Ex 9. 20 Dt 32. 30 Jud 6. 11; cf. *φεύγω*

ἀποξέω: *scrape to a point* הִצִּיב IS 13. 21; = *ἀποξύω*

ἀποξύνω: *bring to a point*, Pass.; *make sharp and piercing* הצִיב IS 13. 21 הִתְאַחֵד Ez 21. 21; Pass. הוּחַד Ib 21. 14 شحذ حادّ

ἀποπλανάω: Pass., *wander away from*; *wander from the truth* עָפְלָה Hab 2. 4

ἀποπνίγω: *choke, throttle, suffocate* أَغَصّ; = *ἀμαμίξαι, ἀμμιάξαι*

ἀπορρέω: Pass., *flow* or *run off, stream forth* הָגַר Mich 1. 4

ἀπόρρητος, ον: *not to be spoken, secret* רָז Dan 2. 19, 28, 4. 6

ἀπορριζόω: *pull out by the root, τρίχας* מרט Esr 9. 3

ἀπορρίπτω: poet. *ἀπορίπτω, throw away, put away* חֵרֶף Jud 5. 18; of words, *utter*, esp. in disparagement חֵרֵף IS 17. 26; cf. *ἅρπάζω*

ἀποσκίασμα, τό: *shadow* מַחְשָׁךְ Jes 42. 16 Ps 143. 3 Thr 3. 6; *illusion* מַחְשָׁךְ Ps 88. 19; *deceit* מַחְשָׁךְ Ib 74. 20

ἀποσκοπέω: Pass., *is visible from a distance* וְנִשְׁקָף Jer 6. 1 Cant 6. 10; = *-πεύω, -πιάζω*

ἀποσταδά: *standing apart* בָּדָד Lev 13. 46 Dt 32. 12, 33. 28

ἀπόστασις, ἡ: (*ἀφίστημι*) *defection, revolt* פֶּשַׁע Prv 28. 2 [cf. *ἀθέτημα, -τησις*] אֶשְׁתַּדּוּר Esr 4. 15, 19 عَصَى; Medic., *suppurative inflammation* פֶּצַע Jes 1. 6 (late form: *ἀποστασία*)

ἀποστατέω: *fall off from, fail* one פשׁע IIR 1. 1 [cf. *ἀθετέω*]; *fall away* from the divine פשׁע Hos 14. 10; *stand aloof from*; also *stand aloof* בדד Ps 102. 8

ἀποστάτης, ὁ: *deserter, rebel* פֶּשַׁע Dan 8. 23

ἀποστέλλω: *send off, away from* שָׁלַח Gn 25. 6, 31. 27 Jud 12. 9; *send away* שׁלח Gn 21. 14, 31. 27 Ex 8. 28, 11. 10; *banish* שָׁלַח Gn 3. 23 Jud 1. 25; *dispatch*, on some mission or service, שׁלח Gn 28. 6 IS 31. 9; freq. of messengers, שׁלח Jes 57. 9, 66. 19 Jer 27. 3 Dan 10. 11 IICh 32. 31 שָׁלַח Ob 1 Prv 17. 11; or forces, שׁלח IIR 24. 2 הִשְׁלִיחַ Ib 15. 37; *put off, doff* شلّح شلح سلخ خلع

ἀποστερέω: *rob, despoil, defraud* one *of* a thing פשׁט IS 27. 10, 30. 14 פָּשַׁט IS 31. 8 IIS 23. 10 הִפְשִׁיט IS 31. 9 سلب; = *-ρίζω, -ρίσκω* [cf. *ἀποδύω*]

ἀποστρέφω: *turn back* הֵשִׁיב Ex 4. 7 Jos 8. 26 Jud 9. 57 IIS 15. 25, 16. 8 IIR 19. 28 Ez 21. 35 Thr 2. 3, 8 IICh 25. 13 שׁוּבָב Ps 60. 3; hence, either *turn to flight*, or *turn back from flight* הֵשִׁיב IIS 15. 25; *send home again* הֵשִׁיב Gn 20. 7, 48. 21 IS 6. 7 Jer 23. 3 Ez 29. 14 שׁובב Jer 50. 19 Ez 39. 27; *bring back* word הֵשִׁיב Gn 37. 14 Nu 22. 8 Jes 41. 28 Ez 9. 11; *guide back again* הֵשִׁיב IICh 19. 4, 24. 19 שׁובב Jes 49. 5;

turn backwards הֵשִׁיב IIR 20. 11 Jes 44. 25; *bring back, recall* הֵשִׁיב Gn 28. 15 Jud 11. 9 IIS 15. 25 IR 13. 20 Jer 8. 4 Thr 1. 16 שׁוּבב Jes 58. 12 Ps 23. 3; *turn away* or *aside, divert* הֵשִׁיב IR 13. 26 שׁוּבב Jer 8. 5

ἀποσυλάω: *strip off spoils from* a person נָצַל IICh 20. 25 سلب; *strip off or take away from* נָצַל Ex 3. 22; Pass., הִתְנַצֵּל Ib 33. 6; *carry off* נָשָׂא IIR 16. 6

ἀποσχίζω: *split* פָּצַץ Jer 23. 29; *part* them *off, separate* them, *cleave off, tear off*; *sever, detach from* נָפַץ Jer 51. 21, 22, 23 [cf. σφάζω]; Med., *separate oneself* הִתְפַּצֵּץ Hab 3. 6 נָפוּץ IIR 25. 5

ἀποσώζω: *save* or *preserve from* בָּצַע Jes 38. 12 משׁה Ex 2. 10 הִמְשָׁה IIS 22. 17 [cf. ἀνα-] פדה Ib 4. 9 פצה Ps 144. 7, 11; *keep safe* פדה Jes 29. 22 [cf. φείδομαι *spare* persons and things, e.g. in war, i.e. *not destroy* them]; *preserve* בָּצַע Thr 2. 17 [cf. διαπράσσω, ἐκ- *bring about, accomplish, achieve*]; *keep* them *in mind, remember* הִזכִּיר Jes 63. 7

ἀποτειχίζω: *wall off*, by way of *blockade* צוּר Dt 20. 12 Jud 9. 31

ἀποτείχισμα, τό: = ἀποτείχισις (*walling off of a town, blockading*) מָצוֹר Dt 20. 19, 20

ἀποτελέω: *bring to an end, complete* חָתַם Dan 9. 24 [cf. τυπόω] הֵתֵם Jes 33. 1 Dan 8. 23 أتمّ تامّ ختم فصم; cf. δια-

ἀποτέμνω: *excise*; *cut off, divide, sever* הֵתֵם Ez 24. 10; *cut off, check, put an end to* הֵתֵם Dan 8. 23; cf. ἀποτελέω

ἀποτίνυμι, -ίννυμι, -ιννύω, -ίνω, ἀπυτείω: *repay*; *pay for*; Med., ἀποτίνομαι, -νυμαι, c. acc. rei, *take vengeance for* a thing, *punish* it; abs., *take vengeance* נָקַם Jud 15. 7 IS 14. 24; cf. ἐκδικάζω

ἀποφαίνω: *show forth, display* بيّن; *make known, declare* הִתְפָּאֵר Ex 8. 5; abs., *make display of oneself, show off* התפאר Jud 7. 2 Jes 10. 15

ἀποφέρω: Hom. only in fut. -οίσω (Dor -οισῶ, Med. -οίσομαι) and Ion. aor. ἀπένεικα, Att. aor. -ήνεγκα, aor. 2 -ήνεγκον, pf. -ενήνοχα; generally, *bring, hand over as required* נָשָׂא IIS 19. 43 IR 9. 11 Esr 1. 4; = φερρεύει [a structure similar to פָּעַל]

ἀποφεύγω: *flee from, escape*; *get safe away* הֵעִיז Jes 10. 31 Jer 4. 6, 6. 1 = -φυγγάνω

ἀπόφημι: *speak out, declare flatly* or *plainly* הִבִּיט Ps 94. 4, 145. 7 Prv 1. 23

ἀποφθινύθω: causal, *make perish* אָבַד Ez 22. 27 Esth 8. 5 הֶאֱבִיד Nu 24. 19 Ez 32. 13; *lose* אבד Prv 29. 3 Eccl 3. 6; *diminish* نقص نقّص

ἀποφθίνω: intr. in pres., *perish utterly, die away* אבד Nu 21. 29 Mich 7. 2; causal, *make to perish, destroy, waste away* אָבַד Prv 29. 3; *destroy* אבד Dt 12. 2 הֶאֱבִיד Jer 1. 10 أباد

ἀποφυγή, ἡ: *escape* or *place of refuge* מָנוֹס IIS 22. 3 Am 2. 14 מְנוּסָה Lev 26. 36 מָעוֹז מנוס Jer 16. 19 Joel 4. 16 Dan 11. 31 إِعْتِذار عذر معذره

ἀποχράω: *suffice, be sufficient, be enough* שָׁפַק IR 20. 10; *deliver an oracle* הִשְׁפִּיק Jes 2. 6; *use to the full* ספק Job 34. 37

ἀποχυρόω: *fortify* בָּצַר Jes 22. 10 Jer 51. 53; Pass., בָּצוּר Jes 2. 15; *form a fence*, of trees בצור Zach 11. 2

ἀποψήχω: *wipe away* מחה Dt 29. 19 Jes 44. 22 مسح محا; *scrape* or *rub off* מחה Ex 32. 32, 33 كشط مسح سحل محا; = ἀποψώχω; cf. ἀπομάσσω

ἀπωθέω: *thrust away, push back* הִדִּיחַ Dt 13. 11; *thrust away from oneself* הִדִּיחַ Jer 27. 10; *drive away* הִדִּיחַ Jer 50. 17; *drive from* הִדִּיחַ Dt 13. 6 הָטָה Nu 22. 23 Job 24. 4; *thrust aside, spurn* בּוּס Prv 27. 7 בעט Dt 32. 15 מאס Jes 8. 6, Pass. נִמְאַס Jes 54. 6 הָטָה Am 5. 12; *reject* מאס IS 10. 19, 15. 23, 16. 7 Jer 6. 30, 8. 9 Ps 118. 22; *refuse* מאס Job 30. 1; cf. ἐπιτείνω, κατα-, στόρνυμι

διαβολή, ἡ: *false accusation, slander* דִּבָּה Gn 37. 2 Nu 13. 32

διαγελάω: *laugh at, mock* הִלְעִיב IICh 36. 16 הִלְעִיג Neh 2. 19 IICh 30. 10

διαδοχή, ἡ: (διαδέχομαι) *taking over from another, succession* דּוֹר Gn 15. 16 Jes 34. 10, 41. 4 תּוֹר Cant 1. 10, 11; *in turn*; *relay, relief* תֹּר Esth 2. 12, 15 دوره دور

διάδοχος, ὁ: a kind of *gem* דֻּפְקָה

διαείδω: *discern, distinguish* יָדַע Gn 3. 22; cf. διείδον

διαζέω: *boil through* הֵזִיד Gn 25. 29

διαζωγραφέω: *paint in divers colours* הִצְטַיֵּר Jos 9. 4 [cf. ἀνα-]

διαθήκη, ἡ: *testament* وَصِيَّه وَثِيقه; *deposit* وَديعه

διαίρεσις, ἡ: *distribution*; *separation*; *division* תְּרוּמָה Ex 25. 2, 3 Nu 31. 52

διαιρέω: *tear away, pull down* עֶרָה Ps 137. 7 עוּרָר Jes 23. 13; *take down* part of the wall, *make a breach* in it עָרְעֵר Jer 51. 58 הִתְעָרְעֵר Ib.; δ. τὰ ὦτα *lend* an ear הֵעִיר אֹזֶן Jes 50. 4; cf. ἀφ-, διεγείρω

διαίρω: *raise up, lift up* הֵרִים Gn 14. 22 IR 14. 7 רוֹמֵם IS 2. 7 Esr 9. 9; *lift up oneself, rise, become prominent* רומם Ps 118. 16 הִתְרוֹמֵם Dan 11. 36; *separate, remove* הֵרִים Lev 2. 9 Nu 31. 28, 52

δίαιτα, ἡ: *way of living, mode of life* דַּת Esth 1. 8, 3. 8, 4. 16; *judgement* דת Esth 3. 15, 8. 17 Esr 8. 36 שֶׁפֶט Ex 12. 12 Prv 19. 29

διαιτάριος, ὁ: title of a subordinate official שֹׁטֵר Ex 5. 6, 10, 14, 15

διαιτάω: *to be arbiter* or *umpire* שפט Ex 18. 22, 26; *decide* שָׁפַט Gn 16. 5 Ex 18. 16, 22, 26 Jes 2. 4 Mich 4. 3; cf. δικάζω

διαίτημα, τό: mostly in pl.; *rules of life, regimen*, esp. in regard of *diet* דת Esth 1. 8, 3. 8; generally, *institutions, customs* דַּת Esth 1. 13, 15, 19,

3. 8 מִשְׁטָר Job 38. 33 מִשְׁפָּט Gn 40. 13 Lev 5. 10 IIR 11. 14, 17. 26 Ez 20. 18 ICh 15. 13 IICh 35. 13; cf. ἔθος

διαιτητής, ό: *arbitrator, umpire* שֹׁטֵר Dt 16. 18 Prv 6. 7 ICh 23. 4 שֹׁפֵט Ex 2. 14 Dt 16. 18; cf. δικαστής

διακαθαίρω, -ρίζω: *purge thoroughly* טָהַר Jer 33. 8 Neh 13. 30 הִטְהַר Jos 22. 17 إِطَّهَّر طهّر; *prune* قَلَّم شذّب

διάκενος, ον: *thin, lank* מְחֻלָּל Jes 53. 5

διακενόω: *empty outright* הֶאֱזִין Jes 19. 6 חִלֵּל Ez 28. 9 חִלַּל Jes 53. 5 חָלָה Ib 14. 10 חִלַּל Ez 32. 26

διακλέπτω: *steal at different times* גִּנֵּב Jer 23. 30; *steal away* גנב IIS 15. 6 גָּנַב Gn 40. 15 Ex 22. 6; *disguise* נִכֵּל Nu 25. 18

διακληρόω: *assign by lot, allot* נָחַל Jos 19. 51 הִנְחִיל Dt 1. 38 Jos 1. 6; *have allotted to one* הָנְחַל Job 7. 3

διάκομμα, τό: *cut, gash* מַקֶּבֶת Jes 51. 1

διακονέω, διηκ-: (διάκονος) *minister, do service, serve* כִּהֵן Ex 28. 41 ICh 5. 36 كاهن

διακονία, ή: *service* כְּהֻנָּה Jos 18. 7; *attendance on a duty, ministration* כהנה Ex 29. 9 Nu 18. 1, 7 كهنوت; *body of servants* or *attendants* כהנה IS 2. 36

διάκονος, διήκ-, later διάκων: *servant* כֹּהֵן IIS 20. 26; *attendant* or *official* in a temple or religious guild כהן Gn 14. 18 Ex 3. 1 Lev 6. 16 IR 2. 27 IIR 11. 18 كاهن

διακοπή, ή: *gash, cleft* חַגְוֵי Jer 49. 16 Cant 2. 14 נֶקֶב Ez 28. 13 נִקְבָה נֶקֶב Gn 1. 27 Lev 3. 1 Jer 31. 22 (21) קבה Nu 25. 8; *cutting* or *canal* through an isthmus or mountain; *narrow channel* or *passage* נקבה (carved on the stone commemorating the excavation of the Jerusalem tunnel); *v.* pp. 159, 647

διακόπτω: *cut through* נקב IIR 12. 10, 18. 21 Job 40. 24; Pass., *had a hole drilled* in it נָקוּב Hag 1. 6 נקבה [נקובה] Gn 1. 27

διακρύπτω: strengthd. for κρύπτω (*hide, cover*) כִּסָּה Gn 18. 17, 37. 26, 38. 15 Ex 15. 10 Lev 13. 13 Nu 4. 5 Jes 6. 2 Ps 32. 5 כָּסָה Gn 7. 19 הִתְכַּסָּה Gn 24. 65 Jon 3. 8

διαλαλέω: *talk with*; *talk over* a thing *with* another מִלֵּל Gn 21. 7; cf. προ-

διαλλαγή, ή: (διαλλάσσω) *interchange*; *change*; *change* from enmity *to friendship, reconciliation* صُلْح; *difference* إِخْتِلاف خلاف; cf. ἀπαλλάσσω

διαλλάσσω: *interchange, exchange* החליף Jes 9. 9; *change* חָלַף Gn 41. 14 החליף Ib 31. 7, 35. 2; *to be different* خالف

διαμετρέω: *measure through, measure out* or *off*; *measure with the eye, scan*

מִדֵּד Hab 3. 6; *to be in opposition, to be diametrically opposite* מָדַד Job 7. 4; cf. ἐκ-

διάνοια, ἡ: Aeol διανοιΐα, poet. also διανοία, *thought,* i.e. *intention* נֶפֶשׁ

διαπαίζω: *laugh, jest at* הָבָה Esth 1. 17 [cf. ἐπι-]

διαπείθω: *convince*; Pass., פָּתָה Prv 25. 15

διαπεινάω: *hunger one against the other, have a starvation match* עָנָה Lev 16. 31 הִתְעַנָּה Esr 8. 21 [cf. πεινάω, -έω]

διαπεραιόω: (πέρα) *take across, ferry over* הֶעֱבִיר Ps 136. 14

διαπεράω: (πέρα) *reach, arrive at* a place הֶעֱבִיר Jer 46. 17 [cf. διαπορεύω]

διαπέρθω: *destroy utterly, sack, waste,* always of cities הָרַס Ex 23. 24 Jes 49. 17 [cf. ἐπι-, ἐκ-]

διαπληρόω: strengthd. for πληρόω (*make full* or *complete*; *fulfil*) מָלֵא Ex 23. 26; *v.* ἀνα-

διαπλήσσω: *break in pieces, split, cleave* פָּלַג Ps 55. 10

διαπολεμέω: *fight it out with one* הָחֲרֵב IIR 3. 23 احترب تحارب

διαράομαι: *curse* הָאָלָה IR 8. 31 אָרַר Gn 5. 29 קִלֵּל Gn 12. 3

διαρρίπτω, -τέω, διαρίπτω: *throw about* הִשְׁלִיךְ Jer 7. 15; *throw down* השליך IIS 11. 21 Thr 2. 1; cf. ἀπορ-

διασείω: *shake violently* הִסִּיעַ Job 19. 10

διασπαράσσω, -ττω: *rend in pieces* פָּרַק IR 19. 11; *dilate forcibly* פָּרַק Zach 11. 16

διασπείρω: *scatter or spread about* בָּזַר Ps 68. 31 סָעַר בִּדֵּר Zach 7. 14 סַעַר Hos 13. 3; *squander* פָּזַר Prv 11. 24; κατα-

διαστέλλω: *command expressly, give express orders* הִשְׁלִיחַ IIR 15. 37; cf. ἀπο-

διαστρέφω: *turn away, divert* הֵשִׁיב Nu 25. 11 Jos 8. 26 Ez 18. 17 Prv 15. 1 Thr 2. 8 IICh 25. 13; cf. ἀπο-

διαστρώννυμι: *spread,* Pass., הִשְׁתַּחֲרַע Jes 28. 20

διασφάξ, άγος, ἡ: = τὸ θῆλυ μόριον (*the female genitals*) שָׂפְכָה Dt 23. 2; = διάσφαξις

διασώζω: *preserve through* a danger, of persons, הִצִּיל Gn 32. 12 Jud 10. 15 Ps 7. 2; of things, *preserve, maintain* הִצִּיל Ex 12. 27 Hos 2. 11

διατελέω: *bring quite to an end* כָּלָה Gn 18. 33 Jud 3. 18 Ruth 3. 18 ICh 27. 24 כָּלָה Gn 2. 1; *v.* p. 197

διατήκω: *melt* הִצִּיק Jos 7. 23: הִתִּיךְ IIR 22. 9 Job 10. 10 הִנְתִּיךְ Ez 22. 20 הָתַךְ Ib 22. 22

διατίθημι: *arrange* צִוָּה Lev 25. 21 نظّم; *distribute* وزّع أحصّ; *arrange* each *in their several places* צִוָּה Jes 45. 12 Ps 78. 23; *manage, handle* ساس; *arrange as one likes, dispose of*; *dispose of one's* property, *devise* it *by will* צִוָּה IIS 17. 23 IIR 20. 1 أوْصى ب; ὁ διατιθέμενος, *the testator* المُوَصّي مُوَصٍّ;

make a covenant with one (אֹתָם) אֶת־בְּרִיתִי אֲשֶׁר צִוִּיתִי אוֹתָם Jos 7. 11 את־ברית יְהוה אֱלֹהֵיכֶם אשר צִוה אֶתְכֶם (אֹתְכֶם) Jos 23. 16 Jud 2. 20 Ps 111. 9; *settle* a quarrel צוה Ib 7. 7; *set forth, recite* צוה Gn 50. 16 [cf. ἐφίστημι] Dt 32. 46

διατριβή, ἡ: *pastime, amusement* طَرَب

διαυγάζω, -γίζω: *glance, shine through* זכך Job 25. 5; *to be transparent* זכך Ib 15. 15; cf. ἐν-

διαυγής: *translucent*, of water; *radiant*, of gems, ὁ δ. λίθος זְכוכִית Job 28. 17

διαυλίζω: μηκύνω (*delay, put off*) הֶחֱל Nu 30. 3

διαφέρω: *carry over* or *across* הֶעֱבִיר Nu 32. 5 IIS 19. 16 [cf. μετα-, διαπεραιόω] הִשִּׂיא Ib 17. 13; *endure, support* העביר Job 7. 21; *excel* برع

διαφθείρω, -θορέω: *destroy utterly* הֶחֱרִיב Jes 49. 17 Ez 19. 7 נָתַץ خَرَّب Dt 12. 3 IICh 36. 19; *make away with, kill* דִּבֵּר Ib 22. 10 [cf. ἐκτρίβω]; *seduce* a woman افتضّ افترع; Pass., *to be destroyed* הָחֳרַב Ez 29. 12 נָתַץ Jud 6. 28 הָתַץ Lev 11. 35 הָתַשׁ Ez 19. 12; *to be murdered* הָחֳרַב IIR 3. 23 [cf. διαπολεμέω]

διαφθονέω: *envy* קִנֵּא Gn 30. 1, 37. 11 Jes 11. 13 Ps 37. 1; cf. ἐκτίνω

διαφθορά, -ρή, ἡ: (διαφθείρω) *destruction, ruin* חָרְבָּה Lev 26. 31 Jer 44. 2; pl., Jes 52. 9, 58. 12 Ez 36. 4, 10 Esr 9. 9

διάφραγμα, τό: *midriff, diaphragm* פֶּרֶשׁ Ex 29. 14 Lev 4. 11; = διάφραξις

διαφυσάω: *blow in different directions, disperse* הִשִּׁיב Gn 15. 11; *blow* or *breathe through* השׁיב Ps 147. 18 הֵפִיחַ Ez 21. 36; Pass., נָפַח Job 20. 26; cf. ἐκθύω

διαχωρέω: *pass through* עבר Gn 15. 17 Ex 32. 27 Ez 9. 4, 5; of coins, *to be current* עבר Gn 23. 16

διεγείρω: *wake up* הֵעִיר Ps 35. 23; *stir up, arouse* העיר Joel 4. 9 Cant 2. 7 Esr 1. 1, 5; *excite* עוֹרֵר Cant 2. 7; *raise* עורר IIS 23. 18

διεῖδον: inf. διϊδεῖν, aor. 2 with no pres. in use (διοράω being used), *see thoroughly, discern* (on the Homeric usage v. δια-είδω); pf. δίοιδα, inf. διειδέναι, Ep. διίδμεναι, *distinguish, discern* ידע Gn 3. 22

διερωτάω: *cross-question*; *ask constantly* or *continually* דרשׁ Dt 13. 15, 17. 4

διηγέομαι: *set out in detail* הִגִּיד Gn 3. 11, 41. 25 Ex 13. 8 Jud 14. 12, 16 IS 8. 9 הֵגִד Gn 22. 20 Dt 17. 4 Jos 9. 24 Ruth 2. 11; *describe* Ez 43. 10

διοδεύω: *travel through* אָשַׁר Prv 4. 14 [cf. אשׁר/ὁδεύω Ib 9. 6]

διοικέω: generally, *control, manage, administer*; abs., *exercise authority, govern* יָשַׁב Dt 3. 2 Jos 12. 2 Ps 29. 10 ICh 5. 8

διοπτεύω: *watch accurately, spy about* תּוּר Nu 13. 32; cf. θεωρέω

διοπτήρ, ὁ: *spy, scout* תָּר Nu 14. 6; = διοτήρ, διόπτης; θεωρός

διορίζω, διου-: *separate* הִפְרִיד Gn 30. 40 Dt 32. 8 Ruth 1. 17; Pass., הִתְפָּרֵד Ps 22. 15, 92. 10; *determine, declare*; c. inf. *determine* one *to be* so and so הפריד Prv 18. 18; *remove across the frontier, banish* הוֹרִישׁ Jud 1. 27, 29, 30, 31, 32, 33 طرد [cf. ὑπάρχω/ירשׁ]

διόρυγμα, τό: *siege-mine*, subterranean passage under wall of besieged fortress מְנֵהָרָה Jud 6. 2

διωθέω: *push away* הִדִּיחַ IIR 17. 21 הדא Dt 13. 11, 14; cf. ἀπ-

εἷς, μία, ἕν (μίη only in late Ion. Prose)—Ep. ἕειις, Dor ἧς (orig. ἕνς, assim. ἔν(δ) . . .) as a Numeral, *one* (ἕν) אָח Ez 18. 10 (ἕειις) אֶחָד Zach 14. 9 אַחד Ez 18. 10, 33. 30 أَحَد (واحِد) אַחַר Gn 22. 13 Jes 66. 17 תַּחַת Prv 17. 10 (εἷς) אִישׁ Jes 40. 26 Ez 1. 23 חַד Ez 33. 30 (μία) מֵאָה Gn 17. 17 مئة (مِيَّة, vernacular); εἷς τε עשתי Ex 26. 7; in oppos., made emphatic by the Art., ὁ εἷς, ἡ μία האחד Gn 19. 9, 42. 27, 32, 33 האחת Ib 32. 9; εἷς ἕκαστος each *one* איש־איש Ex 36. 4 אִישׁ אִישׁ Lev 15. 2; *united* אחד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* פֶּה אחד Jos 9. 2; ὑφ' ἕν *at once* בְּאֶחָת Prv 28. 18 אַפְתֹּם Esr 4. 13 פִּתְאֹם Nu 12. 4 פֶּתַע Ib 35. 22 (cf. πὰρ ποδός); *first* אחד Gn 1. 5, 8. 5; *one*, i.e. *the same* אחד Ib 40. 5 Eccl 2. 14, 3. 19, 20; *one* opposite *another* ἓν μὲν . . . ἓν δέ . . . אחד אחד Ex 25. 19; οὐ μίαν οὐδὲ δύο not *once* nor twice לֹא אחת וְלֹא שְׁתַּיִם IIR 6. 10; *v.* p. 361

εἰσακούω: *hearken* or *give ear to* one הֶאֱזִין Gn 4. 23 Ex 15. 26 Nu 23. 18 Dt 1. 45, 32. 1 Jud 5. 3 הִקְשִׁיב IS 15. 22 Jes 28. 23, 42. 23, 48. 18, 51. 4 Jer 6. 10, 19 Zach 1. 4 Ps 17. 1 Cant 8. 13 Neh 9. 34

εἰσβαίνω: *be imported* הֻבִיא IR 10. 11; causal in aor., *make to go into, put into* הֵבִיא Gn 6. 19 Thr 3. 13 Dan 1. 2 הוּבָא Gn 43. 18; εἰσβιβάζω, causal of εἰσβαίνω; cf. ἄγω, εἰσ-, ἐπ-

εἰσβάλλω: *make an inroad, fall upon* הִתְנַפֵּל Gn 43. 18; *v.* προσ-

εἴσβασις, ἡ: *an entrance* אָסַף Neh 12. 25 בְּאָה Ez 8. 5 סַף Jud 19. 27 IR 14. 17 IIR 12. 10 Jes 6. 4 ICh 9. 19, 22

εἰσέρχομαι: *go in* or *into, enter, visit* (נסק) אָסַק Ps 139. 8

εἰσιδεῖν: = εἰσοράω (*look into, look upon, behold*; generally, *look at* or *gaze upon steadily*)—derivatives: שָׁהַד Job 16. 19 شاهد, שָׁהֲדוּתָא Gn 31. 47 شَهادة شهد

εἰσνέω: *swim into* שחה Jes 25. 11 עשׁק Job 40. 23; cf. πιέζω

εἰσόδιος, ον: *going* or *coming in*; οἱ εἰσόδιοι *visitors* عائد

εἴσοδος or ἔσοδος, ἡ: *entrance—place of entrance, entry* אֶשֶׁד Nu 21. 15; of a mountain-pass אשד Dt 3. 17; *visit* عياده; *study, investigation* אֶשְׁדָּת Ib 33. 2

εἰσποιέω: *to be adopted* into a family נִסְפַּח Jes 14. 1; *bring* new persons *into* the public service סִפַּח IS 2. 36; cf. *ἅπτω*

εἰστίθημι: *put into, place in* הֵנִיחַ Ez 5. 13, 16. 42; cf. *ἀναπαύω*

εἰσφέρω: *carry in*; *bring in* אסף Jos 20. 4 IIR 22. 20 IICh 34. 28 נֶאֱסַף Ex 9. 19 Nu 27. 13 IIR 22. 20 אָסַף Jud 19. 15; cf. *ἀθροίζω*

εἰσφορά, ἡ: property-tax levied for purposes of war; in Egypt, *special tax*; generally, *contribution* אֲזְכָּרָה Lev 2. 2, 9, 16, 24. 7 אָשְׁכָּר Ez 27. 15 Ps 72. 10 زَكَاة; *v. δέκατος*

εἰσχειρίζω: *put into one's hands, entrust* סָגַר IS 26. 8 IIS 18. 28 הִסְגִּיר Dt 23. 16, 32. 30 IS 23. 20, 30. 15 Ps 31. 9, 78. 62 סָכַר Jes 19. 4

εἰσχέω: *pour in* or *into* יצק Ex 29. 7 Lev 8. 15 IIR 3. 11 Jes 44. 3 Ez 24. 3 [cf. יצק/*τήκω*] הִצִּיק IIR 4. 5 הוּצַק Lev 21. 10 Ps 45. 3

εἴσω, ἔσω: *inside, within* יָד IS 4. 18 תּוֹךְ Ex 14. 23 Dt 21. 12 IIS 3. 27; *τὸ ἔσω* the *inner* תֵּיכוֹן Ez 41. 7, 47. 16; *inside*, i.e. *by the side of*, the road יַד Ex 2. 5 Jer 41. 9 יָדְ IS 4. 13; cf. *Ἀγυιεύς*; *v. ὁδός*

ἐκβάζω: *speak out, declare* בְּשַׂר Jes 52. 7 Ps 40. 10 بَشَّرَ; *βάξις* בְּשׂרָה

ἐκβαίνω, ἐκβάω: *step out of*, or *off from, disembark, dismount* צנח Jos 15. 18 Jud 1. 14 *debouch* from a defile; *go out of, depart from* זָנַק Dt 33. 22; *leave*, usually with the sense, *outstep, overstep*; *go out of due bounds* שׁוּבֵב Jer 8. 5; *cause to go out* שׁוּבב Jes 47. 10; cf. *ἀποστρέφω*

ἐκβακχεύω: Pass., *to be filled with Bacchic frenzy* מְשֻׁגָּע Dt 28. 34 IS 21. 16 IIR 9. 11 Jer 29. 26 Hos 9. 7; Med., הִשְׁתַּגַּע IS 21. 15, 16

ἐκβάλλω: *throw* or *cast out*; *expose* on a desert island נָבֵל Nah 3. 6; *expel* afterbirth; *let fall, drop*; *produce*, of women (of premature birth); esp. in case of a miscarriage or abortion; *hatch* chicks; of plants, *put forth* fruit חַבָּלָה Cant 8. 5 פֹּלֵחַ Job 39. 3

ἔκβασις, ἡ: *deviation, declension, departure*; *digression* מְשֻׁבָה Jer 8. 5

ἐκβολή, ἡ: *ἐ. σίτου the time when* the corn *comes into ear* שִׁבֹּלֶת Gn 41. 5; *shoot* שׁבלת Zach 4. 12; *mouth* of a river שׁבלת Jes 27. 12; *projection*; (from Pass.) *that which is cast out*; *earth thrown up* by a mattock, *upcast*; = *ἐκβολάς* (*anything thrown out*) שׁבלת Ps 69. 3, 16

ἐκγεννάω: *beget*; also *bring forth* הָזַנוּ Hos 4. 10 [cf. *γένος*: *sort, kind* זן Dan 3. 5] חָלָה Jes 14. 10; cf. *ἐκκενόω*

ἐκγίγνομαι: *to be born of* a father חָלָה Jes 14. 10 (*ΓΕΝ* → *γίγνομαι* → *γένος*, poet. *γέννα* → *γεννάω*)

ἐκγοητεύω: strengthd. for *γοητεύω* (*bewitch, beguile* غشّ; abs. *play the wizard* לָחַשׁ Ps 58. 6 נִחַשׁ Gn 30. 27, 44. 5 Dt 18. 10 IICh 33. 6)

ἔκγονος, ον, ἔγγ-, ἔσγ-: *born of, sprung from*, esp. Subst., *grandchild*; *grandson* נֶכֶד Gn 21. 23

ἔκδετος: (ἐκδέω) *fastened* קְשׁוּר Gn 44. 30

ἐκδέω: *bind so as to hang from* קשׁר Jos 2. 18 Prv 3. 3; *fasten to* or *on* קשׁר Dt 6. 8 Prv 7. 3; *bind* עקד Gn 22. 9 קשׁר Job 38. 31

ἔκδηλος, ον: strengthd. for δῆλος, *conspicuous* جَلِيّ ظَاهِر; *quite plain* صريح

ἐκδηλόω: *show plainly* גִּלָּה Jes 26. 21 Jer 11. 20, 49. 10 Ps 98. 2 Job 20. 27, 41. 5 صرّح

ἐκδικέω: *avenge, punish*; *exact vengeance for* נקם Dt 32. 43 Jos 10. 13 נָקַם IIR 9. 7 Jer 51. 36 הִקֵּם Gn 4. 15 הִנָּקֵם IS 14. 24 Jer 15. 15 הִתְנַקֵּם Jer 5. 9; *avenge* or *vindicate* a person, by taking up his cause נקם Ex 21. 20 הִנָּקֵם Ib. הִקֵּם Gn 4. 24 [cf. τίνω, ἐκ-]

ἐκδιψάω: *to be parched with drought*, of plant הוביש Joel 1. 10, 12, 17 Zach 10. 11; cf. ἐπαιδέομαι, ἐπαισχύνομαι Ib 1. 11

ἔκδοσις, ἔσδοσις, ἡ: *giving in marriage* חֲתָנָה Cant 3. 11

ἐκδοτήρ, ἐσδ-, ἐκδότης, ὁ: *one who gives his daughter in marriage* חֹתֵן Ex 3. 1, 18. 1 Jud 19. 4 [cf. ἑδνωτής: *a betrother* חָתָן Joel 2. 16]

ἐκδότις, ἡ: *bride's mother* חֹתֶנֶת Dt 27. 23

ἐκδύω, -ύνω: *take off, strip off* הֶעֱדָה Prv 25. 20 פשׁט Lev 6. 4 IS 19. 24 Cant 5. 3; *strip* me, *strip* me *of* my cloak, *strip* cloak הִפְשִׁיט Gn 37. 23 Lev 1. 6 IS 31. 9 Ez 16. 39, 23. 26 Hos 2. 5; Med., *strip oneself of* a thing הִתְפַּשֵּׁט IS 18. 4; Pass., *to be stripped of* a thing; of the clothes, *to be put off* עָטָה Ez 21. 20; cf. ἀπο-

ἐκθεραπεύω: strengthd. for θεραπεύω; *cure perfectly* רִפֵּא IIR 2. 21 Ez 34. 4; Med., *get oneself quite cured* הִתְרַפֵּא IIR 8. 29

ἐκθερίζω: *reap* or *mow completely* הִקְצִיר Job 24. 6

ἐκθηράομαι, -ρεύω: *hunt out, catch* כָּתַר Jud 20. 43 הִכְתִּיר Hab 1. 4

ἐκθύω: *sacrifice* הִפְיחַ Mal 1. 13; *destroy utterly* הפיח Job 31. 39

ἐκκαθαίρω: *cleanse out*, purify הזיר Lev 15. 31 חִטֵּא Ps 51. 9

ἐκκαίω, -κάω: *burn out* his eyes נקר IS 11. 2 נָקַר Jud 16. 21 [נָקַר Jes 51. 1, *v.* ἐξορύσσω]; *light up, kindle* הִשִּׁיק Jes 44. 15 Ez 39. 9; Pass., *to be kindled, burnt up* אָכַל Ex 3. 2 Nah 1. 10 Neh 2. 3

ἐκκαλέω: *call out* or *forth, summon forth*; Med., *call out to oneself* הקהיל Ex 35. 1 Dt 4. 10, 31. 28 Ez 38. 13 [cf. ἐπι-]

ἐκκενόω: *empty out* הֵזִיחַ Jes 19. 6 מְחַלֵּל Ez 28. 9 מְחֻלָּל Ib 32. 26 חָלָה Jes 14. 10; *clear out* הזניח IICh 29. 19; *to be exhausted* מְחֻלָּל Jes 53. 5 [cf. διακενόω]

ἐκκλησία: (ἔκκλητος) *assembly duly summoned* קָהָל Nu 10. 7 Jud 20. 2, 21. 5, 8 IICh 30. 2; *an assembly* קהל Jer 44. 15 IICh 20. 14, 30. 13 קוֹל Jer 51. 55

ἐκκλησιάζω: trans., *summon to an assembly, convene* הִקְהִיל Ex 35. 1 Nu 10. 7 Dt 31. 28

ἐκκλησιαστής: *member of the* ἐκκλησία; ἔκκλητος: (ἐκκαλέω) *selected to judge* or *arbitrate* on a point, an *umpire* קֹהֶלֶת Eccl 1. 1 [cf. Ib 1. 12; מֶלֶךְ/βασιλεύς: *judge*]

ἐκκλύζω: *wash thoroughly* הֶחֱלִיץ Jes 58. 11

ἐκκόπτω: *cut out, knock out,* gouge out (W) the eyes נָקַר [*v.* ἐκκαίω]

ἐκλανθάνω: *forget utterly* שָׁכַח Gn 40. 23; Act., *make* one *quite forgetful of* הִשָּׁה Job 39. 17 נָשָׁה Gn 41. 51 שָׁכַח Thr 2. 6 הִשְׁכִּיחַ Jer 23. 27

ἐκλέγω: *pick* or *single out,* esp. of soldiers הֶחָלִץ Nu 31. 3; *pick out for oneself, choose* לָקַט Ruth 2. 2 לָקַשׁ Job 24. 6 לָקַט Jes 27. 12; *pull out* חָלַץ Lev 14. 40, 43; *take toll of, levy taxes* or *tribute* לָקַט Gn 47. 14 [cf. ἀπολέγω: *pick out, choose*; ἐξέλκω]

ἐκλείπω: *forsake, desert, abandon*; *fail one* חפר Jer 50. 12; of the Sun or Moon, *suffer eclipse* חפר Jes 24. 23 Jer 15. 9 [cf. ἀπο-]; *fail, be wanting* הֶחְפִּיר Jes 33. 9

ἐκλεκτός, ή, όν: (ἐκλέγω) *picked out, select* חָלוּץ Nu 31. 5

ἐκλύω: *unloose* حلّ; *dissolve* حلّل

ἐκμάσσω: *wipe off, wipe away* הִמְחָה Jer 18. 23 Neh 13. 14

ἐκμεθύσκω: *make quite drunk* שָׁכַר Jes 63. 6 Jer 51. 7 הִשְׁכִּיר Dt 32. 42 IIS 11. 13 Jer 51. 39, 57

ἐκμετρέω: *measure out, measure* מָדַד IIS 8. 2 Ps 60. 8; *measure, calculate position* by the stars מָדַד Job 7. 4; cf. δια-

ἐκνέω: *swim out* עשׂק Job 40. 23 שׂחה Jes 25. 11 [cf. εἰσνέω; p. 638]

ἐκνίζω: *wash out, purge away* נָקָה Joel 4. 21; *wash clean, purify* נָקָה Job 10. 14 נַקֵּה

ἐκπαγλέομαι: *to be struck with amazement, to wonder greatly,* only used in part.; *wonder at, admire exceedingly* נִפְלָא IIS 1. 26 Ps 118. 23, 139. 14 Prv 30. 18

ἔκπαγλος, ον: *terrible, violent*; in later Poets the word freq. signifies merely, *marvellous, wondrous* נִפְלָא Ex 34. 10 Ps 139. 14 [cf. ἀπαλλητός]

ἐκπαιδεύω: *train thoroughly*; *teach* one a thing נָחַת Ps 18. 35

ἐκπεράω: *pass beyond* הֶעֱבִיר Jer 46. 17; cf. δια-, διαπεραιόω

ἐκπέρθω: *destroy utterly, sack,* of cities חָרַס Ex 23. 24 Jes 49. 17

ἐκπέσσω, -ττω: *cook thoroughly* בָּשַׁל Ex 16. 23 Nu 11. 8 IS 2. 13 IIS 13. 8 IIR 6. 29 IICh 35. 13 בָּשֵׁל Ex 12. 9 Lev 6. 21; hence, of plants, *ripen* הִבְשִׁיל Gn 40. 10

ἐκπετάννυμι: *spread out,* of a sail הֵפִיץ Job 40. 11; *scatter* something *to the winds* הפיץ Gn 11. 8 Jer 13. 24, 18. 17

ἐκπήγνυμι, -ύω: *congeal* הִקְפִּיא Job 10. 10; cf. ἐκψύχω

ἐκπηδάω: *leap out,* leap, jump (W) קִפֵּץ Cant 2. 8; πηδάω/פסח

ἐκπίμπλημι: *fill up* מִלֵּא IIR 21. 16 Jer 41. 9; *filled* them *full of* מָלֵא Ex 35. 35 Job 22. 18; מָלֵא Cant 5. 14; *satiate* מָלֵא Ps 107. 9; *fulfil* מָלֵא IR 8. 24 Ps 20. 6; *fill up* or *complete* a number מָלֵא Ex 23. 26 [cf. ἐμπίμπλημι]

ἐκπληξία, -ις, ἡ: *consternation*; *terror caused by* misfortunes; *mental disturbance* פַּלָּצוּת Jes 21. 4 [cf. ἀπο-, πλῆξις]

ἐκπληρόω: *fill up* מִלֵּא IIR 21. 16 Jer 41. 9; *make up* to a certain number מָלֵא Ex 23. 26; *fulfil* מָלֵא IR 8. 24 Ps 20. 6; cf. ἐκπίμπλημι

ἐκπλήσσω, -ττω: *drive out of one's senses by a sudden shock* הִפְלִיא Jes 29. 14; *amaze, astound* הפליא Jud 13. 19 Joel 2. 26 IICh 2. 8

ἐκπνέω, -είω: *breath out* or *forth*; βίον ἐ. *breathe one's last, expire*; *lose breath* גוע Gn 6. 17, 25. 17 Ps 88. 16, 104. 29 Job 13. 19, 27. 5; metaph. *lose power* הִתְנַפֵּחַ Jer 4. 31; but simply, *blow,* of wind הִשִּׁיב Ps 147. 18

ἐκπρίω: *saw off, excise* גָּרַר IR 7. 9

ἐκπυρόω: *burn to ashes, consume utterly* בְּעֵר Dt 26. 14 IR 14. 10 Ez 39. 9 הֶעֱלָה Gn 22. 2 Lev 14. 20 Jes 57. 6 Am 4. 10 הִבְעִיר Ez 5. 2 IICh 28. 3 העביר IIS 12. 31 IIR 16. 3; *to be heated, to be much heated* קָרַב Hos 7. 6; cf. ἐκπεράω

ἐκπυρσεύω: *kindle* בְּעֵר Ex 35. 3 Jes 50. 11 Jer 7. 18 IICh 4. 20 בִּעֵר Jer 36. 22 הִבְעִיר Jud 15. 5 הֶעֱלָה Nu 8. 2, 3 Prv 15. 1

ἐκπύρωσις, ἡ: *conflagration* בְּעֵרָה Ex 22. 5 תַּבְעֵרָה Nu 11. 3

ἔκπωμα, ατος, τό: *drinking cup* גָּבִיעַ Gn 44. 2 Ex 25. 31 קְבַעַת Jes 51. 17 [cf. κύμβη, γαβαθόν]

ἐκπωμάτιον, τό: Dim. of ἔκπωμα קְבַעַת Jes 51. 17 [cf. κυμβίον, γαβαθόν]

ἐκρέω: *shed, let fall* גֵּרַע Job 36. 27 הִגִּיר Mich 1. 6 הֵזִיל Jes 48. 21 הֵרִיק Mal 3. 10 Eccl 11. 3

ἐκριζόω: *root out* עקר Eccl 3. 2 שֵׁרֵשׁ Ps 52. 7 [cf. ἐξορύσσω]

ἔκροος, contr. -ρους, ὁ: *outflow, issue* קֶרֶה Dt 23. 11 [cf. ῥόος]

ἐκσποδιάζω: *remove ashes* דִּשֵּׁן Ex 27. 3 Nu 4. 13

ἐκστρώννυμι: *spread* שָׁטַח Ps 88. 10; Pass., κλῖναι ἐξέστρωντο Diogenes Cynicus, *Epistulae* 37. 3 (the couches are spread) הִשְׁתָּרַע Jes 28. 20 [cf. δια-]

ἐκσώζω, Ep. ἐκσαόω: *preserve from danger, keep safe* חשׂך Job 33. 18 חשׂך Jes 38. 17 הושׁיע Dt 20. 4 Jud 2. 18, 7. 2 Jer 15. 20 Ez 36. 29 Zeph 3. 19 Zach 12. 7 Ps 7. 2, 20. 7 הִצִּיל Gn 32. 12 Ex 5. 23, 12. 27 Jos 2. 13 Jes 44. 17 Zeph 1. 18 Ps 7. 2, 70. 2 IICh 32. 14 [cf. δια-, ἀπο-]

ἐκτείνω: *stretch out* הוֹשִׁיט Esth 4. 11 הִטָּה Jes 31. 3 Jer 6. 12, 15. 6; *stretch, spread* הִטָּה IIS 16. 22, 21. 10; *extend* הִטָּה Esr 7. 28, 9. 9 [cf. ἐκστρώννυμι]

ἐκτελευτάω, -έω: *bring to an end, accomplish,* end, finish (W) כָּלָה Gn 2. 2, 18. 33, 44. 12 Ex 5. 14 IR 6. 9 Ruth 2. 21, 3. 18 כָּלוּ Gn 2. 1

ἐκτέμνω: *cut out*; *circumcise* females חתן Ex 4. 25, 26 ختن

ἐκτίθημι: *pick out for separate treatment* נָטַל Jes 63. 9; *v.* p. 148

ἐκτός (ἐχθός): (ἐκ) *without, outside* חוּץ Gn 6. 14 Lev 18. 9 Jud 12. 9 Ez 41. 17 חוּצָה IICh 24. 8, 33. 15; *except, besides, apart from* חוּץ Eccl 2. 25; *v.* ἔξωθεν, p. 170

ἐκτρέπω: *turn away* דָּבַר Cant 5. 6

ἐκτρέφω: *bring up from childhood, rear up* טִפַּח Thr 2. 22 רָבָה Ez 19. 2 Thr 2. 22 רָנַּן

ἐκτρίβω: *rub out,* i.e. *to destroy root and branch*; *wipe out* דָּבַר IICh 22. 10; cf. ἐκτρέπω, ἐνέπω

ἐκτυπόω: *model* or *work in relief*; Pass., *formed on a model, to be shaped* הָטְבַּע Prv 8. 25 Job 38. 6

ἐκφέρω: *bring forth,* in various senses: of women, *bring to the birth* הָרָה Job 3. 3; of the ground, *bear* fruit הִפְרִיחַ Jes 17. 11; *publish, deliver* הִכְבִּיר Job 35. 16 הֶגְשִׁיא Ez 12. 10 הֶעֱבִיר IICh 30. 5

ἐκφλέγω: *to set on fire* שָׁלַח Jud 1. 8 Ps 74. 7; *v.* κατα-

ἐκχέω: *pour out,* prop. of liquids; יצק Lev 2. 1, 8. 15 הֵצִיק IIR 3. 11 הוֹצִיא Lev 21. 10 Ps 45. 3 הֵקִיא Jon 2. 11 سكب كَبَّ صَبَّ; cf. εἰς-, ἐντήκω

ἐκψύχω: *lose consciousness, swoon* קָפָא Zeph 1. 12

ἐμβάλλω: *let* him *fall* into Achilles' hands (Il. 21. 47) הִפִּיל IS 18. 25; *hand in, submit* a petition הפיל Jer 38. 26, 42. 9 Dan 9. 18, 20; *throw upon* or *against* הִפִּיל Nu 35. 23 Jer 3. 12, 22. 7; *lay oneself* to the oars, pull at the oar חבל Ez 27. 29 Jon 1. 6; abs., *draw lots* הפיל Jos 23. 4 Jes 34. 17 Jon 1. 7 Ps 22. 19 Prv 1. 14 Job 6. 27 Esth 3. 7 Neh 10. 35, 11. 1 ICh 26. 13, 14

ἐμβολή, ἡ: *the head of a battering-ram, battering-ram* קֶבֶל Ez 26. 9

ἔμβολος, ὁ, or -ον, τό: *anything pointed so as to be easily thrust in, a peg* خابور; *brazen beak, ram* יובל Jos 6. 4, 6

ἐμμανέως: (μανέειν, μάρπτω) *quickly, hastily,* speedily מַהֵר Ex 32. 8 Jos 2. 5 Zeph 1. 14 מְהֵרָה Nu 17. 11 Jes 5. 26 Joel 4. 4 Ps 147. 15

ἐμπαιγμονή, ἡ: *mockery* בּוּז Neh 3. 36

ἐμπαιγμός, ὁ: *mockery, mocking* בּוּז Gn 38. 23 Ps 31. 19, 119. 22

ἐμπαίζω: *mock at, mock* בּוּז IIR 19. 21 Prv 1. 7, 6. 30, 23. 22 Cant 8. 7 הָבוּז Esth 1. 17

ἔμπειρος, ον: (πεῖρα) *experienced* or *practised* in a thing, *acquainted with* מָהִיר Prv 22. 29 Esr 7. 6

ἐμπίμπλημι: *fill quite full* מִלֵּא IIR 21. 16; *fill full of* מָלֵא Ex 35. 35 מָלֵא Cant 5. 14; *fill* a hungry man *with food, satiate* מָלֵא Ps 107. 9; *fulfil, accomplish* IR 8. 15 Ps 20. 5, 6 (Freq. written -πίπλ-, but the evidence of the best codd. of Att. writers is in favour of -πίμπλ-)

ἐμπιπίσκω: *give to drink* הִשְׁקָה Gn 2. 10, 24. 14 Nu 20. 8 Jer 35. 2 Joel 4. 18

ἔμπλεος, α, ον, Att. -πλεως, ων, Ep. ἔμπλειος, ἐνίπλειος, η, ον; later ἐνίπλεος: *quite full of* a thing מָלֵא Ez 10. 12, 17. 3, 28. 12, 37. 1 Prv 17. 1

ἐμπολάω, -λέω: *get by barter or traffic*; *get by sale*; *purchase, buy* שׁבר Dt 2. 6 הִשְׁבִּיר Am 8. 5; *procure* שׁבר Gn 41. 56 Jes 55. 1 הִשְׁבִּיר Gn 42. 6 Dt 2. 28 Am 8. 6 [cf. ἀγοράζω]

ἐμπολή, ἡ: *merchandise* שֶׁבֶר Gn 42. 1 Am 8. 5 Neh 10. 32; *traffic, purchase* שֶׁבֶר Gn 42. 26, 44. 2

ἐμπορεῖον, τό: later form of ἐμπόριον (*trading station, mart*; *market-centre* for a district which had no πόλις) عَنْبَر

ἐμπόρευμα, τό: *merchandise* מַרְכֹּלֶת Ez 27. 24

ἐμπορεύομαι: *travel* עבר Jer 2. 10 Am 6. 2; *walk* עבר Ex 32. 27 Jos 1. 11 Jes 51. 23 Prv 4. 15; *travel for traffic* or *business, to be a merchant, to trade, traffic*; *import* רכל Ez 27. 3, 20, 23 [ἐμπορίζομαι, Pass.]

ἐμπορία, -ίη, ἡ: (ἔμπορος) *commerce*; mostly used of *commerce* or *trade by sea* רְכֻלָּה Ez 28. 5, 16, 18; *merchandise* רכלה Ib 26. 12

ἔμπορος, ον: *one who goes on ship-board as a passenger* עֹבֵר Jes 23. 2 Ps 8. 9; *wayfarer, traveller* עבר Jes 51. 23 Ez 5. 14 Thr 1. 12 عابِر سَبِيلٍ, عابِر طَرِيقٍ; *merchant trader*, distd. from the *retail trader* (κάπηλος) by his making voyages and importing goods himself רוֹכֵל Cant 3. 6 רכלת Ez 27. 3, 20, 23; as Adj., = ἐμπορικός (τὰ ἐμπορικὰ χρήματα money *to be used in trade* עבר Gn 23. 16)

ἔμπροσθα, -θεν, sts. also -θε: Adv. of Place, *before, in front* קֶדֶם IIR 15. 10 قُدَّام; of Time, *before* قَبْل; *of old* קדם Mich 5. 1 Ps 74. 12 Thr 5. 21; as Prep., *before, in front of* קדם Jes 9. 11 قُدَّام

ἔμφρων: *intelligent, sensible* عَفارِم (Iraqi vernacular)

ἐναγής: = ἐν ἄγει ὤν, *under a curse* نَحْس; or *pollution* نجِس

ἐναικίζω: *scourge*; αἰκίζω: *maltreat*; Pass., *to be tortured* נגשׁ Dt 15. 2, 3 IIR 23. 35 Jes 9. 3; more freq. in Med. -ζομαι עשׁק Lev 5. 21, 23

ἐναίρω, also ἐννα-: *slay* נָכַר; cf. ἔναρα

ἐναντίος, α, ον: *opposite* = ἀντίος (which is rare in Prose) *on the opposite side, opposite* נגד Jos 3. 16 נכח Ex 14. 2, 26. 35, 40. 24 Esth 5. 1 עמת IIS 16. 13; hence, *fronting, face to face* נגד Ex 10. 10 Neh 12. 24 עמת Ib.; *before* נגד Gn 31. 32, 37 נכח Jud 18. 6 Jes 57. 2 Ez 14. 4 Esth 5. 1; *in the opposite direction* נכח Jos 15. 7 עמת Eccl 5. 15; in hostile sense, *opposing, facing* in fight נכח IR 20. 29, 22. 35; *contrary* עמת Eccl 7. 14; *opposite, facing* נגד Jos 8. 11 נכח Nu 19. 4 עמת Ex 25. 27; *in the face* נגד Nu 25. 4 Ps 23. 5; in hostile sense, *against* נגד Jes 59. 12 Eccl 4. 12 עמת Ez 3. 8; cf. κατ-

ἔναρα: (ἐναίρω) only pl., *arms and trappings of a slain foe* הֲרָגִים Jes 10. 4, 14. 19; cf. ἐναρίζω

ἐναρίζω: (ἔναρα) *slay in fight* הרג Gn 4. 8, 25; generally, *slay* הרג Gn 4. 14, 15 Ex 4. 23 Lev 20. 15 IIR 17. 25 רצח Ex 20. 13 Nu 35. 27, 30

ἐναυγάζω: *illuminate*; intr. *shine* נגה Jes 9. 1 הֵגִיהַּ Ib 13. 10

ἐναύγασμα, τό: *illumination* נֹגַהּ Jes 4. 5 Joel 2. 10 נְגֹהָה Jes 59. 9

ἐνδατέομαι: *distribute* or *fling about* נדף Ps 1. 4 נְדָף Lev 26. 36 הִנְדִּף Ps 68. 3; *speak in detail*, i.c. in bad sense, *reproach, revile* הָטִיף Ez 21. 2 Am 7. 16 Mich 2. 6; *dwell on, celebrate* הָטִיף Mich 2. 11; *scatter* or *shower abroad* נטף Jud 5. 4 Cant 5. 5 הָטִיף Am 9. 13

ἔνδικος, Arc ἴνδικος, ον: (δίκη) of things, *according to right, just, legitimate* צֶדֶק Lev 19. 36 Dt 16. 20, 25. 15 צְדִיק Ib 4. 8; *truth* צֶדֶק Prv 8. 8 צַדִּיק Jes 41. 26 צְדָא Dan 3. 14 צִדֵּק; ἔ. πόλις a city *in which justice is done* עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* צַדִּיק Gn 6. 9, 18. 23 Dt 32. 4 Ez 3. 20 צַדִּיק צַדִּיק; Adv. ἐνδίκως *right, with justice, fairly* בְּצֶדֶק Lev 19. 15

ἔνδον: Adv. *within* בֶּטֶן IR 7. 20 Jon 2. 3; οἱ ἔ. those *of the house*, the *family*, esp. the *domestics* עֲבָדָה Gn 26. 14 Job 1. 3 [cf. ὀπήδησις]; *below* מַטָּה Ex 26. 24 Dt 28. 13, 43 IIR 19. 30 Prv 15. 24 Eccl 3. 21 [cf. ἔνερθε]

ἔνδυμα, τό: *garment, covering* מַעֲטֶה Jes 61. 3 מַעֲטָפָה Ib 3. 22 מעיל Ex 28. 34, 29. 5 Lev 8. 7 Esr 9. 3; = δῦμα

ἐνδυτός, όν: τό, *garment, dress* עֲדִי IIS 1. 24

ἐνδύω or ἐνδύνω, with Med. ἐνδύομαι: of clothes, *put on, wear* עדה Jes 61. 10 Jer 4. 30, 31. 4 (3) Ez 16. 13 Hos 2. 15 עטה IS 28. 14 Jes 59. 17 Jer 43. 12 Ps 104. 2, 109. 29 [δ/θ] עטף Ib 65. 14; *put on* another, *clothe in, clothe* עדה Jes 61. 10 Ez 16. 11 יעט Jes 61. 10 עטה Jer 43. 12 הֶעֱטָה Ps 89. 46 הֶעֱלָה IIS 1. 24 [δ/λ]

ἔνεγγυς: *falsa lectio* for ἐγγύς, of Places, *near, nigh, at hand, hard by, near to* על יד Ex 2. 5 Nu 13. 29; cf. ἐγγίζω

ἐνέπω, lengthd. *ἐννέπω*, *ἐνίσπω* in later poets: *tell* or *tell of* חוה Job 15. 17 סָפַר Gn 24. 66 Ex 9. 16 סָפַר Hab 1. 5 Ps 88. 12 Job 37. 20; *tell news* or *tales* סִפֵּר Gn 40. 8, 41. 8, 12 Ex 10. 2, 18. 8 Job 15. 17; *speak* דִּבֵּר Gn 12. 4, 24. 33, 27. 6 Ex 14. 2 IS 3. 9 דָּבַר Ps 87. 3 Cant 8. 8

ἔνερθε and *-θεν*, *ἔνερθα*, also *νέρθε* and *-θεν*: Adv. *from beneath, up from below*; without sense of motion, *beneath, below* נַחַת Job 36. 16 תחת Ib., Gn 1. 7 Ex 38. 4 תַּחְתִּית Ex 19. 17; esp. of the nether-world, *οἱ ἔ.* the gods *below* תחת Dt 33. 27 תחתית Dt 32. 22 Ez 31. 14; cf. *κάτω*

ἐνέχω: Pass., *to be held, caught, entangled* אחז Eccl 9. 12 וַאֲחֻז Gn 22. 13 Eccl 9. 12

ἐνήλατον, τό: as Subst. mostly pl., *rungs of a ladder*, which are *fixed in* the poles or sides מַעֲלָה Ex 20. 26; cf. *ἀναβαθμός*

ἔνθα, Adv.: Demonstrative, of Place, *there* שָׁם Gn 2. 8, 48. 7 שָׁמָּה Ib 23. 13, 49. 31 תַּמָּה ; also with Verbs of motion, *thither* שם IS 9. 6 שמה Gn 19. 20, 24. 6; *ἔ. καὶ ἔ. hither* and *thither* אָנָּה וָאָנָה IR 2. 36 הֵנָּה וָהֵנָּה IIR 2. 8; *where*; with Verbs of motion, *whither* אֵי־זֶה IS 9. 18 IR 22. 24; *at the place whence* אי־מזה Gn 16. 8 IIS 1. 3

ἐνθάδε, Adv.: of Place, *thither* צֵדָה IS 20. 20; *hither* הנה Gn 15. 16; after Hom. more freq., = *ἔνθα*, *here* בזה Gn 38. 21 IS 21. 10 [cf. *ὧδε*] הֵנָה Nu 14. 19 IIR 4. 35 הֹנָא, or *there* הנה Ib. הֻנָּא ; of Time, *here, now* הנה Gn 15. 16 Nu 14. 19 Jud 16. 13

ἔνθαπερ, Adv.: *there where, where*; stronger form of *ἔνθα* באשר Gn 21. 17 Jud 5. 27, 17. 8 Ruth 1. 16, 17 אל־אשר Ib 1. 16

ἔνθεμα, -θημα, τό: *thing put in, graft* טֶעֶם; = *ἔνθημα*; *v. ἐντίθημι*

ἔνθεν, Adv.: Demonstrative, *thence* מִשָּׁם Gn 11. 8 Lev 2. 2; Relat., for *ὅθεν*, of Place, *whence* אי מזה IIS 1. 3 משם Gn 3. 23; *ἔ. μὲν . . . ἔ. δὲ . . ., on one side . . . on the other . . .*, הֵנָּה . . . הֵנָּה IIR 4. 35, . . . מִזֶּה . . . ומזה Ex 17. 12, 26. 13; *ἔ. καὶ ἔ., on both sides of . . .*, מזה ומזה Ib.

ἐνθένδε, Adv.: *hence* מִזֶּה Gn 37. 17, 50. 25

ἐνθουσιάζω, -ιάω: *to be inspired* or *possessed by a god, to be in ecstasy* שָׁגַע IS 21. 16 Jer 29. 26 הִשְׁתַּגַּע IS 21. 15

ἐνθουσιασμός, ὁ: *inspiration, enthusiasm, frenzy* שִׁגָּעוֹן Dt 28. 28 IIR 9. 20

ἐνιαυτός, ὁ: (*ἐνί, αὐτός*) prop. *anniversary* (pl.); *lapse of a year* אנשים IS 17. 12; *ἐνιαυτῷ on the expiry of a year* כָּעֵת Gn 18. 10 IIR 4. 16 [cf. *τηνικάδε*]; and so, *any long period of time, cycle, period* עִדָּן Dan 7. 25; *times* עִתִּים Esth 1. 13 Dan 11. 13; cf. *ἔτος*; *v. προβαίνω*

ἔνναιον, τό: *falsa lectio* for ναιόν (= ναόν . . .) [ναός, *temple*; *inmost part of a temple, shrine*] מָעוֹן Ps 26. 8, 68. 6

ἐνναίω: *dwell* ענה Jes 13. 22 Hos 2. 17

ἐννοέω:—Att. also Dep. ἐννοοῦμαι—*have in one's thoughts, consider, reflect*; *intend* הִתנחם Gn 27. 42 نوى عنى; cf. ἐπι-

ἐνόπη, ἡ: (ἐνέπω) generally, *voice*; of things, *sound* ניב Jes 57. 19

ἔνοχος, ον: = ἐνεχόμενος, *held in, bound by*; *connected with* אָחוּז Eccl 9. 12 Esth 1. 6 נֶאֱחָז Gn 22. 13 Eccl 9. 12 [cf. ἐνέχω]

ἐνριζόω: *implant* הִשׁרִישׁ Ps 80. 10; Pass., metaph., *to be rooted, grounded in* שֹׁרֶשׁ Jes 40. 24 Jer 12. 2

ἐντατός: (ἐντείνω) *stretched* נטוי Ex 6. 6 Jes 3. 16 Ps 102. 12 ICh 21. 16

ἐνταῦθα, ἐνθαῦτα, ἐντοῦθα, ἐνταῦτα: Adv. formed from ἔνθα, but more common in Prose; of Time, *at the very time, then* ثُمَّتَ, ثُمَّتْ ثُمَّ; of sequence, *thereupon* ثُمَّتَ, ثُمَّتْ ثُمَّ

ἐντείνω: *stretch* or *strain tight* נטה Jos 8. 26; esp. of any operation performed with straps or cords נטה Gn 33. 19 [cf. πήγνυμι] Jes 44. 13 Ps 104. 2 נטע Dan 11. 45 [cf. πήγνυμι]; *pitch* the tune *high* נתן Jer 12. 8, 51. 55 Thr 2. 7 مُؤَذِّن; *place exactly in*, esp. *put into verse, set to music* אָזַן Eccl 12. 9 مؤذن [cf. τείνω, ἐντατός]

ἐντειχίζω: *wall in*, i.e. *blockade* צור Dt 20. 12 Dan 1. 1 ICh 20. 1

ἐντείχιος, ον, -χίδιος, ον: *enclosed by walls* קָטוּר Ez 46. 22

ἐντέμνω: *cut up a victim* נתח Ex 29. 17 Jud 19. 29 IS 11. 7 IR 18. 23

ἔντερον, τό: in Hom. always pl., except Od. 21. 408, *guts, bowels* מעים IIS 16. 11 Jon 2. 1 Cant 5. 4 Thr 1. 20 مَعْي, مَعًى مَعآء צירים IS 4. 19 Dan 10. 16 مصران; *womb, belly* בטן Gn 25. 24, 30. 2 Jud 3. 21, 13. 5, 7 Ps 44. 26 Prv 13. 25, 18. 20 Cant 7. 3 Eccl 11. 5 מעים Cant 5. 14; *v.* ἐντός

ἐντεῦθεν, Ion ἐνθεῦτεν, Adv. (related to ἔνθεν, as ἐνταῦθα to ἔνθα): of Time, *henceforth* מֵעתה Jes 9. 6, 48. 6

ἐντήκω: *pour in while molten* נסך Jes 40. 19 נָתַךְ Ez 22. 21 הִתִּיךְ IIR 22. 9 Ez 22. 20 הַנָּתִיךְ Ib. הִצִּיק Jos 7. 23 הָתַךְ Ez 22. 22; *to be cast* הוצק IR 7. 16 Job 37. 18 [cf. δια-, ἐκχέω]

ἐντηρέω: *guard* נטר Cant 1. 6, 8. 11, 12 נצר Prv 13. 3, 27. 18 [cf. τηρέω]

ἐντίθημι: generally, *put in* or *into* הִנִּיחַ Ez 5. 13 הושׁם Gn 50. 26; *laid* it to *his* heart (Od. 21. 355) נתן אל לבו Eccl 7. 2 שׂוּם IIS 13. 33, 19. 20 Dan 1. 8; *engraft* עִזֵּק Jes 5. 2 طعّم

ἐντολή, ἡ: *injunction, order, command*, freq. in pl., *orders, commands* תורה

Gn 26. 5 Lev 7. 37 Nu 19. 2 Dt 33. 4 Jes 1. 10, 24. 5 Ez 22. 26, 43. 11, 12 Ps 78. 5 Prv 1. 8, 3. 1, 28. 4, 7 Dan 9. 10

ἐντός: Prep., Adv., *within, inside,* opp. *ἐκτός,* בֶּטֶן Gn 25. 23 IR 7. 20 Jon 2. 3 בית Gn 6. 14 IIS 5. 9 ביתה Ex 28. 26 חדרים Prv 18. 8 תוך Ex 14. 23 Dt 21. 12 IIS 3. 27 Ez 15. 4 בתוך Gn 1. 6 Ex 9. 24 IICh 23. 20 מִתּוֹךְ Gn 19. 29; *within,* i.e. *on this side, ἐ. Ἄλυος ποταμοῦ* בתוך הנחל Jos 13. 9, 16; *ὁ ἐ.* inner, interior (W) יאתון (איתון) Ez 40. 15 אישון Dt 32. 10 إِنْسَانٌ; *between* בתוך Gn 3. 8 Ez 6. 13, 29. 3, 31. 14; *τὰ ἐ.* the *inner parts* of the body מֵעַיִם Gn 15. 4 Jon 2. 1 Cant 5. 4 [cf. *ἔνδον, ἔντερον*]

ἔντοσθε, -εν: = *ἐντός, within, inside* בתוככי Ps 116. 19, 135. 9

ἐντυγχάνω: *light upon, fall in with, meet with*; *find* מצא Gn 2. 20, 4. 14, 15, 8. 9, 31. 34, 35, 37, 36. 24 Ex 22. 5 Nu 20. 14 Dt 4. 29, 19. 5, 22. 3, 23, 27, 28; *v. ἀντιάω*

ἐνύπνιον, τό: (*ὕπνος*) *thing seen in sleep,* in appos. with *ὄνειρος*; *a vision in sleep* مَنَام

ἐνώδιον, τό: = *ἐνώτιον, ear-ring* נֶזֶם Gn 24. 22, 47, 35. 4 Ex 32. 2 Jes 3. 21 Ez 16. 12 Prv 11. 22

ἐνωθέω: *thrust in* or *upon* הִדִּיחַ IIS 15. 14

ἐνωπαδίς, Adv., = *-ίως, -πιδίως*, Adv.: (*ἐνωπῆ*) *in one's face, to one's face* אֶל־פניך עַל־פניך Job 2. 5 Ib 1. 11 בְּפני Job 16. 8

ἐνωπῆ, Adv.: *before the face, openly* קבל IIR 15. 10; cf. *ὑποπρό* or *ὑπὸ πρό*

ἐνώπιος, ον: *facing, to the front* לפני Gn 6. 13, 18. 22 Ex 16. 34, 17. 5; neut. *ἐνώπιον* as an Adv., *face to face*; *in person* פנים IIR 14. 8

ἐνωτίζομαι: (*οὖς*) *give ear, hearken to* אֵזן Eccl 12. 9 [cf. *ἐντείνω*] הֶאֱזִין Gn 4. 23 Ex 15. 26 Dt 1. 45, 32. 1 Jes 28. 23 Ps 17. 1, 54. 4, 140. 7, 143. 1

ἕξ: *six* שֵׁשׁ Gn 7. 6 IIR 13. 19 Prv 6. 16 שֵׁת Esr 6. 15 سِتّه

ἐξαγγέλλω: *tell out, proclaim, make known,* with collateral sense of *betraying* a secret רגל IIS 19. 28 [cf. *παραγγέλλω*]

ἐξάγγελος, ὁ, ἡ: *messenger who brings out news* from within מִרְגָּל Gn 42. 9 Jos 2. 1 [cf. *παραγγελεύς*]

ἐξαγορεύω: *tell out, make known, declare* أَشْهَر

ἐξάγω: *lead out, lead away* הוציא Gn 15. 5, 45. 1; *bring out from* הוציא Gn 15. 7 Ex 12. 51 הוצא Ez 38. 8; *lead out* to execution הוציא Gn 38. 24 Jud 6. 30 Hos 9. 13 הוצה Gn 38. 25; *bring out of* prison הוציא Gn 40. 14 Jes 42. 7 Ps 68. 7, 142. 8 לְהַנְסָקָה Dán 6. 24 הָסַק Ib.; of merchandise, etc., *carry out, export* הוציא IR 10. 29 IICh 9. 28 [cf. *ἐξοδάω*]; *bring off, produce* הוציא Ps 104. 14; *draw off* water הוציא Ps 78. 16

ἐξαγωγή, ἡ: *evacuation* צֵאָה Dt 23. 14 צֹאָה Jes 4. 4, 28. 8; cf. κάκκη

ἐξαγώγιμος: *unsettled, migratory,* of people מוצא Ez 12. 4; *for drawing off* water מוצא IIR 2. 21; cf. ἐξοδιασμός

ἐξαγώγιον, τό: *duty on exports* מוצא IR 10. 28

ἐξαγωνίζομαι: *fight, struggle hard* שׁקק Joel 2. 9 הִשְׁתַּקְשֵׁר Nah 2. 5

ἐξαιρετός, ή, όν: *taken out,* and so, *picked out, chosen, choice*; esp. of booty and things *given as a special honour, not assigned by lot* בְּכוּרָה Jer 24. 2 בְּכוּרָה Hos 9. 10 בְּכוּרִים Ex 23. 16 Lev 2. 14

ἐξαιρέω, ἐξαγρέω: *choose for oneself, carry off as booty* הֶעֱלָה Esr 1. 11; *take out of* a number, *except* הֶצִג Ex 10. 24; *remove* people from their country; generally, *remove* הֶעֱלָה Gn 50. 24, 25 Esr 1. 11, 4. 2 IICh 1. 4, 8. 11; *set free, deliver* حرّر [non-biblical שִׁחְרֵר]

ἐξαίρω, Ep. ἐξαείρω: *lift up, lift off the earth* הֶעֱלָה Jer 38. 10 Ez 29. 4, 37. 12 רוֹמֵם Ps 9. 14 הֲרִים Gn 14. 22, 41. 44 Lev 2. 9, 6. 3 Esr 9. 6; *raise in dignity, exalt, magnify* הֶעֱלָה Ps 137. 6 רוֹמֵם Ex 15. 2 IS 2. 7 Prv 14. 34 רוֹמֵם Jes 33. 10 Neh 9. 5 הֲרִים Jes 14. 13 Ps 75. 8, 113. 7 הִתְרוֹמֵם Dan 11. 36; *remove* הֵסִיר Gn 8. 13 Ez 21. 31 IICh 34. 33 הֵעִיר Joel 4. 7 הֶעֱלָה Gn 50. 25 IIS 6. 2, 21. 13 Esr 1. 11 ICh 15. 3, 12, 28 הֲרִים Lev 4. 8, 19 Nu 17. 2, 18. 30, 32 Jes 57. 14 Ez 21. 31 הוּרַם Lev 4. 10; *arouse, stir up* עוֹרֵר Cant 2. 7 הֵעִיר Jes 13. 17 Jer 51. 1 Ps 78. 38 Cant 2. 7 Esr 1. 1, 5; *to raise* הֶעֱלָה IS 2. 6 עוֹרֵר IIS 23. 18 Jes 10. 26 רוֹמֵם Ps 107. 25 הֲרִים Gn 14. 22, 39. 18, 41. 44 IS 2. 8 Esr 9. 6

ἐξαίφνης: Adv., *on a sudden* غَفْلَةً عَلَى غَفْلَه

ἐξαλλάσσω, -ττω: *change utterly* or *quite,* strengthd. for ἀλλάσσω הֶחֱלִיף Gn 31. 7 Lev 27. 10; *changes of* raiment; change one's clothes (W) חָלַף Gn 41. 14 הֶחֱלִיף Gn 35. 2; *take* one thing *in exchange for* another הֶחֱלִיף Jes 9. 9

ἐξαμαρτάνω: *miss the mark, fail, miss one's aim* הֶחֱטִיא Jud 20. 16; *err, do wrong, commit a fault* אָשַׁם Lev 4. 13, 22 Jud 21. 22 Jer 2. 3; Pass., *to be mismanaged, to be a failure* נֶאְשַׁם Joel 1. 18; cf. ἀφ-

ἐξαμάω (A): *mow* or *reap out, finish mowing* or *reaping* עָמַר Ps 129. 7

ἐξανθέω: *put out flowers, bloom* חָנַץ Cant 6. 11

ἐξαπατάω: *deceive* or *beguile, deceive thoroughly* פָּתָה Jer 20. 7 Ez 14. 9 פָּתֶה Ib. הָתַל Gn 31. 7; *beguile* or *assuage* פָּתָה Hos 2. 16; cf. πείθω

ἐξαποστέλλω: *dispatch* שָׁלַח Gn 43. 4 IICh 24. 23; Pass., *to be dispatched* שָׁלַח Ob 1 Dan 10. 11; *send forth* שָׁלַח Jud 12. 9; *send away* שָׁלַח Ib 7. 8; *send away, dismiss,* e.g. a prisoner שָׁלַח Ex 8. 17, 28, 13. 17, 14. 5 Lev 14. 7 Dt 21. 14, 24. 1 Jer 34. 9, 10, 11, 14, 16 Zach

9. 11; ἐ. τινὰ κενόν (חָנַם) *send away* empty-handed שָׁלַח Gn 31. 42 Job 22. 9 (cf. Ex 21. 2, 11); *divorce* a wife שָׁלַח Dt 24. 1 Jes 50. 1 Jer 3. 8 Mal 2. 16 أطلق سرّح; *destroy*, τὰ ὀχυρώματα ἐξαποστελεῖς ἐν πυρί LXX 4Ki. 8. 12, שָׁלַח IIR 8. 12 [cf. φλογίζω]; *expel* שָׁלַח Gn 3. 23 Dt 24. 1

ἐξαποστολή, ἡ: *sending away* שִׁלּוּחַ Ex 18. 2; *discharge* of an engine or projectile إِطْلاق

ἐξάπτω: *fasten from* or (as we say) *to* חָבַר Ex 26. 6 חָבַר Ex 28. 7; *set fire to* הֵצִית IIS 14. 30, 31 Jer 51. 30; *kindle* הֵיטִיב Ex 30. 7

ἐξαρτύω: *equip thoroughly, fit out* הֵרִיק Gn 14. 14

ἐξεγείρω: *awaken* הֵעִיר Zach 4. 1; Pass., *to be awakened* הִתְעוֹרֵר Jes 51. 17; *wake up* הֵעִיר Jes 50. 4; *raise from the dead* עוֹרֵר Jes 14. 9; *wake up, arouse* הֵעִיר Jes 41. 2 Jer 51. 1 Ps 35. 23, 78. 38 Esr 1. 5 [cf. συν-, ἐξαίρω]

ἐξελαύνω: *drive out*, esp. *drive out, expel from* a place; *banish* הָגְלָה IIR 15. 29, 16. 9 (ἐλάω is a rare variant of ἐλαύνω, and mainly Poet.)

ἐξέλκω: *draw, drag out* חָלַץ Lev 14. 40, 43; *rescue from* חָלַץ Ps 116. 8 خلّص; cf. ἁπαλλάσσω, ἐκλέγω

ἐξερημόω: *make quite desolate*; empty (W) עָרָה Gn 24. 20

ἐξετάζω: *examine well* or *closely, scrutinize, review* חקר Jer 17. 10 Ps 139. 1, 23 Prv 25. 2 הָכִיר Neh 6. 12; *make inquiries into* a thing *from* חקר Dt 13. 15; *examine, approve* חָקַר Eccl 12. 9; *examine* or *question* a person *closely* חקר Prv 18. 17; *estimate*; Pass., *to be numbered* נֶחְקַר IR 7. 47; cf. σκοπέω, δια-; *v.* p. 150

ἐξέτασις, ἡ: *close examination, scrutiny, test* חקר Jud 5. 16 Prv 25. 3; *an inquiry* חֵקֶר Job 8. 8; *comparison* חקר Jes 40. 28 Ps 145. 3 Job 11. 7, 36. 26; cf. σκέψις

ἐξετασμός, ὁ: = ἐξέτασις, (pl.), *test* מֶחְקָר Ps 95. 4; cf. σκεμμός

ἐξηγέομαι: *to be the leader of*; *lead, govern* הִסִּיעַ Ps 78. 52

ἐξιάομαι: *cure thoroughly* אסף IIR 5. 11

ἐξικνέομαι: *reach, arrive at* a place הִשִּׂיג Prv 2. 19; *come to* as a suppliant הפגיע Jer 36. 25; *arrive at, reach* an object הִשִּׂיג Lev 26. 5 Jes 35. 10; *accomplish* הִשִּׂיג Zach 1. 6; *suffice* הִשִּׂיג Lev 5. 11, 14. 22; *v.* p. 214

ἐξισάζω: *make equal* הֵעִיד Thr 2. 13

ἐξισόω: *make equal* שָׁוָה IIS 22. 34 הִשְׁוָה Thr 2. 13; or *make even* יָשַׁר Jes 40. 3, 45. 2 הוֹשִׁיר Ps 5. 9 שָׁוָה Jes 28. 25; *bring to a level with* יָשַׁר IICh 32. 30 שָׁוָה Ps 131. 2; Pass., *to be reduced to a level with* נִשְׁתַּוָּה Prv 27. 15; Pass., is *levelled, equalized*, i.e. *resolved in harmony* יָשַׁר IR 6. 35; *to be equal* or *like* שָׁוֶה Esth 7. 4

ἐξίστημι: *stand aside from*, stray (W) שׁטה Nu 5. 12 Prv 4. 15, 7. 25

ἐξοδεύω: *march out* יצא Jes 37. 9 Jer 37. 5; *depart* יצא Gn 27. 30; *egress* יצא Ib 25. 26

ἐξοδιασμός, ὁ: = ἐξοδία (*expedition, journey*) מוצא Nu 33. 2

ἔξοδος (A), ἡ: pl., *discharges* from the bowel צאה Jes 4. 4 Prv 30. 12 צֵאה Dt 23. 14 Ez 4. 12; cf. ἐξαγωγή

ἐξοιδαίνω: = -δέω, *swell or be swollen up* לְהַצְבות Nu 5. 22

ἐξοιμάζω: *wail aloud* הֲהִים Ps 55. 3

ἐξομοιάζω: *compare, liken* דמה Cant 1. 9 המשׁיל Jes 46. 5 ماثل; Pass., *become* or *be like* התמשׁל Job 30. 19

ἐξορίζω (A): *send beyond the frontier, banish* הוריש Nu 21. 32, 33. 52; Pass., נגזר Jes 53. 8 IICh 26. 21 נִגְרַז Ps 31. 23; *get rid of* יֵרֵשׁ Dt 28. 42 פֶּרֶק Ex 32. 2 התפרק Ib 32. 3

ἐξορύσσω: *dig up* נָקַר Jes 51. 1; uproot (W) עקר Eccl 3. 2 שֶׁרֶשׁ Job 31. 12; נָקַר *gouge out* the eyes Nu 16. 14; *v.* p. 525

ἐξυψόω: *exalt, elevate* נשׂא IIS 5. 12 Esth 5. 11, 9. 3 הִתנַשֵּׂא Nu 16. 3, 23. 24, 24. 7 IR 1. 5 Ez 17. 14, 29. 15 IICh 32. 23

ἔξω, Adv.: with Verbs of motion, *out* or *out of* חוץ Dt 23. 13 חוצה Ez 34. 21; without any sense of motion, *outside* חוץ Gn 15. 5 Dt 23. 13, 14, 24. 11 IR 8. 8 IICh 5. 9 חוצה Ib 32. 5; τὸ ἔ. the *outside* החוץ Jud 12. 9 IIR 4. 3 Ez 47. 2 חוצה Ib 40. 44; ἔ. τοξεύματος *out of range of arrows* כְּמִטַּחֲוֵי Gn 21. 16; *without, except, besides* חוץ Eccl 2. 25 (ἔξω is Adv. of ἐξ, as εἴσω is of εἰς; cf. ἐκτός); cf. τόξευμα

ἐξωθέω: *thrust out, force out* הוציא IIS 13. 18 נָתַק Ez 17. 9 הֵתִיק Jos 8. 6 הָנְתַק Jud 20. 31; even by pulling, *wrench out* נתק Ez 17. 9, 23. 34; *displace* הֶעְתִּיק Job 9. 5; *expel, eject, banish* הוציא Esr 10. 3, 19 העתיק Prv 25. 1 Job 32. 15; *put forth* הֵתִיק Jer 12. 3; cf. σχίζω

ἐπαγάλλομαι: Pass., *glory in, exult in* הִתהלל Jer 9. 22, 23 Ps 97. 7; cf. αἰνίζομαι, ἐπαίρω

ἐπαγείρω: *gather together, collect*, of things הִתגורר Jer 30. 23; of men, *assemble* הֵעִיר Joel 4. 9

ἐπαγκαλίζομαι: *embrace* חבק IIR 4. 16 חִבֵּק Prv 5. 20 Cant 2. 6 [cf. ὑπ-]

ἐπαγλαΐζω: *pride oneself on* a thing, *glory* or *exult in* it הִתעלס Prv 7. 18

ἐπαγωνίζομαι: *contend with* הֶאֱבק Gn 32. 25, 26 צָחֵק Gn 21. 9 Ex 32. 6 שָׂחֵק Jud 16. 25

ἐπαείδω, contr. Att. ἐπᾴδω: *sing to* or *in accompaniment* נצח Hab 3. 19 Ps 4. 1 ICh 15. 21

ἐπαινετός: *praised, praiseworthy, laudable* محمود مُحَمَّد; τὸ ἐ. *the object of praise* מַחְמָד Ez 24. 16, 21, 25 מַחֲמַד Thr 1. 7 מַחְמַל Ez 24. 21

ἐπαινέω: used instead of αἰνέω (Poet. and Ion. Verb, very rare in good Attic); *approve, applaud, commend* שָׁבַח Eccl 8. 15; *assent, agree* אות Gn 34. 15 IIR 12. 9 הואיל Ex 2. 21; *praise* עָנָה Jes 27. 2 Ps 88. 1 שָׁבַח Ib 145. 4, 147. 12 הִשְׁתַּבַּח Ib 106. 47; *undertake* הואיל Dt 1. 5; cf. αἰνίζομαι

ἐπαίρω, Ion and poet. ἐπαείρω: *raise* הֶעֱלָה IS 2. 6, 28. 8, 11, 15 Jer 38. 13 Ez 37. 13 Ps 30. 4, 40. 3, 137. 6 הֵרִים Gn 14. 22, 31. 45 IR 16. 2 Jes 37. 23 רוֹמֵם Jes 1. 2 Ez 31. 4 Esr 9. 9; *lift* העלה Gn 37. 28 IS 2. 14 IIR 2. 1 Jer 38. 10, 13 Ez 29. 4 Hab 1. 15 הרים Jos 4. 5 רומם Ps 9. 14; *exalt, magnify* העלה Ps 137. 6 הרים IS 2. 8 Ps 75. 8 Thr 2. 17 רום Job 17. 4 רומם Ex 15. 2 Jes 25. 1 רוֹמֵם Jes 33. 10 Ps 75. 11 Neh 9. 5 הִתְרוֹמֵם Dan 11. 36; *stir up, excite* העלה Jer 50. 9 Ez 16. 40, 23. 46, 24. 8, 26. 3 העיר Jes 13. 17, 42. 13 Jer 50. 9 Esr 1. 1 עורר Zach 9. 13 Prv 10. 12 Cant 2. 7 רומם Ps 107. 25; *praise, approve*; esp. in religious sense, *glorify* God הלל IIS 14. 25 Ps 104. 35 ICh 16. 4, 23. 5 IICh 23. 12 הָלַל Ez 26. 17 Ps 113. 3; Pass., *flatter oneself* הִתְעַלֶּה Jer 51. 3 התהלל IR 20. 11 Prv 25. 14, 27. 1 [cf. αἰνίζομαι, ἐξαιρέω, ἐξαίρω, ἐπαγάλλομαι]

ἐπαίσσω, contr. ἐπάσσω: *assail, assault* הֵקִיץ Jes 7. 6; *make a swoop* הֵנִיס Jud 7. 21 إِنْقَضَّ; *v.* ἀπονωτίζω

ἐπαισχύνομαι: *to be ashamed* הוביש Jer 10. 14 Hos 2. 7 הִתְבּוֹשֵׁשׁ Gn 2. 25

ἐπαιτιάομαι: *bring a charge against, accuse*; *lay the blame upon* הֶאְשִׁים Ps 5. 11

ἐπακούω: *hear* אשר Job 29. 11 (μακαρίζω: *congratulate* Gn 30. 13)

ἐπαλθέω: *heal, cure* عالج

ἐπανθέω: *bloom, be in flower* הֵנֵץ Cant 6. 11 פתח Ib 7. 13; *to be bright* נסס Jes 59. 19 התנוסס Zach 9. 16 [cf. ἐξ-, ἀνθίζω]

ἐπάνω, Adv.: (ἄνω) *above, on the upper side* or *part* על פני Gn 1. 2, 7. 18, 8. 8 IR 7. 42; *before, in front* אל פני Nu 17. 8, 20. 10 Ez 41. 4 את פני Dt 16. 16 IS 1. 22, 2. 11, 17, 18 על פני Ex 33. 19 IR 6. 3 לפני Gn 6. 13, 13. 9, 32. 17 Ex 17. 6, 33. 19 Jud 6. 18 Jes 66. 23 أَمَامَ; *in the presence of* לפני Ex 33. 19 Jud 13. 15 Ps 76. 8 Neh 6. 19; *in former times* לפנים Dt 2. 10, 12, 20 IS 9. 9 Job 42. 11 Ruth 4. 7 IICh 9. 11; cf. ἐνωπαδίς

ἐπαράομαι: *imprecate curses upon*; *curse solemnly* הֶאֱלָה IS 14. 24 IR 8. 31 בֵּרַךְ IR 21. 10, 13 (?) נָאַר Thr 2. 7 קִלֵּל Gn 12. 3 Ex 22. 27 Dt 23. 5 IR 2. 8 IIR 2. 24 Jes 8. 21; cf. κατ-

ἐπάρχω: *rule over*; *rule besides* הֵחֵל Hos 7. 5; *begin* הֵחֵל Gn 6. 1

ἐπασκέω: Pass., *set on* one *against* another הִתְעַשֵּׂק Gn 26. 20

ἐπαυγάζω: *examine carefully* עֵין IS 18. 9; cf. *οἰωνίζομαι*

ἐπαυλέω: *accompany on the flute* חָלַל IR 1. 40 [cf. *προσ-*]

ἐπαυλίζομαι: *encamp on the field*; *pass the night* אָהַל Jes 13. 20

ἐπαύριον, Adv.: *on the morrow* מָחָר Ex 8. 25 מָחֳרָת ICh 29. 21 הַמָּחֳרָת Jon 4. 7 ממחרת Gn 19. 34; *τῇ ἐ. ἡμέρᾳ* ביום מחר Gn 30. 33 יום המחרת Nu 11. 32

ἐπεγγελάω: *laugh at, exult over* הִלְעִיב IICh 36. 16 הלעיג Ib 30. 10 [cf. *δια-, ἐγ-, κατα-*]

ἐπεγείρω: *awaken, rouse up* עורר Jes 14. 9 העיר Zach 4. 1; metaph., *awaken, excite, stir up* אִוֵּר Jes 50. 11 [cf. *ἀναίθω*] גֵּרָה Prv 15. 18 הִתְגֹּרָה Dt 2. 5, 9, 19 התגורר Jer 30. 23 עורר Zach 9. 13 Cant 2. 7 העיר Jes 13. 17 Jer 51. 1, 11 Cant 2. 7 [cf. *ἐξ-, ἐξαίρω*]

ἐπεῖδον, aor. 2, inf. ἐπιδεῖν, with no pres. in use, *ἐφοράω* being used instead: *look upon, behold, see*; esp. of the gods, *look upon* human affairs, הֵעִיד Job 29. 11 شاهد

ἔπειτα, ἔπειτε(ν): Adv., (*ἐπί, εἶτα*); of mere Sequence, without any notion of cause, *thereupon, thereafter, then* אַפְתָם Esr 4. 13 [cf. *παρὰ πόδας, πὰρ ποδός*] بَعْدُ; *just then, at the time* אֱדַיִן Dan 2. 15 בֶּאדַיִן Ib 2. 14 וְאדַיִן Esr 5. 5

ἐπένδυμα, τό: *upper garment* מַעֲטָפָה Jes 3. 22 מְעִיל Ex 28. 34, 29. 5; cf. ἔνδυμα

ἐπενδύνω, -δύω: *put on over* אפד Ex 29. 5 Lev 8. 7 הֶעֱטָה Ps 89. 46 [cf. *ἐκδύω, ἀπο-*]

ἐπενδύτης, ὁ: *robe* or *garment worn over* another אבנט Lev 8. 7, 13 אֵפֹד Lev 8. 7 אֲפֻדָּה Ex 28. 8 Jes 30. 22 בַּדִּים Ez 9. 2 Dan 10. 5 בתים IIR 23. 7 [cf. *βαδδίν*] פַּטִּישׁ/פְּטַשׁ Dan 3. 21

ἐπεξέρχομαι: *carry out, accomplish*, execute (W) בְּצַע Zach 4. 9 Thr 2. 17; cf. *ἀποσῴζω*

ἐπεργάζομαι: *encroach upon*, esp. *encroach upon* sacred ground הִתעשֵׁק Gn 26. 20; cf. *ἐπασκέω*

ἐπεργασία: *encroachment upon* sacred ground עֵשֶׂק Gn 26. 20

ἐπέρχομαι: *come upon*; esp. *come suddenly upon* הִלֵּךְ Prv 6. 11 הִתְהַלֵּךְ Ib 24. 34; *go over* or *on* a space, *traverse*, mostly of persons, *walk on* הִלֵּךְ Ps 104. 3, 142. 4 Prv 6. 28, 8. 20 Thr 5. 18 Eccl 11. 9 התהלך Gn 3. 8, 13. 17 IIS 7. 6, 7 Ez 28. 14 Job 18. 8 Esth 2. 11; *go the round of, visit* הִלֵּךְ Ps 55. 15 Prv 6. 11 התהלך Gn 3. 8 Zach 1. 10, 11, 6. 7 Job 1. 7 (*ἐπι-/ἐτ*/הִת־פעל)

ἐπεύχομαι: *boast* تَبَجَّح

ἐπέχω: *extend, spread out* הֶחזִיק Mich 7. 18 IICh 26. 8 מֹשֵׁךְ Ps 85. 6

נִמשָׁךְ Jes 13. 22; simply, *hold* החזיק Dt 25. 11 מָשַׁךְ Jud 5. 14 Am 9. 13 Cant 1. 4 משׁך; of writings, *contain* החזיק IICh 4. 5; *aim at, attack* מָשַׁךְ Jud 4. 6; *hold back, keep in check* הִתאפק Gn 43. 31, 45. 1 Esth 5. 10 עָקַב Gn 27. 36 [cf. κατ-]; *stay, pause, tarry* בּשׁשׁ Ex 32. 1 Jud 5. 28; preserve (W) החזיק Neh 3. 4, 6; cf. ὀψίζω

ἐπιάλλω: *send upon* הִשׁליח IIR 15. 37 [cf. διαστέλλω]; *lay* hands *upon* שׁלח Gn 22. 12 Ex 22. 7, 24. 11 IS 26. 9 Ps 55. 21, 138. 7 Job 1. 12, 28. 9 Esth 8. 7 ICh 13. 10 שָׁלַח Prv 31. 19; cf. ἐπιστέλλω

ἐπιβοηθέω: *come to aid, succour* הִמשׁה IIS 22. 17 [cf. ἀποσῴζω] עָזַב Jer 49. 25 הֶעזִיר IICh 28. 23

ἐπιβρέμω: *make to roar* הִרעִים Ps 29. 3; *roar out* הרעים IIS 22. 14 Job 37. 4

ἐπιγαμβρευτής, ὁ: *one connected by marriage* יָבַם Dt 25. 5, 7 יְבָמָה Ib 25. 7, 9 Ruth 1. 15

ἐπιγαμβρεύω: *take* a woman *to wife as her husband's next of kin* יִבֵּם Gn 38. 8 Dt 25. 5, 7

ἐπιγαυρόω: *make proud* גִּבֵּר Zach 10. 6

ἐπιγίγνομαι, -γίνομαι: of things, *come at the end* פּגע Jos 16. 7, 19. 11; *come upon, assault, attack* פּגע Jud 8. 21, 15. 12 IS 22. 17, 18 IR 2. 25, 29, 31, 32, 34, 46; *v.* p. 214

ἐπιγιγνώσκω, -γινώσκω: *look upon, witness, observe* הִתבונן IR 3. 21 Job 31. 1 הִשׁגיח Jes 14. 16 Ps 33. 14 Cant 2. 9; *learn to know* התבונן Ps 119. 100, 104 הִתחכם Eccl 7. 16 [cf. συγ-, πίνυμι, πέπνυμαι]

ἐπιγουνίς, ίδος, ἡ: *part above the knee* פַּחֵז פֻּחֲזָה פַּחֲזָה; *part above the knee, great muscle of the thigh,* taken as a sign of strength and vigour פַּחַד Job 40. 17

ἐπιγράφω: *mark the surface, graze* חקק Nu 21. 18; *write upon, inscribe* חָקַק Job 19. 23; cf. ῥήγνυμι

ἐπιδέχομαι: *receive* קבל Esr 8. 30; *welcome* קבל ICh 12. 18 (19); *take on oneself, undertake* קבל Esth 9. 23, 27 IICh 29. 16; *accept* קבל Prv 19. 20 Job 2. 10 ICh 21. 11

ἐπιδέω (A): *bind up, bandage* חבשׁ Jes 30. 26, 61. 1 Ez 34. 4 Hos 6. 1 Job 5. 18 חָבַשׁ Ps 147. 3 חָבַשׁ Jes 1. 6 Ez 30. 21; cf. ζεύγνυμι, ἐπι-

ἐπιδιώκω: *pursue after* הִדביק Gn 31. 23 Jud 20. 45 IIS 1. 6

ἐπιδορατίς, ίδος, ἡ: *dewlap* (nisi legendum ἐπιδορά τις vel ἐπιδορίς) لِغْديد لَغْدود لُغْد [Arabic confirms correctness of ἐπιδορατίς]

ἐπίδοσις, ἡ: *free giving*; *free gift,* esp. *voluntary contribution* to the state, '*benevolence*', *benefaction* נְדבה Ex 35. 29 Lev 7. 16 Ez 46. 12 תְּשׁוּרה IS 9. 7; *devotion, addiction,* to a thing נדבה Hos 14. 5 [cf. δόσις]

ἐπιζητέω: *seek after* בָּקַשׁ Gn 37. 16 Dt 4. 29, 13. 11 IIS 4. 8 Ez 7. 26 Hos 3. 5, 5. 15 Eccl 7. 28; *wish for* בָּקַשׁ Ex 2. 15 Nu 16. 10 IS 23. 10, 24. 10 IIS 20. 19 IR 11. 22 Jes 1. 12 Jer 45. 5 Ez 7. 25 Prv 17. 9 Esth 3. 6; *make further search for* בָּקַשׁ Gn 37. 16 IS 9. 3, 16. 16, 23. 14 Jos 22. 23 IR 1. 2, 3 Jer 5. 1 Ez 34. 4 Hos 2. 9 Cant 3. 1, 2 Ruth 3. 1 Esth 2. 2 בָּקַשׁ Jer 50. 20 Ez 26. 21 Esth 2. 23; *request* בָּקַשׁ Esth 2. 15, 4. 8, 7. 7; *seek for besides* בָּקַשׁ Prv 23. 35; *demand, require* בָּקַשׁ Gn 31. 39, 43. 9 IIS 4. 11 Dan 1. 20 Neh 5. 18

ἐπιζήτησις: *desire, craving* בַּקָּשָׁה Esth 5. 3

ἐπιθάλλω: *flourish* הָצְלִיחַ Gn 39. 2 Jud 18. 5 IR 22. 12, 15 Jes 55. 11 Jer 5. 28, 32. 5 Ps 1. 3 Dan 8. 12 ICh 22. 11 (10) IICh 7. 11; cf. *ἀγλαΐζω, κατορθόω*

ἐπιθεωρέω: *examine over again* or *carefully*; *inspect* שׁבר Neh 2. 13, 15 [cf. *θεωρέω*]

ἐπιθήγω: *whet* or *sharpen yet more* הִתְאַחַד Ez 21. 21 הוּחַד Ez 21. 14, 15, 16

ἐπίθημα, ατος, τό: *something put on*; hence, *lid, cover* צָמִיד Nu 19. 15

ἐπικαινίζω: *renew, restore* חָדַשׁ Jes 61. 4 IICh 24. 4, 12 קָדַשׁ Neh 3. 1 [cf. *ἀνα-, ἐπικτίζω*]; הִתְחַדֵּשׁ Ps 103. 5

ἐπικαίω: *burn on an altar* נִיחוֹחַ Gn 8. 21 Ex 29. 18 Lev 2. 12, 26. 31 Ez 6. 13, 20. 28; *burn on the surface, scorch* אָכַל Ex 3. 2; *brand* קָעַקַע Lev 19. 28

ἐπικαλέω: *invite*; *call before one, summon*, of the Ephors הקהיל Nu 20. 8, 10 Dt 31. 28 (הָקָהֵל) ויקהלו/וַיִּקָּלְהוּ IIS 20. 14

ἐπικαλύπτω: *cover over, cover up, shroud* כָּסָה Gn 38. 15 Lev 13. 12, 13 Nu 9. 15, 22. 5 Ps 78. 53 Job 36. 30 Neh 3. 37; Pass., *to be covered over, veiled* הִתְכַּסָּה Gn 24. 65 Jes 59. 6 Prv 26. 26 הִלְפֵּת Ruth 3. 8 עָלַף Cant 5. 14 הִתְעַלַּף Gn 38. 14 Jon 4. 8; *put as a covering, cover* כָּסָה Gn 38. 14 Ex 10. 5 Lev 17. 13 Jer 51. 51 Ez 32. 7 Ps 85. 3 Job 31. 33 כָּסָה Gn 7. 19 ICh 21. 16 הִתְכַּסָּה IR 11. 29 IIR 19. 1, 2; conceal (W) כָּפַר Jes 47. 11 [cf. *ἐπικρύπτω*]

ἐπικάμπτω: *bend into an angle* הִצְמִיד Ps 50. 19; Pass., *bend or turn, form a curved line* צָמַד IIS 20. 8

ἐπίκαμψις, εως: *curvature* צמיד Gn 24. 22 Ez 16. 11, 23. 42 [cf. *ἐπίθημα*]

ἐπίκειμαι: *to lie in* or *on* הִצִּיעַ Ps 139. 8; *to be laid upon* הִצִּיעַ Jes 58. 5 הָצַע Esth 4. 3; cf. מַצַּע/*κοιτάριον*, Dim. of *κοίτη*/יָצוּעַ

ἐπικεύθω: *conceal, hide* כָּחַד Gn 47. 18 IS 3. 17, 18 Jer 50. 2 Job 27. 11 הִכְחִיד Ib 20. 12 הִתְכַּחֵשׁ IIS 22. 45; *v. ἐπιψεύδομαι*

ἐπικόπτω: *lop, pollard* נקף Jes 17. 6; *dress* blocks of stone חָטַב Ps 144. 12 חָצַב Jes 51. 1

ἐπικρίνω: *select, pick out*; Med., *choose for oneself, pick out* הִקְרָה לוֹ Nu 35. 11

ἐπικρύπτω: *throw a cloak over, conceal* חֲבָא Job 24. 4 הֶחְבִּיא Jos 6. 17, 25 IR 18. 4, 13 Jes 49. 2 הִתְחַבֵּא Gn 3. 8 IS 14. 11, 22; freq. in Med., *disguise* הִתְנַכֵּר IR 14. 5, 6 הִתְחַפֵּשׂ IS 28. 8 IR 22. 30 Job 30. 18 IICh 18. 29, 35. 22; cf. κατα-, ἐπικαλύπτω

ἐπικτίζω: *found in addition* or *anew* חָדַשׁ Jes 61. 4 קִדֵּשׁ Neh 3. 1

ἐπικτυπέω: *make a noise upon*; *stamp on the ground* with the feet גָּמָא Job 39. 24

ἐπικυδής: *glorious, distinguished, brilliant, successful* נִכְבָּד Gn 34. 19 Nu 22. 15 Dt 28. 58 IS 9. 6, 22. 14 IIS 23. 19, 23 Jes 3. 5 Nah 3. 10 [cf. ἔγκυδον]

ἐπικυδιάω: *vaunt oneself* הִתְכַּבֵּד Prv 12. 9

ἐπικυνέω: *kiss on the lips* נָשַׁק Cant 1. 2 [cf. ἀσπάζομαι]

ἐπικωκύω: *lament over* בָּכָה Jer 31. 15 (14) Ez 8. 14

ἐπιλέγω: *say against one* הִתְלַחֵשׁ Ps 41. 8 [cf. συλλέγω]

ἐπιλείχω: *lick* לָחַךְ Nu 22. 4 IR 18. 38 Jes 49. 23 לקק Jud 7. 6

ἐπιλήθω: Pass., *to be forgotten* הִשְׁתַּכַּח Eccl 8. 10 [cf. ἐκλανθάνω]

ἐπιμαντεύομαι: *prophesy* הִנָּשֵׂיא Ez 12. 10; cf. ἐκφέρω, προ-

ἐπιμενέω: *stay on, tarry, wait* הֶאֱמִין Job 39. 24; *persist in, cleave to* האמין Dt 28. 66 נֶאֱמַן Ps 78. 8, 37; *endure* נֶאֱמַן Dt 28. 59 IIS 7. 16 Jer 15. 18 Ps 78. 8, 37, 93. 5

ἐπινέμω: *allot, distribute* מָנָה Job 7. 3 Dan 1. 10, 11; κατα-: *distribute, allot*, freq. of pasture; *plunder, ravage* מנה Ps 68. 24

ἐπινοέω: *think on* or *of, contrive*; *have in one's mind, intend, purpose* הִתְנַחֵם Gn 27. 42

ἐπινοτίζω: *sprinkle on the surface* הִזָּה Ex 29. 21 Lev 4. 6, 17, 5. 9, 14. 7

ἐπιξανθίζω: *brown over by toasting* הֶצְהִב Esr 8. 27

ἐπιξύω: *grate over* הִקְצִיעַ Lev 14. 41 הִקְצָה Ib.

ἐπίουρος, ὁ: = οὖρος (B), *guardian, watcher, ward* غفير خفير; *wooden peg, pin* خابور

ἐπιπαίζω: *mock at* הִבְזֶה Esth 1. 17

ἐπιπετάννυμι: *spread over* הֶפְיִץ Dt 4. 27 Jes 28. 25

ἐπιπηδάω: *leap upon, rush at, assault* פָּסַח IR 18. 26

ἐπιπιέζω: *press upon* פִּצְפֵּץ Job 16. 12; cf. πιέζω

ἐπιπίμπλημι: see p. 343

ἐπιποτίζω: *water* הִשְׁקָה Gn 2. 6, 10 Dt 11. 10 Ez 17. 7 Ps 104. 13 Eccl 2. 6 [cf. ποτίζω, a different word of which this is a compound]

ἐπιπταίρω: *sneeze* זוֹרֵר IIR 4. 35

ἐπιρράπτω: *sew* or *stitch on* תָּפַר Ez 13. 18

ἐπιρρέπω: *lean towards, incline* התרפק Cant 8. 5

ἐπιρρήγνυμι: *break* גָּרַם Nu 24. 8; cf. κατα-

ἐπισεμνύνομαι: *pride oneself on* a thing הִתַּמֵּם IIS 22. 26

ἐπισημαίνω, -σαμαίνω: *mark*; *indicate, signify*; *distinguish*; ἐπισημαίνομαι = ἐπισημειόομαι (*distinguish, observe*) זָמַן Esr 10. 14 Neh 10. 35, 13. 31

ἐπισκεπάζω: *cover over* חָפָה IICh 3. 5, 7, 8, 9 צָפָה Ex 25. 11 IR 6. 15, 20 IICh 3. 6, 4. 9 צָפָה Ex 26. 32 Prv 26. 23 [cf. σκεπάζω, ἐπικαλύπτω]

ἐπισκευάζω: *make afresh, repair, restore* בדק IICh 34. 10 פְּסַג Ps 48. 14 חָזַק (the Hebrew homologues incorporate the preposition)

ἐπισκευή, ἡ: *repair, restoration* בֶּדֶק IIR 12. 6

ἐπισκιάζω: *throw a shadow upon* הֵסֵךְ Ps 5. 12, 91. 4 Job 3. 23 הִצִּיל IIS 20. 6; *conceal, obscure* הֵסֵךְ Ex 40. 21 Job 38. 8

ἐπισκοτέω: (σκότος) *throw a shadow over* הֵקְדִּיר Ez 32. 7, 8; metaph., *throw darkness* or *obscurity over* הקדיר Ib 31. 15; = ἐπισκοτάζω, -τίζω

ἐπισκότησις, ἡ: *darkening, obscurity*, of the sun or moon in eclipse קְדֵרוּת Jes 50. 3 [cf. σκότωσις]

ἐπισπένδω: *pour upon* or *over*, esp. as a drink offering נָסַךְ ICh 11. 18 הִסִּיךְ Gn 35. 14 Nu 28. 7 IIS 23. 16 הָסַךְ Ex 25. 29

ἐπίστασις, ἡ: (ἐφίστημι) = ἐπιστασία II (*authority, dominion*), *superintendence* פְּקֻדַּת Jcr 37. 13

ἐπιστατεία, ἡ: (ἐπιστατέω) *office of* ἐπιστάτης פְּקֻדָּה Nu 3. 32, 4. 16; cf. παρακαταθήκη, ψήφισμα

ἐπιστατέω: *to be an* ἐπιστάτης, *to be set over*; *to be in charge of, to have the care of* נָצַב Ruth 2. 6 הִפְקִיד Gn 39. 5 IIR 7. 17, 25. 23 פָּקַד IIR 12. 12 הָפְקַד IIR 22. 5 IICh 34. 12; *stand by, aid* הִתְיַצֵּב Ps 94. 16 IICh 20. 6; *exercise the office of* ἐπιστάτης III (*president, overseer, superintendent*, in charge of any public building or works) נָצַח Ps 4. 1 Esr 3. 8, 9 ICh 15. 21 IICh 2. 1 [cf. ἐπαείδω, ὑπᾴδω]

ἐπιστάτης, ὁ: (ἐφίσταμαι) *one who is set over, chief, commander* נציב IS 13. 3 IIS 8. 6, 14 IICh 8. 10 פקיד IIR 25. 19 Neh 11. 14 שׁוֹטֵר Dt 1. 15, 16. 18 Prv 6. 7 ICh 23. 4 IICh 26. 11; *supervisor* פָּקִיד Gn 41. 34 Jer 20. 1 Neh 12. 42; *president, overseer, superintendent*, in charge of any public building or works שׁוֹטֵר Ex 5. 10, 14, 15; *governor, administrator* נציב IR 4. 19 IICh 17. 2 פקיד Neh 11. 9

ἐπιστεγάζω: *roof over* سقّف

ἐπιστέλλω: *enjoin, command* שְׁלַח Job 38. 35

ἐπιστρέφω: *turn about, turn round* طَوَّف; *turn towards* הֵטִיף Ez 21. 2, 7 [cf. ἐνδατέομαι]

ἐπισφάλλω: *trip up, make to fall* הִפִּיל Ez 6. 4

ἐπισχύω: *make strong* or *powerful* חָזַק Ex 4. 21 Jes 54. 2 Nah 2. 2 Job 4. 3 IICh 11. 17 חֶזֵּק Jer 51. 12 Ez 27. 9, 27 סְכַסֵּךְ Jes 9. 10 שָׂגַב Jes 9. 10 Ps 20. 2, 59. 2 שָׂגַב Prv 29. 25 הִשְׂגִּיא Job 36. 24 הִשְׂגִּיב Job 36. 22 הִשְׂגָּה Ps 73. 12; *to be* or *grow strong* הָחזִיק Dan 11. 32 הִתחזק Nu 13. 20 IS 4. 9 IIS 3. 6 ICh 19. 13 IICh 1. 1

ἐπιταχύνω: *hasten on, urge forward* הֵחִישׁ Jes 5. 19 Ps 55. 9; cf. ταχίζω

ἐπιτείνω: = ἐπιτανύω, *stretch*; *stretch upon* or *over* הִטָּה Jes 54. 2 Jer 15. 6; *urge on, incite* הִטָּה Prv 7. 21; Pass., *suffer more intensely, to be tormented, racked, to be tortured* הִטָּה Am 5. 12 Mal 3. 5 Ps 27. 9 Prv 18. 5

ἐπιτελειόω: (τέλος) *complete*, especially a sacrifice כִּלָּה Jud 3. 18 IS 13. 10 IIS 6. 18 IICh 29. 29

ἐπιτελέω: (τέλος) *complete, finish, accomplish* כִּלָּה Gn 18. 33 IS 3. 12 Ruth 3. 18 ICh 27. 24 כָּלָה Gn 2. 1 Ps 72. 20 נָלָה Jes 33. 1 הֵתֵם Ib., Dan 8. 23; esp. of the fulfilment of oracles שָׁלַם IIR 9. 26 הִשְׁלִים Jes 44. 26; *bring to perfection* התם Job 22. 3; *pay in full* הֶעֱלָה IICh 9. 15, 16 שָׁלַם Gn 44. 4 Ex 21. 34 Jud 1. 7 IIR 9. 26 Jes 57. 18, 65. 6 Jer 16. 18 Prv 7. 14 שָׁלַם Ps 65. 2 Prv 13. 13; *to have to pay, be subject to* a burden העלה IR 9. 15, 21; cf. ἀπο-

ἐπιτίθημι: *lay, put* or *place upon*, of offerings *laid on* the altar שׂוּם Gn 22. 6, 9 נתן Lev 2. 15, 22. 22; *set* meats *on* the table שׂוּם Gn 43. 31 IIR 6. 22 נתן Ex 25. 30 IIR 4. 43, 44 הוּשַׁם Gn 24. 33; *turn towards* שׂוּם Ez 6. 2, 13. 17, 21. 2, 7 הֵשִׂים Ib 21. 21; *put on* a covering or lid שׂוּם Ex 40. 19 נתן Ib 25. 21; *put to, add, grant* or *give besides* יסף Lev 22. 14 Jes 38. 5 הוֹסִיף IS 3. 17 IIR 20. 6; *impose, inflict* burdens שׂוּם Jud 1. 28 Esth 10. 1 נתן Jos 17. 13; *place* a helmet *on his* head שׂוּם Ex 29. 6 Esth 2. 17 נתן IS 17. 38; *laying one's* hands *upon* שׂוּם IIR 13. 16 השית Gn 48. 14; *make an attack* שׂוּם IR 20. 12 Job 37. 15 נתן Neh 5. 7

ἐπιφαίνω: Pass., *come into view, show oneself, appear*, of a divine manifestation הוֹפִיעַ Dt 33. 2 Ps 50. 2; *show light, dawn* הוֹפִיעַ Job 3. 4, 37. 15

ἐπιφέρω: *bring* a charge *against, impute* folly *to* הִשִּׂיא Lev 22. 16

ἐπιφθέγγομαι: simply, *utter, pronounce* בָּטָא Lev 5. 4 Ps 106. 33

ἐπιφθονέω: *bear hate* or *a grudge against* קָנָא Nu 5. 14 Jes 11. 13 [cf. φθονέω]

ἐπίφθονος, ον: *liable to envy* or *jealousy*, jealous (W) קַנָּא Ex 20. 5 קַנּוֹא Jos 24. 19 Nah 1. 2 [cf. *φθονερός*]

ἐπιφλεγέθω, -λέγω: *heat, inflame*; metaph., *inflame, excite* הִדְלִיק Jes 5. 11; metaph., *to be brilliant* הִתְלַקַּח Ex 9. 24 Ez 1. 4

ἐπιφυλλίζω: *glean grapes in a vineyard* עוֹלֵל Lev 19. 10 Dt 24. 21

ἐπιφυλλίς: (*φύλλον*) *small grapes left for gleaners* עֹלֵלָה Jud 8. 2 Jes 17. 6, 24. 13 (*φύλλον*: *leaf* עָלֶה Lev 26. 36)

ἐπιχειρέω: *make an attempt on, attack* (יד) שָׁלַח Ex 24. 11 IS 26. 9

ἐπιχείρημα, τό: *undertaking, attempt* (יד) מִשְׁלָח Dt 12. 7; esp. of a military *enterprise* (יד) מִשְׁלוֹחַ Jes 11. 14

ἐπιχλευάζω: *jeer, make a mock of* הִתְקַלֵּס IIR 2. 23 Hab 1. 10

ἐπιχρίω: *anoint, besmear* מָשַׁח Gn 31. 13 Ex 29. 7, 30. 26 IS 9. 16; cf. *χρίω*

ἐπίχρισις: *smearing over* מָשְׁחָה Ex 40. 15 Lev 7. 35 Nu 18. 8; cf. *χρῖσις*

ἐπίχρισμα: *unguent* מִשְׁחָה Ex 25. 6; cf. *χρῖμα, -ῖσμα*: *anointing*

ἐπίχριστος: *smeared on* מָשׁוּחַ Ex 29. 2 IIS 3. 39 מָשִׁיחַ Lev 4. 3 IIS 1. 14, 21; cf. *χριστός*

ἐπιχώριος, α, ον: of persons, *οἱ ἐ. the people of the country, natives* אֶזְרָח Ex 12. 19, 48, 49 Lev 23. 42 [cf. *ἐγχώριος*: אִכָּר, חוֹרִי, נָכְרִי]

ἐπιψαύω: *touch on the surface, touch lightly* גָּשַׁשׁ Jes 59. 10 מוּשׁ Gn 27. 12, 21, 22 מָשַׁשׁ Ib 31. 34, 37 Dt 28. 29 הֵמִישׁ Ps 115. 7; *ἐπιψάω*: *stroke*

ἐπιψεύδομαι: *lie still more*; *feign* כָּזַב Ez 13. 19 כָּחַשׁ Dt 33. 29 Ps 18. 45 הִתְכַּחֵשׁ IIS 22. 45 [cf. *κατα-*]; *deceive* כָּזַב IIR 4. 16 כָּחַשׁ Zach 13. 4

ἐπιψηλαφάω: *feel by passing the hand over the surface*; *ψηλαφάω*: *feel* or *grope about* to find a thing, like a blind man or hoodman-blind מוּשׁ, מָשַׁשׁ, נָשַׁשׁ Gn 27. 12, 21–2, 31. 34, 37 Ex 10. 21 Dt 28. 29 Jes 59. 10 Ps 115. 7 Job 5. 14, 12. 25; cf. *ἐπιψαύω*

ἐπιψοφέω: *rattle at* or *with, applaud* פָּזַז IIS 6. 16

ἐπιψύχω: *cool* הָקַר Jer 6. 7

ἐπογκόω: *stuff* חָנַק Nah 2. 13 פָּנַק Prv 29. 21

ἐποικέω: *to be settled near* or *with hostile views against* הוֹשִׁיב IR 21. 10

ἐποικίδιος, α, ον: *presiding over the house* מוֹשִׁיבִי Ps 113. 9

ἐποπτεύω: *keep watch* יָבַב Jud 5. 28

ἐπόψομαι: fut. of *ἐφοράω* (*observe*) הביט Nu 23. 21 Jes 18. 4; *look upon, behold* הִבִּיט Gn 15. 5 Ex 3. 6, 33. 8 Nu 21. 9 Hab 2. 15

ἐπῳάδιος, ον: (*ᾠόν*) *upon the eggs, hatched*; *ἐπῳάζω*: *sit* or *brood upon eggs* בִּיצָה Dt 22. 6 Jes 59. 5 Job 39. 14 בֵּיצָה

ἐπῳδός, όν: (*ἐπᾴδω*) Subst. *a charm for* or *against* אֵפוֹד Jud 17. 5, 18. 14 Hos 3. 4; = *ἐπῳδή*; cf. *ἐπενδύτης*

ἐπωμίς, ἡ: (*ὦμος*) Poet. *shoulder* שֶׁכֶם Gn 9. 23, 49. 15 Job 31. 22

ἐφαιρέομαι: *choose as successor* בָּכַר Dt 21. 16

ἐφαμαρτάνω: *miss one's aim* הֶחֱטִיא Jud 20. 16 [cf. ἀφ-, ἐξ-]

ἐφάπτω, ἐπάπτω: as law term, *claim as one's property* עָבַת Mich 7. 3; Pass., *to be kindled* הֻצַּת Jud 9. 49 IIS 14. 30, 31 [cf. ἐξ-]

ἐφέδρα, ἐπέδρη, ἡ: *stable* אֻרָוָה IICh 32. 28 אֲרֻוָה Ib. אֲרִיָה Ib 9. 25

ἐφεδρεία, ἡ: in war, *reserve*; *lying in wait*; *watchfulness* אוֹרֵב Jos 8. 7 אֹרֶב Job 37. 8, 38. 40 [cf. ἐνεδρεύω: *ambush*, ἐνεδρεία: *ambush*]

ἔφεδρος, ον: generally, *one who waits to take another's place*, *a successor* עָצַר Jud 18. 7

ἐφέλκω: *drag or trail after one*; οἱ ἐπελκόμενοι the *stragglers* of an army הַנֶּחְשָׁלִים Dt 25. 18

ἐφέπω: *follow*, *pursue*, once in Hom. in hostile sense אפף IIS 22. 5 Jon 2. 6 Ps 40. 13 [cf. ἀμφιβαίνω]

ἔφεσις, ἡ: (ἐφίημι) a law term, *appeal to a judicial tribunal* from a lower tribunal חֻפַּץ Eccl 5. 7 إِسْتِئْناف; (ἐφίεμαι) *aiming at a thing*, *appetite*, *desire* אַוָּה Dt 12. 15, 18. 6 IS 23. 20 תַּאֲוָה Gn 3. 6 Nu 11. 4 Ps 21. 3; cf. ἀγάπη

ἔφηβος, ἔφαβος, ὁ: (ἥβη) *one arrived at adolescence* (i.e. the age of 18 years) صَبِيّ شابّ; *v.* p. 127

ἐφηβοσύνη, ἡ: *age of an* ἔφηβος, *adolescence* شَباب

ἐφηγέομαι: *lead to* a place נָחַל Ex 15. 13 הֵנִיחַ Jud 16. 26 Jes 14. 1 Ez 37. 14, 44. 30 [cf. ἀναπαύω] הִנְחָה Nu 23. 7 IIR 18. 11 Prv 18. 16 הַנְעֵל Dan 2. 25 [cf. ὑφ-]

ἐφίημι: *long for*, *desire* אָוָה Dt 12. 20 Jes 26. 9 Prv 21. 10 הִתְאַוָּה Nu 11. 4 Jer 17. 16 Ps 45. 12 יאב Ps 119. 131; cf. ἀγαπάζω

ἐφικνέομαι: simply, *reach* or *hit* with a stick פגע Ex 5. 3 IS 22. 18; *reach*, *extend* הגיע Gn 28. 12 Job 20. 6 IICh 3. 11, 12; *reach*, *attain* הֵגִיעַ Jes 25. 12 IICh 28. 9; *to visit with* נָגַע Gn 12. 17 נָגַע Ps 73. 5 פגע Ex 5. 3 הפגיע Jes 53. 6; *v.* p. 204

ἐφίστημι: *set over* צָוָה ICh 17. 10; *set up* הֵצִיב Gn 33. 20 IIS 18. 18 Jer 31. 21 (20); *establish* הֵצִיב Ps 74. 17; *ordain*, *prescribe* יָסַד Esth 1. 8; *stop*, *cause to halt* הִשְׁבִּית Jes 21. 2 Ps 46. 10 Neh 4. 5; *stand by or near* הִתְיַצֵּב Ex 14. 13, 34. 5 Nu 23. 3 Zach 6. 5 Job 1. 6; in hostile sense, *stand against* הִתְיַצֵּב Dt 7. 24 Ps 2. 2 IICh 11. 13; *halt*, *stop* שָׁבַת Gn 2. 2, 3, 8. 22 Jes 24. 8 Job 32. 1

ἐφόλκιον, τό: (ἐφέλκω) *small boat towed after a ship* فلوكة

ἐφοπλίζω: *get ready*; *fit out*, *equip*, *make ready*; *arm oneself*, *get ready to attack* הֶעְפִּיל Nu 14. 44; cf. ὁπλίζω

ἐφοράω: *observe* راعى; *oversee* רעה Jer 23. 2, 4 Ez 34. 8, 23 Mich 5. 3, 5; of the gods, *watch over* רעה Gn 48. 15; cf. ἀλγέω, θυραυλέω, τρώγω

ἐφόριος, α, ον: (ὅρος) *on the border* or *frontier*, ἀγορὰ ἐ., where the people of the adjacent states met for market and other purposes גְּלִיל IR 9. 11 Jes 8. 23; ἐφόρια, τά, *boundaries* גְּבוּל Gn 10. 19 IS 5. 6 גבולה Dt 32. 8 Jes 28. 25

ἔφορος, ὁ: (cf. ἐπίουρος) *overseer, guardian, ruler* רֹעֶה Jes 56. 11 Jer 23. 1, 2 Ez 34. 2 Mich 5. 4 Zach 10. 3; at Sparta, ἔφοροι, οἱ, *the ephors*; title of magistrates at Heraclea, in the Eleuthero-Laconian cities, also of officials of corporations פֻּר(פוטי) Gn 39. 1 פֶּרַע Ib 41. 45 פַּרְעֹה Ib 12. 15; חֶבר Jud 4. 17; cf. Κάβειροι, οἱ: *the Cabeiri*, divinities worshipped especially in Lemnos, Samothrace and Boeotia; sg. Κάβειρος; freq. in Boeotian inscrr. (written -βιρ-); Καβειρίδες νύμφαι, and Καβειρώ, ἡ, *the sisters* and *mother of the Cabeiri* גְּבִירָה

ἐφυμνέω: *chant* or *utter over* זמר Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 21. 14, 33. 2, 47. 7, 8, 66. 2, 71. 22 שָׁנַן Dt 6. 7 תְּנֶה Jud 5. 11; *sing a dirge* or *mournful strain* תְּנֶה Ib 11. 40; *sing of* זמר Jud 5. 3 Jes 12. 5

ἐφύμνιον, τό: *burden, refrain* שְׁנִינָה Dt 28. 37

καθά: Adv. for καθ' ἅ, *according as, just as* כְּ(דֶּרֶךְ) Gn 47. 30 כְּ(כָתוּב) IR 2. 3 כִּפְי Lev 25. 52 Nu 6. 21, 7. 5; also καθάπερ, κατάπερ, *like as if, exactly as* כַּאֲשֶׁר Gn 7. 9, 8. 21; *like* כְּ(רְאוּבֵן) Ib 48. 5; = καθώς

καθαγίζω: *devote, dedicate* קִדֵּשׁ Ex 29. 1, 37 Nu 6. 11 IR 8. 64 הִקְדִישׁ Nu 3. 13 Dt 15. 19 Jud 17. 3 IIS 8. 11 ICh 26. 26; *make offerings* קִדֵּשׁ Ex 29. 27; generally, *burn*, esp. *burn* a dead body דִּשֵּׁן Ps 20. 4

καθαγνίζω: *purify* קִדֵּשׁ Lev 16. 19 קָדַשׁ Ez 48. 11; *hallow* קִדֵּשׁ Ex 29. 1, 37 IR 8. 64 הִקְדִישׁ IICh 30. 8

καθαιμακτός: *bloodstained* מְאָדָם Nah 2. 4

καθαιμάσσω, -ατόω: *make bloody, sprinkle* or *stain with blood*, Pass., מְאָדָם Nah 2. 4

καθαίρεσις: *demolition*, destruction (W) חָרְבָה Lev 26. 31 Jes 49. 19 Jer 25. 18 Ez 33. 24 Mal 1. 4 חֵרֶם Zach 14. 11 Mal 3. 24 חָרְמָה Nu 21. 3; *subjugation* חֵרֶם Jes 43. 28

καθαιρέω, κατ-, κατάγρημι, λαθελεῖν: of sorcerers, *bring down* from the sky הִתְגַּזַּר, אֵת־ Dan 2. 34, 45; גְּזַר (גְּזָרִין) Ib 2. 27, 4. 4 [cf. δικάζω, σπαράσσω]; *kill, slay*; *put down*; annihilate, exterminate (W) החריב IIR 19. 17 החרים Nu 21. 3 Dt 3. 6, 7. 2 Jos 6. 21, 10. 28 Jud 21. 11 IS 15. 8, 9, 18, 20 IR 9. 21 Jes 34. 2 Jer 25. 9, 51. 3 Dan 11. 44 קָטַל Dan 5. 19; Pass. הָחֳרַב IIR 3. 23 הָחרם Ex 22. 19 קָטִיל Dan 5. 30, 7. 11 קְטַל Ib 2. 14, 3. 22 הִתקטל Ib 2. 13 קְטֵל

[cf. κτείνω] גָּזַר; *remove utterly* from, Pass., נִגְזַר Jes 53. 8 Ps 88. 6 IICh 26. 21 [cf. ἐξορίζω]; *raze to the ground, demolish* בָּחַר IICh 34. 6 הֶחֱרִיב Jes 49. 17 הֲחֵרִים Nu 21. 2, 3 Jos 11. 21 עָרַר Jer 51. 58; Pass., הָחֳרַב Ez 29. 12 עוֹרַר Jes 23. 13 הִתְעָרַר Jer 51. 58; as law-term, *condemn* נָגַזר Ez 37. 11 Thr 3. 54 הֲחֵרִים Jes 34. 2; simply, *decide* גזר Job 22. 28 נָגַזר Esth 2. 1; *fetch down as a reward* or *prize* הֲחֵרִים Lev 27. 28 Mich 4. 13; Pass., הָחְרַם Lev 27. 29 Esr 10. 8; cf. καθιερόω

καθέζομαι, fut. καθεδοῦμαι: *sit down, take one's seat* נָשַׁב; *preside* יָשַׁב Ps 29. 10; cf. ἵζω

καθιερεύω: *sacrifice, offer* הִקְרִיב Lev 1. 13, 7. 29, 23. 8, 16 Nu 28. 2, 26, 27

καθιερόω: *dedicate, devote* הֵזִיר Nu 6. 2, 5, 12 הֶחֱרִים Lev 27. 28; Pass., הֻזַּר Hos 9. 10 הָחְרַם Lev 27. 29 [cf. ἱέρωμα: חֵרֶם Jos (6. 24) 7. 1]

καθίζω, κατ-: causal, *make to sit down, seat* הוֹשִׁיב IR 2. 24, 21. 9, 10, 12 Thr 3. 6 IICh 23. 20; *set, place* הוֹשִׁיב Gn 47. 6, 11; *encamp* הוֹשִׁיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *marry* הֹשִׁיב Esr 10. 2, 10, 14, 17, 18 Neh 13. 23, 27

[καθίζω, in the sense 'marry', is a Hebraism used exclusively by the LXX; the genuine homologue is συνοικέω, *q.v.*]

καθικετεύω, κατ-; strengthd. for ἱκετεύω (*supplicate, beseech*; *beg of* one that חכה Jes 30. 18 פגע Gn 23. 8 Ruth 1. 16 إِسْتَشْفَع إلى) *entreat earnestly* חָכָה Jes 8. 17, 64. 3 Ps 33. 20 Job 32. 4 הִפְגִּיעַ Jes 53. 12, 59. 16 Jer 36. 25; cf. ἱκετεύω; p. 214

καθικνέομαι: *reach, touch* הִגִּיעַ Jes 6. 7 Jer 1. 9 Ps 88. 4 הִשִּׂיג Ez 3. 13; κατικόμενον, τό, *that which comes to one*, one's share of an inheritance, הִגִּיעַ Eccl 8. 14

κάθισμα: *seat* מוֹשָׁב IS 20. 18, 25 Ez 28. 2 Ps 132. 13 מֶסַב Cant 1. 12; cf. ἵσμα

καθιστάνω, -τημι: *set down* حَطَّ; *set up, erect*, of stones הֵצִיב Jer 31. 21 (20); *replace, restore* חָטָה Gn 31. 39; *set in order, array*, of soldiers הֵצִיב Gn 21. 28; *ordain, appoint* הוֹצִיר Neh 13. 13 צָוָה IR 1. 35; *to be established* or *instituted, prevail* נָצַב Ps 82. 1, 119. 89 [cf. σέβομαι]

καθοράω, κατ-; fut. κατόψομαι, 3 sg. pf. κατῶπται, aor. 1 κατώφθην: *look down* הֵבִיט Jes 51. 6, 63. 15 Ps 33. 13, 104. 32; *see distinctly* הבט Hab 1. 5; *descry, perceive* הֵבִיט Nu 23. 21; *behold* הֵבִיט Ib 12. 8, 21. 9 Jes 51. 1, 2, 63. 5 Hab 2. 15 Ps 13. 4, 84. 10, 91. 8, 119. 15; *observe* הֵבִיט Jes 18. 4 Hab 2. 15 Ps 119. 15 Job 6. 19; *to look and see* whether הבט Thr 1. 12

καθώς: Adv. = καθά; of Time, *as, when* כַּאֲשֶׁר Gn 18. 33, 20. 13

κάπ: Ep. for κατά before π, φ

καταβάλλω, Ep. 3 sg. κάββαλε, imp. καββαλόντων: *throw down*; *drop* הִפִּיל Dt 25. 2 IIR 6. 5 פִּלַּח IIR 4. 39; *strike down* with a weapon, *slay* הִפִּיל Ib 19. 7 Ez 6. 4 Prv 7. 26; *cast down* or *away*, *cast off*, *reject* הִפִּיל Jud 2. 19 Ps 106. 26; *let fall*, *drop* הִפִּיל Jud 2. 19 IS 3. 19; *throw down* seed, *sow* הִפִּיל Ps 106. 27; *let fall*, *drop*; *set down* חִבֵּל Cant 8. 5; *to be the author of*, *commit to writing* כתב Ex 24. 12, 34. 1 (a spurious or secondary homology; cf. γράφω, κατα-)

καταβαπτίζω: *dip* טבל Gn 37. 31; Pass., *to be submerged* נִטְבַּל Jos 3. 15 הָטְבַּע Jer 38. 22; *drown* טבל Job 9. 31 טָבַע Ex 15. 4; cf. καταδύω

καταβάπτω: *dip*; *soak*, *v.* καταβαπτίζω; *dye*, *colour* הֵיטִיב IIR 9. 30; Pass., *deep-coloured* טבול Ez 23. 15

καταβιβρώσκω: *eat up*, *devour* בְּעֵר Ex 22. 4 הִבְעִיר Ib. [cf. δια-]

καταβολή: *throwing down*, esp. *begetting* חֵבֶל Job 39. 3; *paying down*, esp. by instalments; money as a *deposit* by way of caution חֲבָל Ez 18. 12 חֲבָלָה Ib 18. 7; *periodical attack* of illness, *fit* חֲבָל Hos 13. 13 Ps 18. 5

καταβρέχω: *drench*, *soak*, *steep*; Pass., מְרֻבֶּכֶת Lev 7. 12; cf. δια-

καταβρύκω: *bite in pieces*, *eat up* כָּרַסֵם Ps 80. 14; cf. κατατρώγω

καταγελάω: *laugh*, *jeer at*; *laugh scornfully*, *mock*; *deride* הִלְעִיב IICh 36. 16 הִלְעִיג Ps 22. 8 Job 21. 3 Neh 2. 19, 3. 33 IICh 30. 10

καταγιγνώσκω: *lay as a charge against* a person, *pronounce a verdict against* חִכַּם Ps 105. 22; Pass., *to be condemned* מְחֻכָּם Ib 58. 6; cf. ἀνα-

καταγλωττίζω: *use the tongue against* another לָשַׁן Ps 101. 5 הִלְשִׁין Prv 30. 10

κατάγνυμι, late pres. κατάσσω, κατεάσσω: *break in pieces*, *shatter* גָּדַע Dt 7. 5, 12. 3 Jes 45. 2 IICh 34. 4 נתס Job 30. 13 נתץ Lev 14. 45 Dt 7. 5 Jud 6. 30 נָתַץ Dt 12. 3 IICh 31. 1; Pass., *to be broken*, *to be shattered* גָּדַע Jes 9. 9 נָתַץ Jud 6. 28 הֻתַּץ Lev 11. 35; *v.* p. 166

καταγράφω: *prescribe*, *ordain* כָּתַב Jes 10. 1; cf. καταβάλλω

κατάγω: *reduce* to a state הֵצִיג Jer 51. 34 Job 17. 6; cf. προσ-

καταδάκνω: *bite* נָשַׁךְ Jer 8. 17; cf. δακνάζω; p. 157

κατάδεσις, -σμος: *binding fast*; *binding by magic knots*; hence, *spells*, *enchantments*, in pl. קְשָׁרִים Jes 3. 20 Jer 2. 32

καταδέω: *bind fast* קשׁר Gn 44. 30 Dt 6. 8 Jos 2. 18 IS 18. 1 קָשַׁר Jes 49. 18 Job 38. 31

καταδιώκω: *follow hard upon*, *pursue closely* הִדְבִּיק Gn 31. 23 Jud 18. 22, 20. 45 IS 31. 2 IIS 1. 6

καταδουλεύομαι, -λίζω, -όω: *reduce to slavery*, *enslave* תולל Ps 137. 3

καταδύω or -δύνω: *go down*, *sink*, *set*, esp. of the sun שׁקע Nu 11. 2 Jer 51. 64 Am 8. 8, 9. 5; causal, *make to sink*, rarely in prose,

טָבַע Ex 15. 4 הָטְבַע Jer 38. 22 הִשְׁקִיע Ez 32. 14 Job 40. 25; cf. *ἐκδέω, καταβαπτίζω*

κατάθεσις: *payment down, payment*; in Law, *promise, covenant* תְּשׂוּמָה Lev 5. 21

καταθραύω: *break in pieces, shatter* פָּרַק IR 19. 11 שָׁבַר فرق Ex 9. 25, 34. 1 IIR 11. 18 Jes 21. 9 Jer 43. 13 Ps 29. 5, 48. 8

καταθρῴσκω: *leap down* נָתַר Lev 11. 21; cf. *ἐκ-*

καταθύω: *sacrifice* זָבַח IR 3. 2, 8. 5 IICh 30. 22, 33. 22 ضَحَّى

καταιδέομαι: *feel shame* or *reverence before* another, *stand in awe of* him הִתְוַדָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; *to be ashamed to do* a thing התודה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6

καταίθω: *kindle* אִוֵּר Jes 50. 11

καταίνεσις: *betrothal* خطوبه

καταινέω: *grant, promise*; esp. *promise in marriage, betroth* خطب

καταισχύνω: = *καταχέζειν* (*befoul*) קִדֵּשׁ IS 21. 6 Jes 65. 5

κατακαίνω: = *κατακτείνω* (*kill, slay*) הוקיע Nu 25. 4 IIS 21. 6 הוּקַע Ib 21. 13

κατακαίω: *burn completely*; *to be burnt* אָכַל Ex 3. 2 Nah 1. 10 Neh 2. 3

κατακενόω, strengthd. for *κενόω*: *empty*, make space empty הֶאֱזִין Jes 19. 6 חָלַל Ez 28. 9 פָּנָה Gn 24. 31 Lev 14. 36 Jes 40. 3 Mal 3. 1 חָלַל Ez 32. 26 חִלֵּל Jes 53. 5; *desert* הֵזִנִיחַ ICh 28. 9 חָלַל Thr 2. 2 פָּנָה Zeph 3. 15

κατακηλιδόω, strengthd. for *κηλιδόω*: *stain, soil* אֶגאלתי Jes 63. 3; Pass., נְגוֹאַל Jes 59. 3 Thr 4. 14 גּוֹלַל Jes 9. 4; metaph., *defile, sully* גָּאַל Mal 1. 7; Pass., הִתגאל Dan 1. 8 גאל Mal 1. 12 Esr 2. 62

κατακινέω, strengthd. for *κινέω*: *set in motion*, simply *move* הֵנִיעַ IIS 15. 20 IIR 19. 21 Am 9. 9 Dan 10. 10; *alter* שָׁנָה IIR 25. 29 Jer 2. 36 שָׁנָה Eccl 8. 1 הִשתנה IR 14. 2; *disturb* הֵנִיעַ IIS 15. 20 IIR 23. 18

κατακλείς or *κατάκλεις*, *-κληΐς*: *sheath for a pin* תַּעַר IS 17. 51 IIS 20. 8 Jer 47. 6; cf. *τὸ ξυρόν*

κατακληρονομέω: *leave as an inheritance* הִנחִיל IS 2. 8 ICh 28. 8 התנחל Lev 25. 46

κατακληρόω, *-ουχέω*: *receive as one's portion*, esp. of a conquered country, *divide among themselves, portion out*; *assign as a portion, portion out to colonists* הִתנחל Nu 33. 54

κατακοιμάω: (*κεῖμαι*) causal, *put to sleep* הִשׁכִּיב IIS 8. 2 IR 3. 20, 17. 19 הִשׁכִּב IIR 4. 32 Ez 32. 32 [cf. *κεῖμαι, κοιτάζω*]

κατακόπτω: *cut down, fell*, of trees נָקַף Jes 10. 34 קִשֵּׁשׁ Nu 15. 32; *cut in pieces, cut up* כָּתַת IIR 18. 4 Jes 2. 4 IICh 34. 7 קִצֵּץ Ex 39. 3 IIR

24. 13 Ps 46. 10 קִשֵּׁשׁ Ex 5. 7 IR 17. 12; Pass., הָכֹת Mich 1. 7; *cut down, massacre, butcher* הָכֹת Job 4. 20; in a military sense, *cut in pieces, 'cut up'* כְּתֹת Zach 11. 6 הֻכֵּת Nu 14. 45 Dt 1. 44; Pass., הָכֹת Jes 24. 12 Jer 46. 5; generally, *break in pieces, destroy, fretted in pieces* כְּתֹת IICh 15. 6 הָכֹת Job 4. 20; cf. *συγ-*; p. 224

κατακροάομαι: *listen attentively* כַּתֵּר Job 36. 2

κατακρύπτω: *hide, conceal*, cover (W) רִפֵּד Job 17. 13 Cant 2. 5 הָחְבִּיא Jos 6. 17 IIR 6. 29; Pass., נֶחְתִּים (נָחֵת) IIR 6. 9 חָבָא Job 24. 4 חָפַשׂ Prv 28. 12 [cf. חָבָא] הָחְבֵּא Jes 42. 22; *use concealment, conceal oneself or one's true nature* הִתחַבֵּא Gn 3. 8 IS 13. 6 IIR 11. 3 הִתחַפֵּשׂ IS 28. 8 IR 22. 30; cf. *ἐπι-*

κατακυλίνδω, -κυλίω: *roll down* גָּלַל Jer 51. 25 [cf. *ἀπο-*]

καταλείπω: *bequeath* خلّف (cf. *γεννάω*: *beget*); *leave, forsake, abandon* הִרפָּה Dt 31. 6 Jos 1. 5; *leave alone* הִרפָּה IIR 4. 27 Job 7. 19

κατάλειψις: *posterity* خَلَف; cf. *γόνος*: *offspring*; progeny (W)

καταλευκόω: *whiten* הִלבִּין Jes 1. 18 Joel 1. 7 Ps 51. 9

καταλέω: *grind* מִתְּלָעָה Joel 1. 6 Prv 30. 14 Job 29. 17 מַלְתָּעָה Ps 58. 7

καταμαντεύομαι: *foretell against* or *about* one הַנָּשִׂיא Ez 12. 10; cf. *ἀναφέρω*

καταμεγαλαυχέομαι: strengthd. for *μεγαλαυχέομαι*, *exalt oneself against* הִגדִּיל Ps 35. 26

καταμεθύσκω: *make drunk*, intoxicate (W) שִׁכֵּר Jer 51. 7 הִשׁכִּיר Dt 32. 42 Jer 51. 57

καταμελέω: *give no heed to, neglect* הִתעלַם Jes 58. 7 Ps 55. 2

καταμύω, Ep. *καμμύω*: *close the eyes* עָצַם Jes 33. 15 עָצֵם Ib 29. 10 קָמַה IS 4. 15 IR 14. 4

κατανείφω, -νίφω: *snow all over, cover with snow*; metaph., *sprinkle as with snow* הֵנִיף Ps 68. 10

κατανίζω (pres. *-νίπτω*): *wash well* כָּבַס Gn 49. 11 Ex 19. 10 Mal 3. 2; *wash out, purge* כָּבַס Jer 4. 14 Ps 51. 4, 9

κατανικάω, strengthd. for *νικάω*: *conquer, vanquish*; generally, *overpower* נָגַח Ps 44. 6

κατανίπτης: *washer*; at Athens, *he who washed the peplos of Athena* כּוֹבֵס Jes 36. 2

κατανοτίζω: *bedew* מוּגַג Ps 65. 11 הִתמוּגֵג Am 9. 13 (?) نَدَّى

καταντίον, Adv.: *facing one* קֶדֶם Ps 139. 5 קֶדֶם Dan 2. 6, 9, 10 قُدَّام [cf. *κατένάντα, -τίον*]

κατανύσσω: *stab, gouge* נָקַר Nu 16. 14 Jud 16. 21 [cf. *ἐξορύσσω*]

καταξέω: *carve* חֹקֵק Nu 21. 18; in Pass., חָקָה IR 6. 35 Ez 8. 10 הוּחַק Job 19. 23; cf. ἐπιγράφω

καταξηραίνω: *dry up* הֶחֱרִיב IIR 19. 24 Jes 50. 2; Pass., חָרַב Jud 16. 7

καταξιόω: in bad sense, *degrade* הִזִּיל Thr 1. 8

καταξυράω: *shave close* גָּלַח Gn 41. 14 Lev 14. 9 Nu 6. 9 גָּלַח Jud 16. 17, 22 Jer 41. 5 הִתְגַּלַּח Lev 13. 33 Nu 6. 19 הִקְרִיחַ Ez 27. 31 הָקְרַח Ib 29. 18; cf. ξυρίζω

καταπαλταφέτης: *artilleryman* קַלָּע IIR 3. 25

καταπάλτης, -πέλτης: (πάλλω) *engine of war for hurling bolts, catapult* קֶלַע IS 17. 50; cf. σφενδόνη

καταπάσσω: *sprinkle, strew over* הִזָּה Ex 29. 21 Lev 4. 6, 14. 7, 16 Nu 19. 4, 21 Jes 52. 15 طشّ [cf. δια-, καταρραίνω, διασπείρω]

καταπήγνυμι, -ύω: *stick fast* in something דָּבַק Dt 28. 21 הִדְבִּיק Ez 3. 26 [cf. ἐπι-]

καταπίμπλημι: *fill quite full* מָלֵא Dt 6. 11 IIR 21. 16 Ps 129. 7; *fill full of* מָלֵא Ex 28. 3, 35. 35 Jes 33. 5 Jer 51. 14, 34

καταπνέω, -είω: *blow* or *breathe upon* or *over* הֵפִיחַ Ez 21. 36

καταποικίλλω: *deck with various colours* or *in diverse modes, mottle*; Pass., שָׁבַץ Ex 28. 20; embroider (W) שָׁבַץ Ib 28. 39

καταπονέω: *subdue after a long struggle*; *handle roughly, crush, damage*; *maltreat, oppress* עָנָה Gn 15. 13, 16. 6, 31. 50 Ex 1. 11, 22. 21 Nu 24. 24 Dt 26. 6 Jes 60. 14; esp. in Pass., עָנָה Jes 53. 4 Ps 119. 71 הִתְעַנָּה Gn 16. 9

καταπρίω: *saw up, saw asunder, cut into pieces* הגיר Jer 18. 21 Ez 35. 5 Ps 63. 11; cf. πρίω/שׁוּר/ברא נשׂר Jos 17. 15, 18 ICh 20. 3

κατάπυγος, ον: = καταπύγων, ὁ, ἡ, *given to unnatural lust* קָדֵשׁ Dt 23. 18 IIR 23. 7 קְדֵשָׁה Gn 38. 21 Dt 23. 18 Hos 4. 14

καταπυγοσύνη: *unnatural lust* קָדֵשׁ IR 14. 24, 22. 47

καταπύγων: *the middle finger* (used in an obscene gesture) אֶצְבַּע Jes 58. 9

καταπύθω: *putrefy* הִבְאִישׁ Ex 5. 21, 16. 24 Eccl 10. 1 הִבִּיעַ Ib. عفّن عطّن; Pass., *become putrefied* הִתְבָּאֵשׁ ICh 19. 6 تَعَفَّن

κατάραμα: *curse* מְאֵרָה Mal 3. 9 Prv 3. 33, 28. 27

καταράομαι: *call down curses upon, curse, execrate* הָאֱלָה IR 8. 31 אָרַר Gn 5. 29 נָאַר Thr 2. 7 קִלֵּל Gn 8. 21, 12. 3 Ex 21. 17, 22. 27 IIS 16. 7 IIR 2. 24 Job 3. 1 Neh 13. 2, 25 הֵאִיר Jes 27. 11; Pass., נָאַר Mal 3. 9 קֻלַּל Job 24. 18 מְאֹרָר Nu 5. 18 יוּאָר Nu 22. 6 [cf. ἐπ-]

καταράσσω, -ττω, καταρράσσω, -ττω: *dash down, break in pieces* רָצַץ Ps 74. 14 Job 20. 19 IICh 16. 10 רֹצֵץ Jud 10. 8 הֵרִיץ Jud 9. 53

καταρραίνω: *besprinkle, sprinkle* זָרָה Ps 139. 3 זרק [cf. *κατασπείρω*]

καταρρακτήρ, -της (from *καταρράσσω*), or *καταράκτης* (from *καταράσσω*): as Subst., *waterfall, cataract* شلّال

καταρρήγνυμι and *-ύω*: *break down*; *tear in pieces* גָּרַם Nu 24. 8; Pass., *to be broken down*; *to be broken in pieces*; *comminuted, crumbling soil* הִתְרֹעֵעַ Jes 24. 19

καταρρυσόομαι: Pass., *become wrinkled* تَـقَلَّص قلّص

καταρχή: *beginning* תְּחִלָּה Gn 13. 3 IIS 21. 9, 10 תְּחִלַּת Hos 1. 2 [cf. *γένεσις*]

κατάρχω: *begin* הֵחֵל Gn 6. 1 הוֹחַל Ib 4. 26

κατασβέννυμι or *-ύω*: *put out, quench* כָּבָה IIS 21. 17 Jes 1. 31; metaph., כָּבָה IIS 14. 7; of passions, כָּבָה Cant 8. 7

κατασείω: *shake down* נָעַר Neh 5. 13; *throw down* נָדָה Ps 36. 12; *shake the head* in token of contempt הֵנִיד Jer 18. 16; cf. *κατακινέω*

κατασκευάζω: *furnish, equip fully*; *prepare, make ready for* נָכוֹן Ex 19. 11 הִתְכּוֹנֵן Nu 21. 27 הֵכִין IR 5. 32 Ps 78. 8 הוּכַן Prv 21. 31 Esr 7. 10; *construct, build* נכון Jud 16. 26 כּוֹנֵן Hab 2. 12 הכין IR 6. 19 IICh 33. 16, 35. 20 הוּכַן Ez 40. 43 Zach 5. 11; generally, *prepare, arrange, establish* הֵכִין Gn 43. 16, 25 Ex 16. 5 Jos 4. 4 Jer 51. 12 Zeph 1. 7 Ps 7. 14 Esth 6. 4 ICh 22. 3 (2); *establish* נכון IIS 7. 16 כּוֹנֵן Ib 7. 13 Hab 2. 12 הֵכִין IS 13. 13 IIS 5. 12 IR 2. 24 Ps 103. 19 IICh 12. 1 הוּכַן Jes 16. 5; *prepare* for the purpose הֵכִין Esr 7. 10 ICh 28. 2; *prepare oneself* or *make ready* for doing נכון Ez 38. 7 הִתְכּוֹנֵן Ps 59. 5 הֵכִין Esr 7. 10

κατασκεύασμα: *work of art*, esp. *building, structure* מָכוֹן Ex 15. 17 IR 8. 13, 49 Jes 4. 5 Ps 104. 5 מְכוֹנָה Esr 3. 3 מְכֻנָה Zach 5. 11; in pl., *engines of war*; contrivance מְכוֹנָה IR 7. 27, 28

κατασκηνάω: = *-νόω, take up one's quarters, encamp* שָׁכַן Gn 14. 13, 35. 22 Nu 24. 2 Mich 4. 10 Ps 120. 5; generally, *rest* שָׁכַן Ex 24. 16, 40. 35 Jos 22. 19 IIS 7. 10; *settle*, of birds שָׁכַן Jes 13. 21 Ez 17. 23 Ps 55. 7; cf. *σκήνημα*/מִשְׁכָּן

κατασκοπέω: *spy out, reconnoitre* تَـجَسَّس

κατάσκοπος: *one who reconnoitres, scout, spy* جاسوس

κατασπείρω: *sow, plant* זָרַע Jes 40. 24; *beget* הִזְרִיעַ Gn 1. 11 Lev 12. 2; *spread as in sowing* זָרָה Lev 26. 33 Jer 31. 10 (9), 49. 32 Ez 12. 15, 20. 23 Prv 15. 7, 20. 8, 26; Pass., *to be spread abroad, dispersed* זֹרֶה Jes 30. 24; *besprinkle* זָרָה Ps 139. 3 זֹרֶה Jes 1. 6 Job 18. 15

κατασπένδω: *pour as a drink-offering* נָסַךְ ICh 11. 18 הִסִיךְ Gn 35. 14 Nu 28. 7 IIS 23. 16 [cf. ICh 11. 18] Jer 7. 18, 44. 17 Ps 16. 4; Pass., הָסַךְ Ex 25. 29, 37. 16

κατασπεύδω: *urge, hasten on* בָּהַל IICh 35. 21 בֹּהַל Esth 8. 14 הִבהִיל IICh 26. 20; *make haste, hasten* בֶּהָל Eccl 5. 1, 7. 9 הִבהִיל Esth 6. 14

καταστέφω: *deck with garlands, crown, wreathe* הִכתִיר Ps 142. 8; *encircle* כִּתֵּר Jud 20. 43 Ps 22. 13

καταστολίζω: *clothe, dress* (Pass.) חָתַל Ez 16. 4 הָחְתַל Ib.

κατασώχω: *rub in pieces, pound* דָּכָא Ps 51. 10 Prv 22. 22 Job 19. 2 Thr 3. 34 דַּכָּא Job 22. 9 הִדַּכָּא Job 5. 4 הֲדַק Ex 30. 36 IIS 22. 43 IIR 23. 6, 15 Mich 4. 13 IICh 15. 16, 34. 4, 7 הוּדַק Jes 28. 28; cf. δαΐζω

καταταχέω: *accelerate* הֵחִישׁ Jud 20. 37 Jes 5. 19, 60. 22; *escape by superior speed* הֵחִישׁ Ps 55. 9

κατατείνω: *rack, torture*; *overwork* הָטָה Am 5. 12 Mal 3. 5; *tend*; *strive earnestly* הָטָה Ex 23. 2; *stretch* הָטָה Jer 6. 12; *stretch, extend downwards* הָטָה Gn 24. 14 Ps 88. 3, 116. 2; *v.* p. 188

κατατέμνω: *cut in pieces, cut up* נָתַח Lev 1. 6, 12 Jud 19. 29, 20. 6 IS 11. 7 הֵתֵם Ez 24. 10

κατατεύχω: *make, construct* עָצַב Job 10. 8

κατατήκω, -τάκω: *melt* הִניחַ Ez 22. 20 הִנְתִּיךְ Ez 22. 20 הִתִּיךְ Ib. הָתַךְ Ib 22. 22

κατατίθημι: *place, put, lay down* הִניחַ Lev 16. 23 Nu 17. 19, 19. 9 Dt 26. 4 Ez 5. 13, 37. 1; *deposit* מְהַחֲתִין (נחת) Esr 6. 1 תַּחַת (נחת) Ib 6. 5 אֲחַת Ib 5. 15; *deposit* in the tomb, *bury* הִנִּיחַ IR 13. 30; *sow* seed שׂוּם IS 2. 20; *lay down, make* a road נתן Ps 18. 33 הִתִּיר IIS 22. 33 [cf. Ps 18. 33]; *dish up, serve* שׂוּם Gn 43. 31 IS 9. 24 הוּשַׂם Gn 24. 33; *lay down in a place*; of the dead, *bury* הִניחַ IR 13. 31 הוּשַׂם Gn 50. 26; *make* a testamentary *disposition* צוה Gn 49. 29, 33, 50. 16; *v.* p. 148

κατατιλάω: *make dirt over* עָלַל Job 16. 15, *κατὰ τῆς κεφαλῆς κατατετιλῆσθαι*, Artemidorus Daldianus 2. 26 [cf. *κυλίνδω*]; Pass., הִתְעַלֵּל IS 31. 4

κατατίλλω: *pull to pieces* טָלָא Jos 9. 5

κατατρίβω: of clothes, *wear out*—hence metaph., *οἱ τὰ βήματα κατατετριφότες*, i.e. *constant frequenters* of the tribune, Isocrates, *Epistolae* 8. 7; cf. וְעַל בָּמוֹתַי יַדְרְכֵנִי Hab 3. 19—הִדְרִיךְ Job 28. 8; of persons, *wear out, exhaust* הִדְרִיךְ Jud 20. 43

κατατρίζω, strengthd. for *τρίζω*: *grind* طحّ; *gnash* חרק Ps 35. 16 Job 16. 9 حرّق; cf. *βρύκω, τρίζω*

κατατρύχω: *wear out, exhaust* הִטְרִיח Job 37. 11 יָגַע Jos 7. 3 Eccl 10. 15 הוֹגַע Jes 43. 23, 24 (*τρύχωσις*/יְגִיעָה/טֹרַח Dt 1. 12 Jes 1. 14 Eccl 12. 12 *exhaustion, distress*)

κατατρώγω: *eat up*, esp. fruits and vegetables כָּרְסֵם Ps 80. 14

κατατυγχάνω: *hit one's mark, reach the object of*; abs., *to be lucky* or *successful* הִשְׂכִּיל Dt 29. 8 Jos 1. 7, 8 IS 18. 5, 14, 15 IR 2. 3 IIR 18. 7 Jes 52. 13 Jer 10. 21, 20. 11 Ps 101. 2 Prv 17. 8 (?)

κατατύπτω: *pound* הִתְדַּפֵּק Jud 19. 22 דָּפַק (*κατα-*/הִתְ־פעל/)

καταυγάζω: *shine upon, illuminate* הֵגִיהַּ IIS 22. 29; intr., *shine brightly* הֵגִיהַּ Jes 13. 10

καταυλέω: *play on the flute* חָלַל IR 1. 40

καταυλίζομαι: *to be under shelter of a hall, house, tent* אהל Jes 13. 20 [cf. *νῦν μὲν καταυλίσθητε*, Euripides *Rhesus* 518, Now to your tents (W) לְאָהָלֶיךָ יִשְׂרָאֵל IR 12. 16]; cf. *αὐλίζομαι*

καταφαρμακεύω: *dose with drugs*; *anoint with drugs* or *charms* רָקַח IICh 16. 14 [cf. יין הרקח/enchanted potion]; *poison* הִפְרִישׁ Prv 23. 32

καταφέρω: *bring down* הֵדְבִּיר Ps 18. 48, 47. 4 [cf. IIS 22. 48]

καταφεύγω: *flee and take refuge, flee for protection* הֵעִיז Jer 4. 6, 6. 1

καταφθέγγω: *sound loudly* הֶהְגָּה Jes 8. 19

καταφθείρω: *destroy* נָתַץ Dt 12. 3 IICh 33. 3 נָתַץ Jud 6. 28 הָתַץ Lev 11. 35; cf. *κατάγνυμι*

καταφθίω: *ruin, destroy* אִבֵּד Nu 33. 52 Dt 12. 2, 3 IIR 11. 1, 21. 3 Jes 26. 14 Jer 12. 17, 15. 7 Ez 22. 27 Ps 9. 6 Prv 1. 32 Thr 2. 9 Esth 3. 9 אָבַד; = *καταφθινύθω*

καταφλέγω: *burn up, consume*, burn down (W) בָּלַע Nu 4. 20 Ps 21. 10 כָּלָה Jes 10. 18 Ez 22. 31 Zach 5. 4 שָׁלַח Jud 1. 8 IIR 8. 12 Ps 74. 7; *v.* *ἐκ-*, *ἐκπυρόω*

καταχέω, *-εύω*: *pour, shower down* זקק Job 36. 27 יצק Lev 2. 1, 8. 15 IIR 3. 11, 4. 4, 41 Jes 44. 3 Ez 24. 3 Job 29. 6, 38. 38 הֵצִיק IIR 4. 5 הוצק Lev 21. 10 נָתַךְ Ex 9. 33 صبّ سكب سفك; metaph., יצק Jes 44. 3 הוצק Ps 45. 3 נתך Jer 42. 18 Job 3. 24 Dan 9. 11 נָתַךְ Jer 42. 18 Nah 1. 6; *cause to flow* הִשְׂכִּיב Job 38. 37; *to have* metal *melted* זִקֵּק Mal 3. 3 זָקַק Ps 12. 7 ICh 28. 18 יצק Ex 25. 12, 26. 37 IR 7. 46 יצוק Job 28. 2 IICh 4. 3 הִצִיק Jos 7. 23 הוצק IR 7. 23 Job 37. 18 נָתַךְ Ez 22. 21, 24. 11 הָתִיךְ IIR 22. 9 Ez 22. 20 Job 10. 10 חִנְתִּיךְ Ez 22. 20 הָתַךְ Ib 22. 22 [cf. *τήκω*, *ἐν-*, *ἐπι-*, *κατα-*]

καταψεύδομαι: *tell lies against, speak false of, accuse falsely* כָּזַב Job 34. 6 הִכְזִיב Job 24. 25 כָּחַשׁ Jos 24. 27 Jes 59. 13 Jer 5. 12 Prv 30. 9;

say falsely, pretend, feign, invent כָּזַב Nu 23. 19 IIR 4. 16 Ez 13. 19 Ps 78. 36, 89. 36 Prv 14. 5 Job 6. 28 כָּחַשׁ Gn 18. 15 IR 13. 18 Hos 4. 2 Zach 13. 4 Ps 18. 45 Job 8. 18 נְכחַשׁ Dt 33. 29 הִתכחַשׁ IIS 22. 45; Pass., *to be wrong, in error* כָּחַשׁ Lev 5. 21, 22; cf. ψεύδομαι: *give a false account of*; *v.* ἐπικεύθω

καταψήχω: *rub down, pound in a mortar* כתשׁ Prv 27. 22 כָּתַת IIR 18. 4 Jes 2. 4 IICh 34. 7 כָּתַת Ib 15. 6 הֻכַּת Nu 14. 45 הֻכַּת Jer 46. 5 Mich 1. 7 دقّ [cf. σώχω, ψώ-, κατα-; ἰγδίον, -ισμα, -ίζω]

καταψύχω: *cool, chill* הֶקֵר Jer 6. 7

κατεγγυεύω: *give security* תקע Prv 6. 1, 11. 15; cf. πήγνυμι

κατέναντα, -τίον: Adv. *over against, opposite* נֶגֶד Ex 19. 2 Jos 3. 16, 5. 13, 8. 33 Job 10. 17 נֶגְדָּה Ps 116. 14 כְּנֶגֶד Gn 2. 18 קֶדְמָה Ez 39. 11 גַּדָּם

κατεργάζομαι, ἐργάζομαι, ϝεργάδδομαι: *work, labour*, esp. of husbandry יגע Jos 24. 13 Jes 62. 8 עבד Gn 2. 15, 4. 2 Jer 27. 11; but also of all manual labour—with brass חרשׁ Gn 4. 22; *do* something to חרשׁ Prv 14. 22; chiefly in bad sense, *do* one *ill* החריש IS 23. 9; *perform* rites עבד Ex 13. 5 Nu 18. 6 פָּלַח Dan 3. 12; *prevail upon* הֶעֱבִיד IICh 34. 33; *till* the land חרשׁ Am 9. 13 פלח Ps 141. 7 [cf. πολέω] פָּלַח Prv 7. 23 فلح; cf. ἀροτριάω, ὀπηδέω

κατερημόω: *strip entirely off* הֶעֱרָה Lev 20. 18, 19; cf. ἐξερημόω

κατέρχομαι: *go down* ירד Ex 15. 5; *go down to the grave* ירד Gn 37. 35 Ez 32. 30; from high land to the coast ירד Jon 1. 3; of a river, *come down* ירד Dt 9. 21

κατέχω, κατίσχω: *hold fast* הֶחֱזִיק Ex 9. 2 Dt 22. 25 IS 17. 35 IIS 15. 5 Jes 41. 13 Jer 50. 33 Mich 7. 18 Neh 4. 11; *hold back, withhold* הָצַג Ex 10. 24 (cf. ἐξαιρέω); *restrain* oneself *from* הָזִיר Nu 6. 3; *cling to* החזיק Jes 4. 1, 56. 2, 4 Jer 8. 5 Prv 3. 18, 7. 13 Job 2. 3, 27. 6; *possess, occupy*, esp. of rulers החזיק IIR 15. 19 Dan 11. 21; *hold fast, have* one *in their power* החזיק Jer 6. 24, 49. 24 Mich 4. 9; *occupy* in right of *conquest* החזיק Dan 11. 7; *follow close upon* החזיק Neh 3. 4; cf. חזק Jer 20. 7 ἔχω: *take advantage of*

κατηλογέω: *make of small account* בֶּרֶךְ IR 21. 10, 13; cf. εὐλογέω

κατικετεύω, καθ-: strengthd. for ἱκετεύω (פגע Gn 23. 8 Ruth 1. 16) *entreat earnestly* הִפגִיע Jer 36. 25

κατισχυρεύομαι: *strengthen oneself* הִתחזק Gn 48. 2 Nu 13. 20 IS 4. 9 IIS 10. 12 IR 20. 22 Dan 10. 19 IICh 1. 1

κατισχύω: *strengthen, encourage* חָזַק Dt 1. 38, 3. 28 Jos 11. 20 IIR 12. 7 Jes 41. 7 Ez 13. 22 Dan 10. 18, 19 Esr 6. 22 IICh 29. 34, 35. 2 הֶחֱזִיק IIR 15. 19 Ez 27. 9, 30. 25 Dan 11. 1

κατοικίζω: *settle, establish* הוֹשִׁיב IIR 17. 6, 24 Jer 32. 37 Ez 26. 20 שָׁכַן Nu 14. 30 Jer 7. 3, 7 הִשְׁכִּין Gn 3. 24 Ez 32. 4; *colonise, people a place,* Pass., הוּשַׁב Jes 5. 8, 44. 26; *bring home and re-establish there, restore to one's country* הוֹשִׁיב Ez 36. 11

κατοικισμός: (in pl.) = κατοίκισις, *habitation* מוֹשָׁב Ex 10. 23 IR 10. 5 Ez 6. 14, 34. 13, 48. 15 Ps 107. 4 ICh 6. 39

κάτοικος: *inhabitant,* esp. of *military colonists* תּוֹשָׁב Gn 23. 4 Ex 12. 45 Lev 22. 10, 25. 40, 45, 47 IR 17. 1; cf. οἰκέτης, οἰκητής

κατοιμώζω: *bewail, lament* הֵהִים Ps 55. 3

κατορθόω: metaph., *keep straight, set straight* אִשֵּׁר Jes 3. 12, 9. 15 אָשַׁר Ib. יִשֵּׁר Prv 3. 6, 4. 25, 15. 21 הוֹשִׁר Jes 45. 2 הִיְשַׁר Ps 5. 9; Pass., *succeed, prosper;* intr. as in Pass., *go on prospering, succeed,* opp. πταίειν (כשל, נגף *stumble, trip, fall*) הִרְשִׁיעַ Prv 12. 2; of success in war הִרְשִׁיעַ IS 14. 47; *v.* pp. 633–4

κατωθέω: *push down;* Pass., דָּחָה Ps 36. 13

κάτωμος: *low in the shoulder* or *forequarter* כָּתֵף Ex 28. 12 Dt 33. 12 Jes 46. 7 Ez 24. 4, 34. 21 Job 31. 22 [cf. ἐπωμίς: poet., *shoulder* שֶׁכֶם Gn 9. 23, 21. 14 Jes 10. 27 Job 31. 22]

μεθερμηνεύω: *translate* عرّب; freq. in Pass. מְתֻרְגָּם Esr 4. 7 [spurious homology; cf. μεταγράφω]

μεθίημι, imp. 3 pl. μέθιεν Od. 21. 377, Ep. μεθίεσκεν: *let loose, let go* what is bound, stretched or held back נטשׁ IS 4. 2; *release* a prisoner, *set one free* to do as he will, *dismiss,* a wife, dismiss (W) פטר IICh 23. 8; Pass., *let loose* (as if from a leash) נְטַשׁ Jes 33. 23; *give up, abandon* נטשׁ Jud 6. 13 Jer 12. 7 Prv 17. 14; of liquids, *let flow, let drop* נטף Jud 5. 4 Joel 4. 18 Job 29. 22 Cant 5. 5, 13 נטשׁ Hos 12. 15 הִטִּיף Am 9. 13 Mich 2. 11 פטר Prv 17. 14; of words, *utter* הִטִּיף Ez 2. 12 Am 7. 16; *throw aside, give up* נטשׁ IS 10. 2; *abandon, neglect* נטשׁ Jud 6. 13 IS 17. 28 Prv 1. 8; *permit* נטשׁ Gn 31. 28 נתן Nu 21. 23; *v.* ἀντεῖπον

μείγνυμι or μίγνυμι, also μ(ε)ιγνύω: *mix,* strictly of liquids מהל Jes 1. 22 [cf. μικτός] מסך Ps 102. 10 מָשַׁךְ Ps 28. 3; generally, *join, bring together,* in various ways: מָשַׁךְ Cant 1. 4; in hostile sense, *join* battle hand to hand מָשַׁךְ Jud 20. 37; *come to*; *mix in fight* מָשַׁךְ Ib 4. 7; in Hom. and Hes. most freq. of the sexes, *have intercourse with,* both of the man and the woman מָזַג Cant 7. 3 [cf. μίξις]

μεταβαίνω: *pass over* סבב IR 2. 15 Ez 42. 19; *pass from one state to another, make a transition*; *pass to another* place or state סבב Nu 36. 7

μεταβιβάζω: causal of μεταβαίνω, *carry over, transfer* סבב IR 2. 15

הֵסֵב IIR 16. 18 Jer 21. 4; *lead in a different direction, change the course* or *form* נסב Nu 34. 4 סבב Ps 114. 3, 5 סְבֵּב IIS 14. 20 הֵסֵב IR 18. 37 Jer 21. 4 Ez 7. 22 Esr 6. 22 IICh 35. 22; *go after, follow* a pursuit *eagerly* סובב Jer 31. 22 (21)

μεταγιγνώσκω: *change one's mind, repent* הִתְנַדֵּה Dan 9. 4 Esr 10. 1 Neh 9. 3; c. acc. rei, *change one's mind about, repent* of התודה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6 [*γιγνώσκω* is an associate verb of *εἴδω*/ידע. Like ידע, but unlike *εἴδω*, it has preserved the meaning of 'carnal knowledge'. It has also preserved the meaning of 'repentance', which *εἴδω* also had, and of which there is a clue in *τὸ συνειδός* (*sub v. σύνοιδα*) meaning *acknowledgement*, and in התודה, for התודע—like הקציע/הקצה in Lev 14. 41]

μεταγράφω: *copy, transcribe*; *rewrite, alter* or *correct what one has written*; *translate* מְתֻרְגָּם Esr 4. 7 תַּרְגֵּם

μεταίρω, πεδ-: *lift up and remove, shift* הֵעִיר Joel 4. 7

μεταίχμιος, πεδ-: *between two armies*; but usu. Subst. *-ον, space between two armies* בֵּנַיִם IS 17. 23

μετακινέω: *change, alter* שְׁנָא IIR 25. 29 Ps 34. 1; Pass. יועם Thr 4. 1 שָׁנָה Eccl 8. 1 הִשְׁתַּנָּה IR 14. 2

μετακομίζω: *transport*; Med., *cause to be carried over* הִשְׁתַּבֵּק Dan 2. 44

μεταλλάσσω, -ττω: *change, alter* חָלַף Gn 41. 14 הֶחֱלִיף Ib 31. 7, 35. 2; *exchange, interchange* החליף Lev 27. 10 Jes 9. 9; *substitute* החליף Ib.

μετανοέω: *change one's mind* or *purpose, change one's opinion and think* that it is not; *repent* הִנָּחֵם Gn 6. 6 Ex 13. 17 IS 15. 29 Jer 15. 6 הִתְנַחֵם Nu 23. 19; cf. *ἐπι-*

μεταξύ, μετοξύ: prop. *in the midst* קָצֶה Gn 47. 2 Ez 33. 2 קְצוֹת Jud 18. 2 IR 12. 31 תוֹךְ Gn 19. 29, 23. 10 Ex 3. 2, 12. 31 Nu 3. 12, 4. 2 Dt 4. 15; *in the middle of* בְּתוֹךְ/תָּוֶךְ Gn 15. 10 Nu 35. 5 Jos 8. 22 בְּתוֹךְ/תוֹךְ Gn 1. 6 Ex 2. 5 Nu 2. 17 Ez 11. 23; *v. ἐντός*

μεταφέρω: *carry across, transfer, divert, shift* טָלטל Jes 22. 17 הִטִּיל Jer 16. 13 Jon 1. 4 הִשִּׁיא IIS 17. 13 העביר Gn 47. 21 Jos 7. 7 Ps 136. 14 Esth 8. 2 IICh 35. 24; *v.* p. 148

μετέρχομαι, πεδ-: *come* or *go among* הִתְהַלֵּךְ IS 12. 2, 25. 15, 30. 31; *go to another place, migrate, change one's abode* התהלך Ps 105. 13; *follow, come after* התהלך IS 25. 27; in hostile sense, *pursue, prosecute* הִמְרִיץ Job 16. 3; *punish, seek to avenge, visit* a crime *upon* נָמַר IR 2. 8 Job 6. 25

μετέχω: *partake of, share in, to be* in the secret, *partake* of something *in common with* another הִמתִיק Ps 55. 15

μέτοικος: *occupant of the same house with* another שָׁכֵן Ex 3. 22
μετωπίας: *having a broad* or *high forehead* גִּבֵּחַ Lev 13. 41
μετώπιον: = *μέτωπον*: prop. *the space between the eyes, brow, forehead* גַּבַּחַת Lev 13. 42 מֵצַח חֲבִיבָה Ex 28. 38 Ez 3. 7

παραβαίνω: *overstep, transgress, sin against* a god עבר Nu 22. 18 Jud 2. 20 IS 15. 24 Jes 24. 5 Prv 27. 12 Dan 9. 11 IICh 24. 20; Med., *offend against, commit an offence against* התעבר Prv 14. 16, 20. 2, 26. 17; *pass over, omit* עבר Dt 26. 13 Am 7. 8 Mich 7. 18 Prv 19. 11 העביר IIS 12. 13, 24. 10
παραγγελεύς: *informer, accuser* רָכִיל Lev 19. 16 Jer 9. 3 Prv 11. 13
παράγγελμα: *message transmitted* by beacons, *mobilization* רגל Job 12. 5
παραδίδωμι (late *-δίδω*): *hand over to another, transmit*; *deliver up, surrender*; with collat. notion of treachery, *betray*; *give up* to justice רָדַת Dt 20. 20; cf. *ἀνα-*
παραδόσιμος: *handed down, transmitted, hereditary, handed down by tradition* מוֹרָשׁ Jes 14. 23 Ob 17 מורשה Ex 6. 8 Dt 33. 4 Ez 11. 15, 25. 10 [cf. LXX]
παράδοσις: *handing down, bequeathing, transmission, handing over, transfer*; *transmission* of legends, doctrines, etc., *tradition*; *that which is handed down* or *bequeathed, tradition, doctrine, teaching* מורשה, *v. παραδόσιμος*
παρακαταθήκη, παρκαθήκα: *deposit* of money or property *entrusted to one's care* פִּקָּדוֹן Lev 5. 21, 23; of persons entrusted to guardians, *ward* פְּקֻדָּה Jer 52. 11; of persons under the protection of the state, *sacred trust* פקדון Gn 41. 36 [cf. *κατατίθημι*/הָפְקִד Lev 5. 23]
πάραλος, ον: (*ἅλς*) *by* or *near the sea*; *ἡ πάραλος γῆ the coast-land* of Attica פְּלֶשֶׁת Ex 15. 14 Joel 4. 4 Ps 87. 4 [(—ρ, γ/ש); cf. *Πελασγίη*]; hence *οἱ Π. the people of the coast-land* פְּלִשְׁתִּים Gn 10. 14, 21. 32 פלשתי IS 17. 8, 21. 10 IIS 21. 17 [cf. *Πελασγός*]
παράλυσις: *disabling of the nerves, paralysis* פַּלָּצוּת Jes 21. 4 Job 21. 6
παραμυθέομαι: *encourage, exhort* נָאַץ IIS 12. 14 حضّ حثّ; *console, comfort* נִחַם IIS 13. 39 הִנָּחֵם Gn 24. 67 Jer 31. 15 (14) Ps 77. 3 נִחַם Jes 49. 13 Jer 31. 13 (12) Ruth 2. 13 Thr 1. 2 נֶחָם Jes 54. 11, 66. 13 הִתְנַחֵם Gn 37. 35; cf. *ἀτίζω*/נאץ/נאץ *not to heed*; *slight*, p. 137
παραμύθημα: *consolation* נֹחַם Hos 13. 14 נֶחָמָה Ps 119. 50 נחום Jes 57. 18
παραμυθητής: *consoler* מְנַחֵם IIS 10. 3 Nah 3. 7 Thr 1. 2
παραμυθητικός: *consolatory*, a letter *of consolation* נחומי Zach 1. 13
παραμυθία: *encouragement, exhortation*; *consolation* תַּנְחוּם Jer 16. 7 Ps 94. 19 נֶחָמָה Ps 119. 50 [cf. *παραμύθημα*]

παρανομέω: *transgress the law, act unlawfully*; *commit a crime or outrage* חנף Jer 3. 1, 9, 23. 11 Ps 106. 38 הֶחֱנִיף Nu 35. 33 Jer 3. 2; cf. *ἄνομος*/חָנֵף/חָנֵף; *ἀνόμημα*/חֲנֻפָּה; *ἀνομία*/חֲנֻפָּה

παραπατάω: *deceive, cajole* הֶתֵל Gn 31. 7 Ex 8. 25 Jud 16. 10 Jer 9. 4 Job 13. 9 הוּתַל Jes 44. 20 [cf. *ἐξ-*; מַהֲתַלָּה Ib 30. 10: *ἀπάτημα, beguilement, deceit, stratagem*]

παρατηρέω: with evil design, *lie in wait for, watch one's opportunity* נטר Lev 19. 18 Jer 3. 5 Ps 103. 9; cf. *τηρέω*

παρέχω: *furnish, supply, provide* נָהַל Gn 47. 17 IICh 28. 15

παρίστημι: *make to stand, place beside* הֵצִיב Gn 21. 28, 29

παροικέω: *live in* a place שכן Gn 14. 13 Jer 25. 24 Joel 4. 17 Mich 4. 10 Ps 74. 2 IICh 6. 1; cf. *ἐπ-, προσ-*

πάροικος: *neighbour* שָׁכֵן Ex 3. 22, 12. 4 IIR 4. 3 Ez 16. 26 Prv 27. 10; *sojourner* in another's house שכן Ex 3. 22; = *μέτοικος*

παράραμα: *oversight, error* (pl.) עֲלוּם Ps 90. 8

παροράω: *look past*, i.e. *overlook* הֶעְלִים Lev 20. 4 IS 12. 3 Jes 1. 15; Pass., נֶעְלַם IR 10. 3; *disregard, neglect* הִתְעַלַּם Dt 22. 1 Jes 58. 7 Ps 55. 2; cf. *καταμελέω* (spurious; at best, secondary)

παροργίζω: *provoke to anger* הרגיז IS 28. 15; cf. *ὀργίζω*

παρωτίς: *lock of hair* or *curl by the ear* פְּאָה Lev 19. 27 Jer 9. 25

περιβάλλω: *throw round* or *over oneself, put on*; Pass., *have* a thing *put round one* כָּרְבַּל ICh 15. 27 (*π*/כ)

περίβλημα: *garment, robe* מַרְבַּד Prv 31. 22 (—*π*, *λ*/ד)

περιβολή: *covering, garment, dress* כַּרְבְּלָא Dan 3. 21 סַרְבָּל Ib., Ib 3. 27

περιδέραιον: *necklace* גלדה (*π*/ק, *ρ*/ל), כרדון (*π*/כ); cf. *δέραιον*/צורון

περιέχω: *surround* so as to guard הקיף IICh 23. 7; *beleaguer* הקיף IIR 6. 14

περίζωμα, -ωσμα: *girdle worn round the loins* מַחֲגֹרֶת Jes 3. 24; *apron* מִכְנָס

περιζώννυμι: *gird upon* a person אזר IIS 22. 40 Jes 45. 5 Ps 30. 12 [cf. *καταίθω*]; *gird oneself with* הִתְאַזַּר Ib 93. 1; cf. *ζώνη*/חגור/אזור/אָזוֹר

περικόπτω: *trim off* קִצֵּץ IIR 16. 17, 18. 16, 24. 13; cf. *ἀναξύω*

περιοχή: generally, *compass, extent*; *aggregate* פרשה Esth 4. 7, 10. 2

περιρραντήριον: *utensil for besprinkling*, esp. *whisk for sprinkling* water at sacrifices, or *vessel for lustral water* מִזְרָה Jer 15. 7 מִזְרָק Ex 27. 3 Nu 7. 13 Zach 9. 15; = *ῥαντήριον*; *v. καταρραίνω*

περιφέρω: *carry round, carry about* with one עָרָה Jes 22. 6; cf. *φορέω*

προάγγελος: *announcing beforehand*; Subst., *harbinger* מַלְאָךְ Gn 16. 7, 19. 1, 22. 11, 28. 12, 31. 11, 32. 4, 48. 16 Ex 3. 2, 14. 19, 23. 20 Nu 20. 14, 16, 22. 22 Jos 7. 22 Jud 2. 1, 5. 23, 6. 11 IS 29. 9

IIR 5. 10 Jes 18. 2, 42. 19 Hag 1. 13 Mal 2. 7 Ps 78. 49, 91. 11, 103. 20, 104. 4 Prv 16. 14 Job 33. 23 ملك رسول ملاك [cf. *προσαγγέλλω*]

προαγορεύω: (in Att. fut. is *προερῶ*, aor. *προεῖπον*, pf. *προείρηκα*) *declare* or *proclaim publicly*; *order publicly*; *give public notice* הֲוָהִיר Ex 18. 20 Ez 3. 17–21; cf. *ἀγοραῖν*/צהרים

προαγωγός: *leading on*; Subst., *pander, pimp*, procurer (W) قَوَّاد; cf. قاد/*ἡγέομαι*, قائد/*ἡγεμών*

προαιρέω: *prefer* בָּחַר Dt 21. 16; cf. *ἐξ-*

προβαίνω: *step forward, advance*; of hair, *grow*; of persons, *οἱ προβεβηκότες τῇ ἡλικίᾳ advanced* in age בָּא Gn 24. 1 Jos 13. 1, 23. 1 (LXX: *προβεβηκὼς ἡμερῶν, π. τῶν ἡμερῶν, π. ταῖς ἡμέραις*) IS 17. 12

προβολή: *advanced body* of cavalry פָּרָשׁ ICh 26. 18 פֶּרֶשׁ IIR 23. 11

πρόγονος: (*γίγνομαι*) *forefather, ancestor*; freq. in pl. זָקֵן Dt 32. 7

προδίδωμι: *give up*; *surrender, give up* רדה Dt 20. 20 [cf. *παρα-*]

προεγγυάομαι: *furnish security* or *guarantee* ערב Gn 44. 32 Prv 6. 1, 11. 15 Neh 5. 3 רבב Ib 5. 2

προθύρωμα, ατος: = *πρόθυρον*, *front door, door-way*, esp. of the entrance to the *αὐλή* (*open court, court-yard*; later *court* or *quadrangle* round which the house was built; generally, *court, hall*); of the entrance to the *μέγαρον* (*hall*; *house, palace*) פַּרְשְׁדֹן Jud 3. 22 (spurious); *προστάς, άδος*: *vestibule, porch, portico*

προίξ, προικός: *gift, present* בְּרָכָה Gn 33. 11 IS 30. 26 IIR 5. 15; after Hom., *marriage-portion, dowry* בְּרָכָה Jos 15. 19

προκάλυμμα: *veil, curtain* פָּרֹכֶת Ex 26. 31, 33 [cf. *παρα-*, *πυργῶτις*]

προκαλύπτω: *put as a screen*; *cover over*; Med., *veil* הִתְעַלֵּף Gn 38. 14; cf. *κάλυψις*/כפרת

προκόμιον: *frontal tuft*, of human beings פֶּרַע Nu 6. 5

προλαβή: *hilt* לַהַב Jud 3. 22

προλαλέω: *converse first*; *state, announce before* מִלֵּל Gn 21. 7; cf. *ἀπο-*, *ὑπερ-*

προλείπω: *forsake, abandon* הִרְפָּה Dt 31. 6 Cant 3. 4; *v. κατα-*

πρόμος: (*πρό*) *foremost man*; later, generally, *chief* רב(־מג) Jer 39. 3 רב(־סריס) Ib. רַב(־שָׁקֵה) IIR 18. 17; cf. *βραβεύς*

πρόρρησις: *prediction, prognosis* אִמְרָה Ps 119. 38; *previous instruction* or *warning* אִמְרָה Ib 119. 67; *αἱ π. public notices*, as *proclamation*, instruction, order, public command (W) בְּרֵאשׁ ICh 16. 7 רְשִׁין Esr 3. 7

προσαγγελία: *bringing of tidings, message* בְּשׂוֹרָה IIS 18. 25, 27

προσαγγέλλω: *announce, bring tidings* בָּשַׂר IS 4. 17 IIS 1. 20 IR 1. 42;

= *προσάγω, announce, report*; *denounce* רָגַל IIS 19. 28 [cf. Ib 16. 1–4; παρ-]

προσάγω: *introduce*, present (W) הֵצִיג Gn 43. 9; *introduce* at court הֵצִיג Ib 47. 2 [cf. *εἰσ-*]; *bring* or *draw to oneself, attach to oneself, bring over to one's side*; *draw to oneself, embrace* נעם IIS 1. 26; *bring* or *draw to oneself, attach to oneself, bring over to one's side*, recruit (W) הִצְבִיא Jer 52. 25; cf. *κατ-*

προσαγωγεύς, -γός: *tale bearer*, hence 'agent provocateur' of tyrants רָכִיל Lev 19. 16 Jer 9. 3 Ez 22. 9 Prv 11. 13 [cf. *παραγγελεύς*]

προσαγωγός: *attractive, persuasive* נָעִים IIS 1. 23 Prv 23. 8, 24. 4 Cant 1. 16; cf. *προσάγω*

προσαιρέομαι: *choose and associate with, take for one's companion* or *ally* נער Gn 37. 2; cf. *συνεάζω*

προσαυλέω: *perform on the flute* חָלַל IR 1. 40 [cf. *ἐπ-*]

προσβάλλω: *strike against, make an attack* or *assault upon, attack, charge* הִתְגֹּלֵל Gn 43. 18 הִתְנַפֵּל Ib.; *throw oneself upon another's protection* התנפל Dt 9. 18, 25 Esr 10. 1 [cf. *ἀντιβολέω*]

πρόσβασις: (*προσβαίνω*) *means of approach, access*, esp. uphill מָבוֹא Jud 1. 24 IIS 3. 25 IICh 23. 15

προσβολή: *attack, fit* of disease בְּהָלָה Lev 26. 16

πρόσδεξις: *acceptance* רָצוֹן Ex 28. 38 Lev 22. 20 Jes 58. 5, 61. 2 Ps 19. 15

προσδέχομαι, -κομαι: *receive favourably, accept* רצה Jer 14. 10 Eccl 9. 7 IICh 10. 7; *admit* רצה Lev 26. 41; *undertake* רצה Ps 50. 18; *take* a liability *upon oneself, guarantee* חָכָה Jes 30. 18; *await, expect* רצה Job 14. 6 [cf. Ib 7. 2] חכה Jes 30. 18 חָכָה Job 3. 21; *wait for* חָכָה Jes 8. 17 Hab 2. 3 Ps 33. 20; *wait* חָכָה IIR 7. 9, 9. 3

προσδοκάω, -έω: *expect*, whether in hope or fear קוה Jes 5. 2, 4, 59. 9, 11, 64. 2 Jer 13. 16 Job 3. 9, 30. 26 Thr 2. 16 تَوَقَّع; *expect, look for* a thing קוה Gn 49. 18 Jer 8. 15 Job 7. 2 [cf. Ib 14. 6]; *expect, wait for* a person קוה Jes 40. 31, 49. 23 [cf. Jer 17. 13 Ps 71. 5] Ps 37. 9 Thr 3. 25 קוה Jes 8. 17, 25. 9, 60. 9 Mich 5. 6 Ps 25. 5, 21 Job 17. 13; cf. *ἐλπίζω* (spurious)

προσδόκημα: *expectation* מִקְוֶה Jer 14. 8, 17. 13 Esr 10. 2 ICh 29. 15

προσδοκία: *expectation*, whether in hope or fear תִּקְוָה Jer 29. 11 Hos 2. 17 Ps 71. 5 Prv 19. 18 Job 6. 8, 8. 13, 11. 18, 14. 19 Thr 3. 29

προσεγγίζω: *bring near* הִגִּישׁ Gn 27. 25, 48. 10 Ex 21. 6; intr., *approach* הִגִּישׁ IS 14. 18; cf. *συν-*

προσεννέπω: *command* דִּבֵּר Gn 49. 28 Ex 16. 23, 19. 8 Nu 23. 2 הִבִּיט Ps 19. 3

προσερίζω, ποτερίσδω: *strive with* or *against* הִתְחָרֶה Jer 12. 5, 22. 15 Ps 37. 1 Prv 24. 19; *provoke to anger* התחרה Ps 37. 7, 8; cf. *συν-*

προσέρχομαι, ποτέ-: *come* or *go to* הִתְהַלֵּךְ Jud 21. 24; in hostile sense, *attack* חרץ IIS 5. 24; cf. *ῥύζω*

προσήκω, ποθή-, ποθά-: freq. in Part. as Adj., *προσήκων, befitting, proper, meet*, becoming (W); *τὰ π. what is fit, seemly* אֲרִיךְ Esr 4. 14

πρόσθεν, -θα, and in Poets *-θε*: of Place or Space, *before, in front* קֶדֶם Jes 9. 11 Ps 139. 5 קֻדָּם; of Time, *before, formerly, erst, of old* קֶדֶם IIR 19. 25 Jes 23. 7, 51. 9 Jer 46. 26 Mich 5. 1 Hab 1. 12 Ps 74. 2, 12 Thr 2. 17 קֶדְמָה Jes 23. 7 Ez 16. 55 קַדְמָתָן

προσκαθέζομαι: *sit down before* a town, *besiege* שאט Ez 16. 57, 28. 24, 26; *watch carefully* שׁוֹטֵט Zach 4. 10

προσκαίω: *set on fire* הִשִּׁיק Jes 44. 15 Ez 39. 9; metaph., *to be in love with* חשׁק Gn 34. 8 Dt 7. 7, 10. 15 [spurious(?); cf. *ἀγαπάζω*]

πρόσκειμαι: generally *to remain in place*; *to be attached* or *devoted to* חשׁק Gn 34. 8; *devote oneself to the service of* a god חשׁק Ps 91. 14 [spurious(?); cf. *ἀγαπάζω, προσκαίω*]

προσκόπτω: *stumble* or *strike against* נגף Ps 91. 12 Prv 3. 23 הִתְנַגֵּף Jer 13. 16; cf. *πταίω*; נקף/*ἐπι-*, p. 209

προσκυλίω: *roll to, roll up*; metaph., in Pass., *wallow in* הִתְגֹּלֵל IIS 20. 12; cf. *κατα-, συγ-*

προσκυνέω: *make obeisance* to the gods or their images, *fall down and worship* ברך Ps 95. 6 IICh 6. 13 כרע IR 8. 54, 19. 18 Jes 45. 23 Ps 95. 6 Esr 9. 5 IICh 7. 3; esp. of the Oriental fashion of *prostrating oneself* before kings and superiors אַבְרֵךְ Gn 41. 43 כרע IIR 1. 13 Esth 3. 2, 5 ركع برك; *v.* p. 116

προσλαλέω: *talk to* or *with* מלל Gn 21. 7 Job 8. 2, 33. 3 Ps 106. 2 [cf. *προ-*]

προσλαμβάνω: *borrow* לוה Dt 28. 12 Jes 24. 2 Ps 37. 21 Prv 22. 7 Neh 5. 4; *lend a hand, help, assist* לוה Eccl 8. 15 הִלְוֶה Ps 37. 26, 112. 5; *co-operate with* נלוה Ps 83. 9

πρόσοδος, πόθοδος, πόσοδος: *solemn procession* to a temple with singing and music תודה Jer 30. 19 Jon 2. 10 Ps 42. 5, 69. 31, 100. 1, 4, 147. 7 Neh 12. 27, 31, 38, 40; cf. *σύνοιδα*

προσοργίζομαι: Pass., *to be angry at* הִתְרַגֵּז IIR 19. 27; cf. *παρ-*

πρόσοψις: *appearance, aspect, mien* תִּפְאֶרֶת Jes 44. 13 [cf. *ὄρασις*; *προσοράω*, fut. *-όψομαι*; *φάντασις*]

προσπαλαίω: *wrestle* or *struggle with* נִבַּל Mich 7. 6

προστάς, -άδος: *vestibule, porch, portico* פַּרְשְׁדֹן Jud 3. 22 [cf. Dim., προστάδιον; προθύρωμα]

προστάσσω, -ττω: *place* or *post at* a place; Pass., נָחֵת IIR 6. 9

προστίθημι, ποτι-: *impose, inflict* נתן IR 12. 4 שׂוּם Ex 1. 11 Esth 10. 1; *add* יסף Lev 22. 14 Dt 19. 9 Jer 45. 3 IICh 9. 6 נוסף Ex 1. 10 Jer 36. 32 הוסיף IR 10. 7 IIR 20. 6 Ps 71. 14 Neh 13. 18 IICh 28. 13 ספה Nu 32. 14 Dt 29. 18 Jes 29. 1, 30. 1 Jer 7. 21 הִסְפָּה Dt 32. 23; *continue* or *repeat* an action יסף Gn 8. 12, 38. 26 הוסיף Gn 8. 10, 21 Ex 9. 34 IIR 24. 7; *continue* יסף Nu 11. 25 IS 27. 4 הוסיף Jos 7. 12 Hos 9. 15

προστρέχω: *run to* or *towards, run up* הֵרִיץ IS 17. 17; *join* or *side with* הריץ Ps 68. 32

προσφάγιον: (φαγεῖν) = ὄψον: (ὄψω) *cooked* or otherwise *prepared food, a made dish,* eaten with bread and wine; cf. פַּת־בָּג Dan 1. 5, 8

προσφέρω, ποσ-, ποτι-: *bring to* or *upon* הוביל Jes 23. 7 Jer 31. 9 (8) הוּבַל Jes 55. 12 Hos 12. 2 Ps 45. 16; *present, offer* הוביל Zeph 3. 10 Ps 68. 30, 76. 12 הוּבַל Jes 18. 7 נָשָׂא IR 9. 11 Esr 1. 4

προσφθονέω: *oppose through envy, regard with envy* קִנֵּא Gn 26. 14 Jes 11. 13 Ez 31. 9

προσφόρημα: = προσφορά III. 2 (*food, victuals* מַשְׂא IICh 17. 11 מַשְׂאֵת Gn 43. 34 IIS 11. 8 Am 5. 11)

πρόσχωρος: *neighbour* גָּר Ex 3. 22 جار

πρόσωπον: *face, countenance,* Hom., always in pl., even of a single person אַפַּיִם Gn 3. 19, 19. 1 פָּנִים Gn 32. 31; *one's look, countenance* פנים Gn 4. 6, 31. 2; *person* (pl.) פנים Lev 19. 15; *bodily presence* פנים Job 2. 5

συγγενής: *of the same kin, descent,* or *family, akin to*; Subst., *kinsman, retainer*; συγγενής represented a title bestowed at the Persian Court by the king as a mark of honour, 'cousin' סְגָן Jer 51. 23, 28, 57 Ez 23. 6, 12, 23 Esr 9. 2 Neh 2. 16, 5. 17 סֹכֵן Jes 22. 15; = συγγενεύς, σύγγονος; cf. ζωγάνης, LXX

συγγίνομαι, συγγίν-: *have sexual intercourse with* הִסִּיג Mich 6. 14

συγγιγνώσκω: *to be a party* to a thing, *join in a plot with* הִתְחַכֵּם Ex 1. 10

συγκαλέω: *call to council, convoke, convene,* assemble (W) הִקְהִיל Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 31. 12, 28 IR 8. 1 ICh 28. 1 IICh 5. 2 [cf. ἐκ-]

συγκαλύπτω: *cover* or *veil completely* עָלַף Cant 5. 14 הִתְעַלֵּף Gn 38. 14; cf. ἐπι-, προ-

συγκάμπτω: *bend down* סגד Jes 44. 15, 17, 19, 46. 6 שׁחח; *συγκεκαμμένῳ τῷ σκέλει* of a person mounting a horse צָמַד IIR 9. 25 [secondary; cf. *κάμπτω*, *συνωρίς*]

συγκεράννυμι, *-νύω*, poet. *συγκεράω*: *mix*, *blend with*; *mix together*; more freq. in Pass., *to be mixed* or *blended with*, *coalesce* הִתְעָרֵב Ps 106. 35 Esr 9. 2; of friendships, *to be formed by close union*; *form a close* friendship with any one; of persons, *to be closely attached*, *to be close friends with*, *become deeply involved in* התערב Prv 14. 10, 24. 21; cf. *φύρω*

συγκλείς, *κλεῖτος*, *ἡ* (i.e. *συγκλής*, *κλῆτος*), Thessalian for *σύγκλητος*: *called together*, *summoned*; *οἱ σ. invited guests*; *σ. ἐκκλησία* at Athens, an assembly *specially summoned* סְגֻלָּה Dt 7. 6 Mal 3. 17

σύγκλεισις, *-λῃσις*, *ξύγκλῃσις*: (*συγκλείω*) *a locking up*, *safe storage* סְגֻלָּה Eccl 2. 8 ICh 29. 3

συγκλείω, *-κλῃ̂ω*, *ξυγκλῄω*: *shut* or *coop up*, *hem in*, *enclose* הִסגִיר Lev 13. 4; *shut close*, *close*, *close the doors* סָגַר Jos 6. 1 Jes 24. 10, 22 Jer 13. 19 Eccl 12. 4 הִשׁכִּיל Prv 16. 23 [cf. Ib 17. 28]; *close up* the ranks, *the part that was* not *closed up*, of a gap in the line, סגר Gn 2. 21 IR 11. 27; *connect closely together*; Pass., *linked*, *compacted* סָגוּר IR 10. 21 [cf. *κλείω* (Λ); השכיל is a debatable homologue]

σύγκλινος: *sharing one's couch*, = *συγκλίτης*: *one who lies with* one שְׁגָל Ps 45. 10 Dan 5. 2 Neh 2. 6; *companion at table*; pl., *comrades at table*, perh. a group of *ἔφηβοι* שְׁכוּל Jes 49. 20

συγκλίνω: *lay together* שגל Dt 28. 30; Pass., *lie with*; of the woman נִשְׁגַּל Jes 13. 16 Zach 14. 2 שָׁגַל Jer 3. 2; *inflect similarly* שָׁכַב Gn 48. 14

συγκοιμάομαι: Pass., *sleep with*, *lie with* נִשְׁכַּב Q Jes 13. 16 Zach 14. 2 שָׁכַב Q Jer 3. 2

συγκομιδή: of harvest, *gathering in*; in Pass. sense, *being gathered together*, *crowding* קְבָצָה Ez 22. 20 קִבּוּץ Jes 57. 13

συγκομίζω: *bring together*, *collect* קִבֵּץ Dt 30. 3, 4 Jes 11. 12 Jer 31. 8 (7), 10 (9), 49. 5 Ez 16. 37 Mich 4. 12 קָבַץ Ez 38. 8 הִשׁמִיע IR 15. 22 Jer 50. 29, 51. 27; Pass., הִתְקַבֵּץ Jos 9. 2 Jud 9. 47 IS 7. 7, 22. 2; *help in burying* or *cremating* קבץ Hos 9. 6

συγκόπτω: *chop up* כִּתֵּת Jes 2. 4 Joel 4. 10; *thrash soundly* הִכָּה Ex 5. 14 Dt 25. 3 IR 20. 37; cf. *κατα-*

συγκρύπτω: *cover up* or *completely*, *conceal* חָפַשׂ Prv 28. 12 הִתחפשׂ IS 28. 8 IR 22. 30; cf. *ἐπι-*

συγκυλίομαι: *swoop* הִתְגֹּלֵל Gn 43. 18; = *συγκυλινδέομαι* (*roll about* or *wallow together*) הִתגֹּלֵל IIS 20. 12; cf. *προσ-*, *προσβάλλω*

συμβαίνω: of events, *come to pass, fall out, happen*; *τὸ συμβεβηκός chance event, contingency* נְסִבָה IICh 10. 15 סִבָה IR 12. 15

συμβάλλω: *jumble up together*; generally, *join, unite* חִתבּוֹלֵל Hos 7. 8

συμβιβάζω: *teach, instruct* סוֹבֵב Dt 32. 10

συμμετρέω: *to be commensurate with* הִתמַדֵד IR 17. 21

συμπληθύω: *multiply* הִתמַלֵא Job 16. 10

συμπυρόω: *burn up* העביר Dt 18. 10 Ez 16. 21, 20. 31; cf. *ἐκ-*

συμφέρω: *bring together, gather, collect* אסף Gn 6. 21 Ex 3. 16 Nu 11. 16, 21. 16 Dt 11. 14; *confer benefit, be useful* or *profitable* שפר Ps 16. 6; literally, *to be carried along with, follow* beyond the grave נֶאֱסַף Gn 25. 8 Nu 27. 13 Dt 32. 50 Jud 2. 10

συμφλάω: (*φλάω*, *-άζω*) *crush in pieces* הִתפלֵץ Job 9. 6

συμφλέγω: *burn up, burn to cinders* הִתלקח Ex 9. 24 Ez 1. 4

συμφορά, *-ρή*: *mishap, misfortune*, calamity (W) שֶׁבֶר Jes 1. 28 Jer 4. 6, 20 Prv 16. 18 Thr 2. 13, 3. 47; rarely in good sense, *good luck, happy issue* שֶׁפֶר Gn 49. 21; cf. *συμφέρω*

συμφονία: *harmonious union of many voices* or *sounds, concert*; *band, orchestra* סוּמְפּוֹנְיָה Dan 3. 5, 15 סיפניה Ib 3. 10

συμψεύδομαι: *tell a lie together* נִכחַשׁ Dt 33. 29 הִתְכַּחֲשׁ IIS 22. 45 [cf. *ἐπι-*, *κατα-*]

συναγείρω: *gather together, assemble*; Pass., *gather together, come together, assemble* הִתגּוֹרֵר Jer 30. 23

συνάγνυμι: *break to pieces, shiver* הִתבַּקַע Jos 9. 13 Mich 1. 4

συνάγω, *ξυ-*: *bring together, gather together* נוֹצֵק Jos 8. 16 Jud 6. 34, 35 הִזעִיק Jud 4. 10, 13 IIS 20. 4, 5 הֵעִיז Ex 9. 19 Jes 10. 31 Jer 4. 6 נִצעַק Jud 7. 23, 24, 10. 17 IS 13. 4 הִצעִיק IS 10. 17

συναλλαγή: *intercourse*, esp. for purposes of *conciliation*; *conciliation, reconciliation, making of peace* صُلْح

συνάλλαγμα: generally, in pl., *dealings, transactions* שְׁלוּחָה Jes 16. 8

συναντάω, *-τιάζω*, *-τίζω*: *meet face to face*, of two persons; *meet with, encounter* נוֹעַד Am 3. 3; *meet together, assemble* נועד Nu 10. 3, 4 IR 8. 5 Neh 6. 2, 10; *meet in battle* נועד Jos 11. 5

συνάντησις: *meeting* מוֹעֵד Ex 27. 21 Job 30. 23

συνάπτω: *join together, link, join, associate* הִתחַבֵּר IICh 20. 35, 37 הִסתַּפֵּחַ IS 26. 19 (*συν-*/*μετα-*/הִת־פעל)

συναράσσω: intr., *dash together*, of enemies, הִתְרֹצֵץ Gn 25. 22

σύνδεσμος: *that which binds together, bond of union, fastening*; metaph., *bond of union* מָסֹרֶת Ez 20. 37 [cf. *δέσμα*]; = *σύνδεσις* (*binding together*; *πρὸς τὴν τῆς κονίας* so as to *bind* the mortar or stucco) שִׂיד

Dt 27. 2, 4 Jes 33. 12 Am 2. 1 שֵׂד Dt 32. 17 Ps 106. 37 شيد; *conspiracy* סוד Gn 49. 6 Ps 64. 3; cf. *σύνοδος*

συνδέω: *bind* or *tie together*; *bind* them *together*, *side by side*; generally, *bind together*, *unite* שׁיד Dt 27. 2, 4 אָסר Jes 22. 3

συνεγγίζω: *draw near* הִתְנַגֵּשׁ Jes 45. 20; cf. *προσ-*

συνεγείρω: *revive* הִתעוֹרֵר Jes 51. 17

συνεδρεύω, *-ριάζω*, *-ριάομαι*: *sit in council*, *hold a council* סוד Job 29. 4

συνέδριον: *council* סוד Jer 23. 18 Ez 13. 9

συνερίζω: *contend together* הִתְחָרֵה Jer 12. 5, 22. 15; cf. *προσ-*

συνέρχομαι, fut. *-ελεύσομαι*; aor. 2 *συνῆλθον*, pf. *συνελήλυθα*: *to go together*, or *in company* הִתהלֵךְ Gn 6. 9 IS 25. 15; of sexual intercourse, *σ. τῷ ἀνδρί* הִתְעַלֵּל IS 31. 4 Jer 38. 19 ICh 10. 4, *σ. γυναιξί* Jud 19. 25 [cf. *συνέλευσις*]

σύνεσις, *ξύ-*: (*συνίημι*) *faculty of quick comprehension*, *mother-wit*, *sagacity* בינה Jes 11. 2, 29. 14, 24 תְּבוּנָה Ex 31. 3 Dt 32. 28(?); cf. *πινυτή*

συνετός: (*συνίημι*) *intelligent*, *sagacious*, *wise* נָבוֹן Gn 41. 33 Dt 1. 13; *τὸ σ.* = *σύνεσις*(?); cf. *πινυτός*

συνήδομαι: *rejoice together*; *rejoice at* a thing הִתעדֵּן Nch 9. 25 [cf. *ἡδονή*]

συνθεάομαι: *view or see together*; *examine together* הִשְׁתָּעֶה Jes 41. 23; *take in at a glance* הִשְׁתָּאָה Gn 24. 21

συνθήκη: = *θήκη* (*case*, *chest*) صُندوق

σύνθημα: *agreement*, *covenant* ميثاق

συνθραύω: *break in pieces*, *shiver* שָׁבר Ex 9. 25, 34. 1 IR 19. 11 IIR 11. 18 Jer 43. 13, 52. 17 Thr 2. 9 IICh 34. 4 [cf. *κατα-*]

συνίημι, *ξυν-*: *come together* הִתבוֹנן Jer 9. 16; *take notice of* התבונן Job 11. 11; *observe* הֵבִין Prv 7. 7 Dan 8. 5 הִתְבּוֹנן IR 3. 21 Jes 14. 16, 52. 15 Ps 37. 10 Job 30. 20, 31. 1, 37. 14, 38. 18; *understand* הֵבִין IR 3. 9 Jes 6. 10, 40. 14 Dan 1. 17 התבונן Ps 107. 43, 119. 100 Job 26. 14; (Subst.) *intelligent* מֵבִין Prv 17. 10; cf. *σύνεσις*

συνισόομαι: *to be* or *be made identical* נִשְׁתַּוֶּה Prv 27. 15

συνίστημι, *-τάνω*, *-τάω*: *combine*, *associate*, *unite* נוסד Ps 2. 2 הָוסד Ib 31. 14; *organize* إحتشد; *stand together* הִתְיַצֵּב Ex 19. 17 Nu 11. 16; in hostile sense, *meet in fight*, *be engaged with* התיצב ICh 11. 14 Ps 2. 2, 94. 16; of friends, *form a league or union*, *band together* התיצב IICh 11. 13; *arise*, *take shape* or *body*, *come into existence*, *exist* הָוסד Ex 9. 18; *league themselves* with one side or the other התיצב Ps 2. 2 [cf. *ἐφ-*]

συννεάζω: *join in youthful wantonness* נער Gn 37. 2 [cf. *νεανιεύομαι*, *-ίζω*]

σύννομος: *feeding in herds* or *together*, *of birds that flock together*, *living*

with, associated with; *sharing* or *partaking in* a thing; abs. as Subst., *σύννομος, ὁ, ἡ, partner, consort, mate*; of a paramour שׁוּלמית Cant 7. 1 שׁוּנַמית IR 1. 3, 15, 2. 17 שׁוּנַמית Ib 2. 21, 22 [cf. *εἰρήνη*]

σύνοδος: *assembly, meeting*, especially for deliberation סוד Ps 89. 8, 111. 1; pl., of *political clubs* نادي; also of private *meetings* or *gatherings* for discussion סוד Jer 6. 11, 15. 17; or *conspiracies* סוד Gn 49. 6 Ps 83. 4 Prv 11. 13; = *συνουσία, sexual intercourse* שְׁדה Eccl 2. 8; of things, *coming together, constriction, κυάνεαι σύνοδοι θαλάσσας*, of the *Straits* of the Bosporus, Euripides, *Iphigenia Taurica*, 393; *coming together* resulting from juxtaposition; *meeting, junction* אֶשׁד Nu 21. 15 Dt 3. 17; cf. *σύνδεσμος*

σύνοιδα, pf. with pres. sense: *know* something *about* a person, esp. *as a potential witness for* or *against* him; *τὸ συνειδός acknowledgement* תודה Lev 7. 12–13 Jos 7. 19 [cf. *πρόσοδος*]

συνοικέω: *dwell* or *live together*; *live with* הִתגורר IR 17. 20; *live with in wedlock*, of the man, השׁיב Esr 10. 18 Neh 13. 23 [cf. *καθίζω*]

σύνοικος, σύνϝοικος: *dwelling in the same house with* שָׁכֵן Ex 3. 22; of persons *living in the same city* or *country, fellow-inhabitants* שׁכן Ib 12. 4 Prv 27. 10 Ruth 4. 17; cf. *μέτ-*

συνόμνυμι, -ύω: *pledge one's oath to* a thing, *promise by oath* נִשׁבע Gn 24. 7, 50. 24 Lev 5. 22 Jer 4. 2 [cf. *ὄμνυμι*]

συνοξύνω: *bring to a point* שְׁנן Ps 64. 4, 140. 4 سنّ; cf. *ἐφυμνέω*

σύνοξυς: *pointed* שָׁנוּן Prv 25. 18 سَنين مَسْنون

συνωνέομαι: *buy up* זמם Prv 31. 16 זָבַן Dan 2. 8

συνωρίς, ίδος: (*συνήορος*) *pair of horses* (with or without a chariot or carriage); of mules צֶמֶד IS 14. 14 IIR 5. 17; generally, *a pair* or *couple of* anything צמד Jud 19. 10 IS 11. 7 IR 19. 19 Jes 21. 7; of things, manacles for the hands and for the feet צֶמִיד Gn 24. 22 אֲצַעֲדה Nu 31. 50 IIS 1. 10 צְעדה Jes 3. 20 سِوار إِسْوار

συρράπτω: *sew* or *stitch together*, sew up (W) תִּפֵּר Ez 13. 18

συρρήγνυμι: *break to pieces* הִתְרועֵע Jes 24. 19

συσκοτάζω: *make dark, συσκοτάσω τὰ ἄστρα αὐτοῦ* (LXX Ez 32. 7) הקדיר Ez 32. 8 [cf. *ἐπι-*]; intr., *grow quite dark, ὁ οὐρανὸς συνεσκότασε νεφέλαις* (LXX) הִתְקדר IR 18. 45; *συσκοταζόομαι*: Pass., *become quite dark* התקדר Ib.; cf. *ἐπισκοτέω*

σύστασις: (*συνίσταμαι*) *conflict* صَدْمه; *knot of men assembled* حِزْب; *political union*, more general than *ἑταιρεία* or *σύνοδος*, حزب عَصَبه; *contingent*

of four light-armed λάχοι (32 men) حزب; *conspiracy* עצב Hos 4. 17; political *constitution* دَسْتور

σύστημα, -ταμα: *body of soldiers, corps* מַצב IS 13. 23, 14. 1 IIS 23. 14 מָצב Jes 29. 3 מַצבה IS 14. 12; *college* of priests or magistrates מצב Jes 22. 19 מַעֲמָד Ib.; *accumulation of sediments* שְׁמָרִים Ps 75. 9

ὑπεράνω: *above* מֵעַל Gn 1. 7, 7. 17 Ez 41. 17, 20 (ανω/מ)

ὑπεράνωθεν: *from above, above* ממעל Gn 22. 9 IR 8. 23 Jes 45. 8 Job 3. 4 (ὑπερ/על, ανω/מ, ν/מ)

ὑπερεπαινέω: *praise above measure* שְׁבח Ps 117. 1 Eccl 4. 2; cf. ἐπαινέω

Ὑπερίων: *Hyperion*, in Hom. *the Sun-god*; he always joins Ὑπερίων Ἥλιος or Ἥλιος Ὑπερίων אֵל עֶלְיון Gn 14. 18–22 Ps 78. 35; Ὑπερίων stands alone for Ἥλιος עליון Nu 24. 16; some derive it from ὑπὲρ ἰών, *he that walks on high*; others simply bring Ὑπερίων from ὑπέρ, *the God above* עליון Dt 32. 8 Ps 7. 18, 91. 1 Thr 3. 38

ὑπερλαλέω: *speak too much* מלל Job 8. 2 [cf. ἐπι-, προσ-]

ὑπερμεγέθης, -άθης: = ὑπέρμεγας (*immensely great*), monstrous (W) فَظيع (π/ف, γ/ع, θ/ظ—metathesis) مَريع (π/م, ρ/ر, γ/ع)

ὑπεροράω, fut. -όψομαι: *overlook, take no notice of, remit* עבר Mich 7. 18 העביר IIS 12. 13, 24. 10 غفر; *despise, disdain* בוז Jes 37. 22 Prv 30. 17 Cant 8. 7

ὑπεροψία: *contempt, disdain* בוז Gn 38. 23 Ps 123. 3, 4 בוזה Neh 3. 36

ὑπερπεράω: *pass beyond* הֶעֱבִיר Jer 46. 17

ὑπερυψόω: *exalt exceedingly* הִגְבִּיהּ Ez 21. 31

ὑπερφυής: *overgrown, enormous*; *monstrous, extraordinary* רפא Gn 14. 5 Dt 2. 11 ICh 20. 6, 8 רפה IIS 21. 20, 22; cf. εὐ-

ὑπερῷον: *the upper part of the house*, where the women resided אַפִּרְיון Cant 3. 9 (in LXX, φορεῖον: *litter, sedan-chair*); *upper chamber* or *story* עֲלִיָּה IIR 1. 2 Ps 104. 3, 13 עֶלְיון Ib 91. 9

ὑπηρεσία: (ἐρέτης) *service* שֶׁרֶת Nu 4. 12; = ὑπηρετεία; cf. θεραπεία

ὑπηρέσιον: *cushion on a rower's bench* כָּבִיר IS 19. 13; *riding-pad* or *saddle-cloth* بَرْذَعه

ὑπηρετέω: *to be a servant, do service*; *minister to, serve* שֵׁרֵת Gn 39. 4, 40. 4 Nu 1. 50, 8. 26, 18. 2 Dt 10. 8, 18. 5 IS 2. 11 IR 1. 4, 15, 19. 21 Jes 56. 6, 60. 7 Ez 20. 32, 44. 11, 12 ICh 15. 2 IICh 8. 14, 31. 2; = -εύω; cf. θεραπεύω (secondary)

ὑπηρέτης, -έτας: *underling, servant, attendant, subordinate*; *servitor* in the cult of Mithras מְסָרֵף Am 6. 10 מְשָׁרֵת Nu 11. 28 IIS 13. 17, 18

IIR 4. 43, 6. 15 Jes 61. 6 Ps 104. 4 Prv 29. 12 Esr 8. 17 IICh 23. 6 [cf. *θεραπευτής*]

ὕπνον: a kind of *lichen* אֻשְּׁנָה

ὕπνος: *sleep, slumber* נומה Prv 23. 21 שֵׁנָה נוֹמָם Prv 6. 4, 10 שְׁנָת Ps 132. 4 سِنَة وَسَن; of waking from sleep, *ἐγείραί τινα ἐξ ὕπνου* (Od. 15. 44) וְלֹא־יֵעֹרוּ מִשְׁנָתָם Job 14. 12; of the sleeper, *ἔγρετο δ' ἐξ ὕπνου* (Il. 2. 41) הִתְעוֹרְרִי התעוררי Jes 51. 17 מִתְעוֹרֵר Ib 64. 6

ὑπνόω: *fall asleep, sleep* ישן Gn 2. 21 Jer 51. 39 Ps 4. 9, 13. 4 نوم Jes 5. 27 Ps 76. 6 نام وَسِن إِسْتَوْسَن (و/ي)

ὑπνωδία: *sleepiness, drowsiness* תְּנוּמָה Ps 132. 4 Job 33. 15

ὑπόγυιος: *nigh at hand* עַל־יָד Nu 2. 17 Neh 3. 2; *recent*, *ὑπογυιότατος* חָדָשׁ Cant 7. 14 حديث جديد

ὑποδείκνυμι: *set a pattern* or *example*; generally, *teach, indicate* יָסַר Jer 2. 19 Ps 94. 12 Prv 31. 1

ὑποδέω: *bind on, fasten under*, esp. *underbind* the feet, i.e. *shoe*, because the ancient sandals or shoes were bound on with straps; mostly in Med., *bind under one's feet, put on shoes* הִנָּעִיל Ez 16. 10 IICh 28. 15 نعل

ὑποδηλόω: *hint at, suggest* הִתְעוֹלֵל Ps 141. 4

ὑποδήλωσις: *insinuation* (pl.) עֲלִילָה Dt 22. 14, 17 Ps 141. 4

ὑπόδημα: (*ὑποδέω*) *sole bound under the foot with straps, sandal*; *ὑπόδημα κοῖλον* is a *shoe* or *half-boot*, which covered the whole foot; *ὑπόδημα* is sts. used alone in this sense נַעַל Gn 14. 23 Dt 25. 9 Ps 60. 10 Cant 7. 2 Ruth 4. 7 מִנְעָל נַעַל Dt 33. 25; = *κλῆμα*

ὑποδμώς: *servant* خَدّام

ὑποζύγιον: *beast for the yoke, beast of draught* or *burden* (oxen, mules, horses) חֹצֶן Jes 49. 22 حِصان; cf. *τὰ γόνατα*

ὑποθήκη: *pledge, deposit, mortgage, security given* עֲבוט Dt 24. 10–13

ὑπόθημα: *ὑποθήκη* (*sup.*) מַשָּׁא Neh 5. 7, 10 משאה Dt 24. 10 Prv 22. 26

ὑποκάτω: Adv. *below, under* תַּחַת Gn 7. 19; *subordinate* פְּחָה IR 20. 24 Ez 23. 6 Neh 5. 15, 12. 26 פחוה Ib 2. 7 פֶּחָם Ib 5. 14 פַּחַת IIR 18. 24 Hag 1. 1 Neh 3. 7

ὑποκάτωθεν: = *ὑποκάτω* (*sup.*); *lower* תחתון Jos 18. 13 IR 6. 6 תַּחְתִּית Jud 1. 15

ὑποκύω: used only in Med. *ὑποκύομαι*, of the woman, *conceive, become pregnant* חִבְּלָה Cant 8. 5 חמם Gn 30. 38, 39 (מ/ב/פ, terminal מ/ל)

ὑπονοέω: *suspect* קִנְּא Nu 5. 14 خَمَن; cf. *διαφθονέω*

ὑπονοητής: *suspicious person* ظَنّين ظَنُّون

ὑπόνοια: (*ὑπονοέω*) *suspicion, conjecture, guess*, (pl.), in bad sense, קִנְאָה Nu 5. 14 קִנְאוֹת Ib 5. 25, 29; *the real meaning which lies at the bottom* of a thing, *deeper sense*, esp. *covert meaning* (such as is conveyed by myths and allegories) אֲפֵלִים Prv 25. 11

ὑπόνομος: as Subst., *underground passage, mine* מִכְמָן Dan 11. 43

ὑποπρό, or *ὑπὸ πρό*: *just before* קֹדֶם IIR 15. 10; Thessalian *ὑππρό*, of Time, *before* قَبْل

ὑποσκελίζω: *trip up one's heels, upset*; כשׁל Lev 26. 37 Jes 8. 15; Pass., נִכְשַׁל Dt 25. 18 נִכְשַׁל Dan 11. 19; cf. *πταίω*; *σφάλλω*, *v.* pp. 155, 643–4

ὑποσκέλισμα: *fall given by tripping up*; *-μός*: *tripping up* כְּשָׁלוֹן Prv 16. 18 מִכְשׁוֹל Jes 8. 14 מכשׁל Lev 19. 14; cf. *πταῖσμα*

ὑποτίθημι: *advise, counsel, admonish* הִשָּׁה Job 11. 6; *put down as a deposit* or *stake, pawn, pledge, mortgage* נשׁה Jes 24. 2 עבט Dt 15. 6; of the mortgagee, *lend* money *on pledge* נשׁא ב־ Jes 24. 2 Neh 5. 7 נשׁה ב־ Ib 5. 10, 11 נשׁה IIR 4. 1 Jes 50. 1 הֶעֱבִיט Dt 15. 6, 8 הִשִּׁיא ב־ Ps 89. 23 הִשָּׁה ב־ Dt 24. 10; *hazard*, risk עִבֵּט Joel 2. 7; *v.* p. 163

ὕπουλος: (*οὐλή*) of sores, *extending inwards, under the surface of the flesh, enclosed*; metaph., *with festering sores underneath, unsound beneath* עפלים Dt 28. 27 IS 5. 6, 6. 4; cf. *ὄπλον*

ὑποφθονέω: *feel secret envy at* קִנְּא Prv 23. 17

ὑπόψαμμος: like *ὕψαμμος*, *having sand under* or *on it, sandy* יְשִׁימֹן Nu 21. 20 Jes 43. 20 ישׁימון Ps 107. 4 יְשִׁמֹן Dt 32. 10 ישׁמון Jes 43. 19 [cf. *ψάμμη*]

ὕπτιος: *laid on one's back*; *ὕ. μέρη*, in animals, *the under parts*, i.e. *the belly* [cf. כף Gn 32. 26, 33 Dt 2. 5]; to hold out *the hollow of* the hand, so as to receive something כַּף Gn 40. 11 IR 17. 12 [cf. Gn 32. 26, 33 Nu 7. 14 Dt 2. 5 IIR 11. 12]; lift the *upturned* hands in prayers כף Ex 9. 29 IR 8. 22, 38 Esr 9. 5; generally, of anything *turned downside up*; from the *upturned* helmet, *with the hollow uppermost*; a half wheel *with the concave side uppermost* גַּב IR 7. 33; of land, *flat, horizontal, sloping evenly*, of Egypt, Hdt. 2. 7 פוט Gn 10. 6 Ez 27. 10 פוטי Gn 41. 45 (פר)פוטי Ib 37. 36 [cf. *Αἴγυπτος* قبطى قُبْط قِبْط]

XII. THE SUFFIX -ζω

L. Generally, the suffix -ζω has the same effect as a prefixed preposition, so that verbs in -ζω have for homologues compounds in פְּעַל, הִפְעִיל, פֹּעַל, פִּעֵל, *and* הָפְעַל, *as well as* הִתְפַּעֵל *and the* קַל.

Like the prefixed preposition, the suffix -ζω is sometimes incorporated in the homologue, e.g. ἀγαπάζω/אהב/חשׁק/חפץ/عشق/حبّ. Note incidentally the parallel interchange between the gutturals ה and ח; and that between ק and ك, which vindicates the Ashkenazi pronunciation of ק.

ἀγαπάζω, Ep. and Lyr. form of ἀγαπάω אהב Gn 29. 30, 37. 3 Jud 16. 4 IR 11. 1 Ps 34. 13, 45. 8 *to be fond of, prefer*; generally, *love*, seldom of sexual love, for ἐράω (ערב Ez 16. 37 ראה Ob 12 ؛أغرم)

אהב Gn 27. 9 *desire*; Lev 19. 18, 34 *to be fond of*

אהוב Neh 13. 26 Pass., *to be regarded with affection*; cf. ἀγαπητός

נאהב IIS 1. 23

אוה Dt 12. 20 Jes 26. 9 Ps 132. 13, 14; *v.* p. 136

התאוה Nu 11. 4

חפץ Gn 34. 19 IS 19. 1 IIS 20. 11 Eccl 8. 3 ICh 28. 9 *to be fond of, desire, to be well pleased*; cf. κουφίζω

חשׁק Gn 34. 8 *to be fond of*; cf. ἐκσῴζω

קבל Prv 19. 20 ICh 12. 18 (19) *welcome, receive gratefully*; cf. κομίζω

حب عشق قبض قبل هوى ودّ

ἀγγρίζειν גרע Dt 4. 2 *diminish gradually, subtract, deduct*; (atavism) cf. ὑφαιρέω

עורר Zach 9. 13 *rouse to fight, incite, rouse to anger*

העיר Jes 13. 17

הֶחריד Lev 26. 6 حرّض *rouse to anger, challenge, provoke, irritate*; cf. ἐρεθίζω

سرق *purloin, steal, filch*

ἁγίζω, ἁγιάζω קדשׁ Nu 17. 2, 3 *hallow, make sacred*, esp. by burning a *sacrifice*; sanctify (W); cf. κηδάζω

נקדשׁ Pass., Ex 29. 43 Jes 5. 16

התקדשׁ Ez 38. 23

הקדישׁ Jes 29. 23 IICh 30. 8

קִדֵּשׁ Gn 2. 3 Lev 25. 10 IR 8. 64 *devote, dedicate* קִדֵּשׁ Ex 13. 2 קַדֵּשׁ Ez 48. 11 IICh 31. 6 הִקְדִישׁ Nu 3. 13 Dt 15. 19 Jos 20. 7 Jud 17. 3 IIS 8. 11 Neh 12. 47 ICh 26. 26 قدس; cf. καθ-

ἀγλαΐζω עלז Hab 3. 18 *take delight in*

עלץ IS 2. 1
גיל Joel 2. 23
התעלס Prv 7. 18
נעלס Job 39. 13 only in Med. and Pass., *adorn oneself with* a thing, *take delight in*

ἀγλαΐζει· θάλλει צלח IS 10. 6 Jer 12. 1, 22. 30 Ez 17. 9, 10 הִצליח Gn 24. 21 Jud 18. 5 Ps 1. 3 IICh 7. 11 *sprout, grow, thrive*, esp. of fruit trees; of persons, *thrive, flourish, be prosperous*; cf. φλογίζω

ἁγνίζω נקה Job 10. 14 *wash off, cleanse away*, esp. by water; *cleanse, purify*; cf. νίζω
Pass., נִקָּה Jer 2. 35
התקדש IIS 11. 4 IICh 5. 11, 30. 3, 17 Med., *purify oneself*
καθ- קִדֵּשׁ Lev 16. 19 *cleanse, purify*

ἀγοράζω כרה Dt 2. 6 *buy in the market*; generally, *buy*
שבר Gn 41. 57 اشترى
סחר Gn 34. 10 *frequent the ἀγορά, occupy the market-place*

ἀγωνίζομαι האבק Gn 32. 25 *fight*; generally, *contend for victory*; *struggle*; wrestle (W)
צחק Gn 21. 9, 26. 8; cf. καχάζω
שׂחק Prv 29. 9
שָׂחק IIS 2. 14; cf. ἐπ-
שׂקק Joel 2. 9
جادل جاهد خاصم اختصم تشاجر كدّ نازع ناظر تنافس ناقش
עצב IR 1. 6 העציב Ps 78. 40 أغاظ أغْضَبَ *provoke*
أجهد إجتهد سعى كدّ *exert oneself*

ἀθροίζω, ἀ- (= ἀγελίζει) אסר Hos 10. 10 *form a party*
נסר Hos 10. 10 *gather together, collect, muster*
עדר ICh 12. 38 (39)
עזר IR 1. 7 ICh 5. 20
עטר IS 23. 26
עצר IICh 13. 20, 20. 37
חרד IS 13. 7, 16. 4
דגל Cant 5. 10 *collect round one* جيّش حشد حشر حصد

αἰνίζομαι, αἰνίζω = αἰνέω, Poet. and Ion. Verb, very rare in good Att. Prose, ἐπαινέω being used instead: אבה Gn 24. 5 *to be content with, acquiesce in*; *agree, assent*
אות Gn 34. 15
הואיל Ex 2. 21
הָלל Ps 113. 1 Prv 31. 28 IICh 23. 12 *praise, approve, applaud, commend*; esp. in religious sense, *glorify*
הֵלל Prv 12. 8; cf. ὀλολύζω
התהלל Jer 9. 22, 23 Pass., Prv 31. 30; cf. ἀγάλλω
אמר Jes 3. 10
חמד Jes 1. 29 Ps 68. 17 حمد
הָנוה Ex 15. 2
התענג Jes 57. 4
עָנה Jes 27. 2 Ps 88. 1
שָׁבח Ps 117. 1
השתבח Ps 106. 47 تسبّح
עֲנה Nu 21. 17; esp. *compliment publicly*
הואיל Dt 1. 5 *agree to* or *undertake to do*
יעד Ex 21. 8, 9 وعد تعهّد *to promise* or *vow*
נועד Am 3. 3

יעץ IIS 16. 23 نصح وعظ *advise, recommend*
נועץ Jes 40. 14

ἀκουτίζω השמיע IIR 7. 6 *make to hear*; cf. συγκομίζω

ἀναγκάζω אנס Esth 1. 8 *force, compel, constrain*, esp. by argument

ἀναγνωρίζω הִכיר Gn 27. 23 *recognize*

ἀναστενάζω, -αχίζω, -άχω, -νω אנק Jer 51. 52 *groan forth, lament*; *groan oft and loudly, wail aloud*; *bemoan, bewail aloud*; *groan aloud* [cf. στένω]
נאנק Ez 9. 4; cf. נאנח Thr 1. 4, 21 נֶחְן Jer 22. 23

ἀναχάζομαι, δια- נסוג Jes 50. 5 Ps 35. 4 *draw back, give way, retire* [cf. χάζομαι]
נשׂוג IIS 1. 22
נוֹר Jes 1. 4

ἀναχάζω הסיג Dt 19. 14 *make to recoil, force back* [cf. χάζω]
הָסֵג Jes 59. 14 (*v.* συγγίγνομαι)
השׂיג Job 24. 2

ἀνθίζω, -θέω חנט Cant 2. 13 *colour, dye, stain*
נוס Dt 34. 7 *blossom, bloom*, of the youthful beard; cf. χνοάζω, νωτίζω

ἀνιάζω אנה Jes 19. 8 עָנה Ps 90. 15 Ep. Verb *grieve, distress*, like ἀνιάω
ענה Ps 116. 10 intr., *to be grieved* or *distressed*

ἀνολολύζω הֵילִיל Jes 15. 3 Jer 47. 2 Ez 21. 17 Zach 11. 2 *cry aloud, shout aloud, bewail loudly*; cf. ὀλολύζω

ἀπονωτίζω הניס Dt 32. 30 Jud 6. 11 *turn one's back and flee*; trans. in causal sense

ἀποπλάζω, ἀποπλανάω עָפַל Hab 2. 4 *lead away from, stray away from*; *lead astray, make to digress, wander away from, wander from the truth*

ἀποσῴζω בִּצע Jes 38. 12 Job 6. 9 *save* or *preserve from, preserve*; cf. διαπράσσω
משׁה Ex 2. 10
הִמשׁה IIS 22. 17
פדה IIS 4. 9 Jes 29. 22 פדע Job 33. 24; cf. φείδομαι
פצה Ps 144. 7
הזכיר Jes 63. 7 تذكر *keep in mind, remember*; cf. δια-

ἀράζω, ἀραρίζω, ἀρράζω, ἀρρίζω חרץ Ex 11. 7 *snarl, growl*; cf. ῥύζω, χρῄζω

ἁρπάζω בזז Nu 31. 32 Dt 3. 7 Ez 29. 19 *seize, plunder*
חרף IIS 23. 9 Jes 18. 6
ערף Hos 10. 2
שׁדד Jes 21. 2
שָׁדד Prv 24. 15
שָׁדד Jer 9. 18
הוֹשׁד Jes 33. 1
חטף Ps 10. 9
חטף לו Jud 21. 21 *snatch away, carry off, seize harshly, snatch up*
רבע Lev 18. 23 عرف *ravish*
הרביע Lev 19. 19
حجز اختطف سرق سلب ضبط اغتصب قبض نهب

ἀσπάζομαι, ἀσπακάζομαι אסף Ps 27. 10 *welcome kindly*
דבק Gn 2. 24, 34. 3 IR 11. 2

Ps 63. 9 Ruth 1. 14 *cling fondly, follow eagerly, cleave to*; cf. διώκω

נשק Gn 27. 27 Ps 85. 11 Ruth 1. 9, 14 ياس *take leave of*; from the mode of salutation in use, *kiss, embrace*; cf. τοξάζομαι, σκευάζω, κυνέω

נְשַׁק Gn 29. 13, 31. 28

αὐγάζω נגה Jes 9. 1 Job 18. 5 *appear bright, shine*

ἐν- הגיה IIS 22. 29 *illumine, shine*; cf. δι-

הזהיר Dan 12. 3

αὐλίζομαι אהל Gn 13. 12 *take one's abode, lodge, live* in a place; cf. ἐπ-

ἐν- אָהַל Jes 13. 20 *take up one's quarters* during the night

לון Ps 55. 8 Ruth 1. 16, 3. 13

ἁφαγνίζω קִדֵּשׁ Ex 19. 10 IR 8. 64 *purify, consecrate*; cf. ἁγίζω

קָדַשׁ Ez 48. 11

הקדיש Nu 3. 13 Jud 17. 3

ἀφανίζω אפס Gn 47. 15 Jes 16. 4 Ps 77. 9 *disappear*

פנה Jer 6. 4 Cant 6. 1

פסס Ps 12. 2

נשמד Jer 48. 8 Prv 14. 11 *destroy*

השמיד Dt 2. 22 Mich 5. 13 *make away with, do away with, remove, destroy*

βαδίζω פשע Jes 27. 4 *walk, march*; generally, *go, proceed*

פשע Am 4. 4; cf. עדה Job 28. 8

βάζω בדא IR 12. 33 Poet. Verb, *speak, say*; cf. φατίζω, ψεύδω

בטה Prv 12. 18

בָּטָא Lev 5. 4

בָּשַׁר Ps 40. 10

הביע Ps 94. 4, 119. 171; cf. πηγάζω; p. 138

βαλανίζω בלס Am 7. 14 *shake acorns from* the oak; hence, as prov. answer to beggars

βαπτίζω, κατα- טבל Lev 4. 6 Job 9. 31 غطس *dip*; cf. δύω, κατα-

נטבל Jos 3. 15

טבע IS 17. 49 Ps 69. 3, 15 *drown, to be submerged*; δύω

טָבַע Ex 15. 4; cf. καταποντίζω

הָטְבַּע Jer 38. 22; καταδύω

βασανίζω בחן Jer 17. 10 Zach 13. 9 فحص *put to the test*; test, cross-question (W)

נבחן Gn 42. 15, 16

נָסָה Gn 22. 1 Eccl 7. 23

γεμίζω עמס Neh 13. 15 *load, freight* (*v.* p. 360)

עמשׁ Neh 4. 11

העמיס IR 12. 11

حشا حَشَى حمّل شحّن صبّر عبّى عمّر

γνωρίζω שׁער Dt 32. 17 *gain knowledge of, become acquainted with, discover*; recognise (W)

שׁער Prv 23. 7 شعر; cf. ἀνα-

δαΐζω, freq. in Pass. דוּשׁ Dt 25. 4 Jud 8. 7 Jes 28. 28, 41. 15 Hab 3. 12 ICh 21. 20 *cleave asunder, slay, pierce through, rend, destroy utterly, divide*

נָדוֹשׁ Jes 25. 10 *cleave asunder, divide*

הודשׁ Jes 28. 27

δακνάζω = δάκνω נשׁך Am 5. 19 Mich 3. 5 عضّ شكّ *bite*, of dogs; *sting*; cf. δανείζω, ὀδακτάζω, τοκίζω

נֶשֶׁךְ Hab 2. 7 in Pass., of *vexation*

נָשַׁךְ Nu 21. 6 Jer 8. 17
שׁוּף Gn 3. 15

δαμάζω דמה Hos 4. 5 *overpower*; of maidens, *make subject* to a husband; *subdue, conquer*
נדמה Hos 4. 6, 10. 15 Pass., *to be subject to* another
טָמֵא Gn 34. 5 دنّس *force, seduce*

δανείζω, δανίζω נשׁא בו Jes 24. 2 נשׁה בו Jer 15. 10 تديّن أدان *have lent to one, borrow*
נשׁה ב׳ Dt 24. 10–11 נשׁא Jes 24. 2 Jer 15. 10 دايَن أدان *put out money at usury, lend*
הִשֶׁה ב׳ Dt 15. 2
שׁאל Ex 3. 22, 12. 35 *borrow*
השׁאיל Ex 12. 36 *lend*

δεκάζω שׁחד Ez 16. 33 *bribe, corrupt*

δεσπόζω שׁפט Jud 16. 31 Ruth 1. 1 *to be lord* or *master, lord it over*; cf. δικάζω

διαχωρίζω גָּרַשׁ IICh 20. 11 *separate*; cf. ὁρίζω
Pass., διαχωρισθεῖσα גְּרוּשָׁה Lev 21. 14 *divorced*

δικάζω גזר Job 22. 28 قضى *decree, ordain*; cf. διχάζω
נגזר Esth 2. 1 *decree as punishment*
Thr 3. 54 Ez 37. 11 *condemn*
דון Jes 3. 13 Jer 5. 28 *judge, give judgment*
חקק Jes 10. 1 *judge, decide, determine*; cf. ῥήγνυμι
חֹקֵק Prv 8. 15
שׁפט IS 24. 13 *judge, sit in judgment, decide*; cf. δεσπόζω, σῴζω
נשׁפט Jes 43. 26; cf. ἐκ-

διχάζω גזר IR 3. 25 חצה Gn 32. 8 قسم *divide in two*; cf. σχίζω

δοκάζω חָכָה IIR 7. 9 *wait for*; cf. προσεύχομαι, ἐξ-, p. 477

ἐγγίζω נגשׁ Gn 45. 4 IIR 4. 27 *approach, to be on the point of*
נִגַּשׁ Gn 33. 7
הגישׁ Lev 2. 8 *bring near, bring up to*
הָגַשׁ IIS 3. 34

εἰσχειρίζω סָגַר IS 26. 8 *put into one's hands*
הסגיר Ps 31. 9
סָכַר Jes 19. 4

ἐκθαμνίζω נָתַע Job 4. 10 *root out, extirpate* (Pass.); cf. σείω
נתשׁ Jer 45. 4; *v.* p. 167
נָתַשׁ Am 9. 15
הָתַשׁ Ez 19. 12

ἐκνίζω, ἐκνίπτω כבס Jes 7. 3 نَظَّف
כָּבַס Gn 49. 11 Ex 19. 10 Jer 4. 14 Ps 51. 4
Pass., כֻּבַּס Lev 13. 58 تنظّف

ἐκσῴζω חשׁךְ Gn 22. 12 *save for oneself*
חשׁק Jes 38. 17 *preserve from danger, keep safe*; cf. ἀγαπάζω

ἐκφράζω סָפַר Jes 43. 26 Ps 44. 2, 50. 16 *tell over, recount, describe*

ἐλελίζω חול Jer 4. 19 Pass., *quake, tremble, quiver*
הוֹלֵל Ps 55. 5, 77. 17
התחלחל Esth 4. 4

התחולל Jer 23. 19 *whirl round*

ἐλπίζω חול Jud 3. 25 IS 31. 3 *expect, fear*

חולל Job 35. 14 *hope for*

יחל Job 30. 26

התחולל Ps 37. 7

החליף Job 14. 7 *expect, hope for*

נוחל Gn 8. 12

הוחיל IS 10. 8 Ps 130. 5

כלה Ps 119. 81

צפה Mich 7. 7 Thr 4. 17; cf. *σκεπάζω, σκοπιάζω*

קוה Jes 8. 17; cf. *προσδοκάω*

שָׁבר Ruth 1. 13

اصطبر اعتبر أمل توقّع

ἐνθουσιάζω שָׁגע Dt 28. 34 IIR 9. 11 Jer 29. 26 Hos 9. 7 *to be inspired* or *possessed by a god, to be in ecstasy*

השתגע IS 21. 15–16

ἐξετάζω חקר Dt 13. 15 Jud 18. 2 IS 20. 12 Jer 17. 10 Prv 25. 2 Job 29. 16 Thr 3. 40 *examine well* or *closely, scrutinize*; cf. ἐτάζω חָקר Eccl 12. 9 חָכיר Neh 6. 12

חקר Prv 18. 17 *examine* or *question* a person *closely*

Prv 23. 30 *compare*

נֶחְקַר IR 7. 47 *estimate*

ἐξορίζω (A) (ὅρος) הוריש Nu 33. 52 طرد *send beyond the frontier, banish*

התפרק Ex 32. 24 *get rid of*

ἐξορίζω (B) (ὀρός חריץ IS 17. 18) *press out the whey from cheese*

ἐπαγλαΐζω התהלל Jer 9. 23 *pride oneself on* a thing, *glory, exult*; ἀγλαΐζω: *glorify* הִלל

ἐπικαινίζω התחדש Ps 103. 5 *renew, restore* (Pass.)

ἐπικρύπτω התנכר IR 14. 5 Prv 20. 11 freq. in Med., *disguise*; dissemble (W)

ἐπισκευάζω בדק IICh 34. 10 *make afresh, repair, restore*

פָּסַג Ps 48. 14

جهّز أعاد أعدّ

ἐπισκιάζω, -άω הֵסֵךְ Ps 91. 4 *throw shade upon, overshadow for protection*

הציל IIS 20. 6 *darken, obscure*; cf. *σῴζω*

הֵצל Ez 31. 3

ἐπισχίζω, προ- בָּתַק Ez 16. 40 *cleave at top*

ἐπιχλευάζω התקלס IIR 2. 23 Ez 22. 5 Hab 1. 10 *jeer, make a mock of*; cf. *χλευάζω*

ἐποργίζομαι התרגז Jes 37. 29 *to be wroth at*; cf. *ὀργίζω*

ἐργάζομαι, ἔρδω, ῥέζω חרש Gn 4. 22 *work* a material; cf. *χρονίζω/χρηστηριάζω*

Jes 28. 24 Prv 14. 22 *do, perform*; *till* the land

החריש IS 23. 9 Prv 3. 29 *do* something *to*; chiefly in bad sense, *do* one *ill, do* one a shrewd turn הִתעשֵׁק Gn 26. 20; cf. *συν-, ἐπασκέω*

לקח/נקח Prv 31. 16 חרש *till* the land; cf. *ἀροτριάω*

עזק Jes 5. 2 عزق

עשה Gn 1. 31 *make, do, perform* (spurious); cf. *τεύχω*

פלח Ps 141. 7 فلح *till* the land; cf. *πολέω*

פָּלַח Prv 7. 23 Job 16. 13
פְּלַח Dan 3. 12 *perform* rites

ἐρεθίζω, -θω הֶחֱרִיד Lev 26. 6 *rouse to anger, rouse to fight, provoke, irritate*

ἐρίζω חרד IS 14. 15 *strive, wrangle, quarrel, contend, rival*
נחרה Cant 1. 6
התחרה Jer 12. 5
רוב Jud 11. 25 Prv 3. 30
ריב Ps 35. 1
הריב IS 2. 10
הריד Jud 5. 13
שׂרה Gn 32. 29
שׂרה Ez 27. 25

ἐτάζω חקר *examine, test* فتّش فحص, mostly in compd. ἐξ-, *q.v.*
חקר Jer 31. 37(36) *reveal* أفشى كشف
חקר Job 13. 9 *unmask* فضح هتك; *visit, try, afflict*
הֵצִיק Dt 28. 53 Jud 14. 17 Jes 29. 2, 7 ضايق

εὐνάζω עָנָה Dt 22. 24 *put to bed, go to bed*, of sexual intercourse
ענן Jes 57. 3; cf. *οἰωνίζομαι*
קִנֵּן Ez 31. 6 *roost*
קָנַן Jer 22. 23

ἡσυχάζω חשׁה Eccl 3. 7 *keep quiet, be at rest, impose silence, leave unspoken*
החשׁה Jes 42. 14
הסכית Dt 27. 9
שׁקט Jes 62. 1
השׁקיט Jer 49. 23
שׁתק Jon 1. 11, 12 Ps 107. 30 Prv 26. 20
سكت سكن استكن هجع هدأ

θαυμάζω שׁמם IR 9. 8 Jer 18. 16 *wonder, marvel*
נשׁם Jer 4. 9
שׁומם Esr 9. 3
השׁמים Ez 3. 15
הָשַׁם Job 21. 5
השׁתומם Dan 8. 27
תמה Gn 43. 33
הִתַּמַּה Hab 1. 5
اندهش استصوب

θερίζω קצר Jer 12. 13 *do summer work, mow, reap*

θεσπίζω כְּשַׁף IICh 33. 6 *to declare by oracle, prophesy, divine, foretell*

θοάζω (A), -άσσω דאה Jer 49. 22 *move quickly, rush, dart*
דוץ Job 41. 14
דוּשׁ Jer 50. 11; cf. δαΐζω
חדד Hab 1. 8
טוּשׁ Job 9. 26
פּוּשׁ Jer 50. 11 Hab 1. 8
צעה Jes 63. 1
קוּץ Jes 18. 6

θυσιάζω זבח Ex 20. 24 *sacrifice*; cf. *θύω, σφάζω*
זבח IR 3. 3

ἵζω ישׁב IR 1. 46, 48 Jer 36. 15 mostly in poets and late Prose, the Att. Prose form being *καθίζω*, intrs., *sit, sit down*; הושׁיב IR 2. 24, 21. 9–10 Ps 143. 3 causal, *make to sit, seat, place*; cf. *οἰκίζω*

καγχαλίζομαι, καγχαλάω צהל Jes 12. 6 Jer 50. 11 *rejoice, exult*; of hounds, deer, pards; cf. *φθέγγομαι*, p. 247

καθαγίζω, -ιάζω קִדֵּשׁ Ex 28. 41 Nu 6. 11 *devote, dedicate*

הקדיש Nu 3. 13 Jos 20. 7 IIS 8. 11

καθαρίζω טָהֵר Nu 31. 23 טהר Nu 8. 6–7 Ez 36. 33 Mal 3. 3 طهّر *cleanse, purify*

טהר Ez 22. 24 הִטהר Nu 8. 7 Jos 22. 17 Jes 66. 17

חִטא, התחטא Lev 14. 49 Nu 31. 23

καθέζομαι ישב Ps 29. 10 *preside* IIS 7. 18 ICh 17. 16 *sit* as suppliants; cf. ἵζω

καθίζω, κατ- סבב IS 16. 11 *sit, recline at meals*

הושיב Gn 47. 6 IR 2. 24, 21. 10 IIR 17. 26 causal, *make to sit, seat, place*; *settle* [cf. οἰκίζω]

השיב Neh 13. 27 (LXX, but cf. συνοικέω)

καινίζω, ἐγ- חִדש IS 11. 14 in Poets, esp. *use for the first time, handsel*; cf. ἐπι-

חנך Dt 20. 5 جدد

καπνίζω הכפיש Thr 3. 16 *smoke, blacken with smoke*

הֶחפיר Prv 19. 26

חפר Jes 24. 23 Ps 34. 6 metaph., *to be black with smoke*

החפיר Jes 33. 9 Prv 13. 5

καρπίζω (B) נחרף Lev 19. 20 *enfranchise a slave by touching him with the rod*

καταβαπτίζω טבל Gn 37. 31 Lev 4. 6 Nu 19. 18 *dip*

נטבל Jos 3. 15

שׁטף IR 22. 38 Cant 8. 7 *drown*; Pass., *to be submerged*

καταποντίζω טבע Ps 69. 3 *throw into the sea, plunge* or *drown therein*; cf. δύω

טָבע Ex 15. 4

הטבע Jer 38. 22; cf. βαπτίζω

κατασκευάζω הכין IS 13. 13 Zeph 1. 7 Ps 103. 19 Esth 6. 4 ICh 29. 19 IICh 27. 6 generally *prepare, arrange, establish*; cf. σκευάζω

הוכן Jes 16. 5 Ez 40. 43 Prv 21. 31

καταχέζω קדשׁ IS 21. 6 Jes 65. 5 Hag 2. 12 *befoul* [cf. ἁγίζω]

καχάζω, καγχάζω צחק Gn 18. 12 *laugh aloud, jeer, mock*

צְחק Gn 19. 14; cf. ἀγωνίζομαι

שׂחק Thr 1. 7

שְׂחק IIS 6. 21

השחיק IICh 30. 10 ضحك قحقح قهقه

καχλάζω, κοχ- צהל Jes 24. 14 *plash* or *bubble*, of sound of liquids; *froth forth* foam; cf. καγχαλίζομαι

κηδάζω קדשׁ Ex 29. 21 *get purified*

קִדש IR 8. 64 IICh 29. 5 *cleanse, purify*; cf. ἀφαγνίζω

הקדיש IICh 29. 19

התקדשׁ IIS 11. 4 Jes 66. 17 IICh 29. 5 *purify oneself*

κλάζω חרץ Ex 11. 7 Jos 10. 21 of dogs, *bark, bay* (ῥύζω, κραυγάζω)

צרח Zeph 1. 14 صاح صرخ of men, *shout, shout aloud, scream*; cf. κράζω

הצריח Jes 42. 13

שׁרק Jes 5. 26 Zach 10. 8

κλύζω גול Am 5. 24 (ῥέω) *wash away, wash, rinse out*

הֶחליץ Jes 58. 11
גלל Jos 5. 9 (ἀφαιρέω)
רחץ Gn 43. 31 Ex 30. 18, 21 Lev 1. 9, 14. 8 IIR 5. 10 Jes 4. 4 Ps 58. 11 Cant 5. 3, 12
רָחץ Ez 16. 4 Prv 30. 12
הִתרחץ Job 9. 30

κνεφάζω נכנף Jes 30. 20 *cloud over, obscure*

κνίζω הקניא Dt 32. 16, 21 usu. metaph., of love, *chafe, tease, provoke, provoke to jealousy*
קִנֵּא Dt 32. 21

κολάζω חלשׁ Ex 17. 13 Jes 14. 12 *get* person *punished*
קלל Job 40. 4 *suffer injury*
קָלל Jes 65. 20 Pass., *to be punished*; cf. καταράομαι

κομίζω זמר Lev 25. 3 *gather in, reap*; *reap fruit*
צופיה Prv 31. 27 *take care of, provide for*; of things, *attend to, give heed to*; δῶμα κομίζῃ, keep house, of mistress of the house; cf. σοφίζομαι
שׁמע Gn 16. 11, 21. 17 *attend, give heed to*; cf. συγ-, κλύω
سمع امدّ

κουφίζω חפץ Job 40. 17 *lift up, raise*; cf. ἀγαπάζω
קלל Gn 16. 4 IS 2. 30 Hab 1. 8 خفّ *to be light*
נקל IIR 3. 18
נקלה Dt 25. 3
הקל Jes 23. 9 Jon 1. 5 IICh 10. 4 خفّف *lighten, make light* (*v.* p. 353)

κράζω צרח Zeph 1. 14 صاح صرخ generally, *scream, shriek, cry, bawl, shout*; cf. κραυγάζω
הצריח Jes 42. 13
שׁרק Jes 5. 26 Zach 10. 8
קרא Gn 19. 5 Ps 81. 8 *to call to*
חרץ Ex 11. 7 Jos 10. 21 of dogs, *bay*

κραστίζομαι, κρατ- רעה Job 1. 14 Cant 2. 16 *consume green fodder* (?); cf. τρώγω

κραυγάζω (a derivative of κράζω) זעק Ez 11. 13 *cry aloud, shout*
הזעיק Job 35. 9; cf. συνάγω
צעק Jer 22. 20; cf. συνάγω
צרח Zeph 1. 14 صاح صرخ
הצריח Jes 42. 13
שׁוע Ps 31. 23
שׁרק Jes 5. 26
קרא Gn 19. 5 Ps 81. 8 *to call to*
חרץ Ex 11. 7 of dogs, *bay*

κτίζω יסד Jes 54. 11 Ps 89. 12 Job 38. 4 Esr 3. 12 of a city, *found, build*
יְסד Jos 6. 26 Jes 14. 32 Zach 4. 9
יְסַד IR 6. 37 *found*
Cant 5. 15 *set up*
הוסד Esr 3. 11 *build*
נוסד Jes 44. 28 Pass., *to be founded*
יסד Hab 1. 12 *establish, set up*
יְסַד Ps 8. 3 Esth 1. 8 ICh 9. 22 *establish, bring about*
קִדֵּשׁ Neh 3. 1 *found, set up*; cf. ἁγίζω

κυδάζω גדף IIR 19. 22 نضح *revile, abuse*

λῃΐζομαι ליץ Ps 1. 1 لصّ تلصّص *plunder, despoil, rob*

μύζω (B), μυζάω מצה Jes 51. 17 Ps 75. 9 *suck*
מצץ Jes 66. 11
νεανίζω, νεανιεύομαι נער Gn 37. 2 *act like a hot-headed youth, wilfully* or *wantonly, swagger*
νεφελίζω נפל Gn 4. 6 *wrap in clouds*
הפיל Jes 26. 19
אפל Am 5. 20
νίζω (νίπτω)
נקה Nu 5. 19, 28, 31 generally, *purge, cleanse*; cf. ἁγνίζω
נקה Job 10. 14; cf. ἀπο-
עשה IIS 19. 25 *wash the hands* or *feet*; commonly used of *washing part* of the person, while λούομαι is used of *bathing*, πλύνω (בלל Ps 92. 11 بلّ) of *washing clothes*, etc.; but νίζω is sts. used of things; Att. Prose writers use the word only in compds., v. ἀπο-, ἐναπο-, ἐκ-νίζω; cf. ὀνυχίζω غسل نظّف نقّى
νομίζω חמס Job 21. 27 *use customarily, practise, use*
חשב Gn 38. 15, 50. 20 *consider as*, consider (W)
חשׁב Ps 119. 59 (cf. πεμπάζω)
נחשב Jes 2. 22 Job 18. 3, 41. 21 Pass., *to be deemed, reputed, considered*
התחשב Nu 23. 9
νοσάζω, -σίζω אנשׁ IIS 12. 15 *to be ill*
נגע Job 6. 7
נגע Gn 12. 17 causal, *produce sickness*
נגע Ps 73. 5
נגף IIS 12. 15 Jes 19. 22
νοσφίζω נפץ Jer 51. 21–3 *set apart, separate*
νωτίζω נוס Jud 9. 21 *turn one's back, turn one's back and flee* (cf. ἀπο-, φύζω, χνοάζω)
נצה Job 39. 13 *cover the back*
ξυρίζω = ξυρέω גלח Lev 13. 33, 14. 8 Dt 21. 12 *shave*
גלח Jud 16. 17; cf. καταξυράω
קרח Mich 1. 16
נקרח Jer 16. 6
הקריח Ez 27. 31
הקרח Ez 29. 18
התגלח Lev 13. 33 Nu 6. 19 *shave oneself* or *have oneself shaved* جلح جلّح حلق حلّق
ὀδακτάζω, -τίζω נשׁך Am 5. 19 *bite*; cf. δακνάζω
נשׁך Jer 8. 17
οἰκίζω, -ίω הושׁיב Ez 36. 33 *people* with new settlers; cf. ἵζω
IIR 17. 6, 24 *settle, plant as a colonist* or *inhabitant*; *transplant*
השׁכין Gn 3. 24
οἰωνίζομαι עין, עוֹן IS 18. 9 *take omens from the flight and cries of birds*; generally, *divine from omens*; *regard as an omen, shun as an ill omen* (cf. ἐπαυγάζω); עונן Lev 19. 26
ענן Jes 2. 6; cf. εὐνάζω
ὀκλάζω כרע Gn 49. 9 Jud 5. 27 IS 4. 19 Job 4. 4, 39. 3 ركع *sink down, crouch down with bent hams*; *bend* their hind- or fore-legs; cf. χροΐζω

ὀλολύζω, -ύττω הלל Ps 44. 9 *cry with a loud voice*, in Hom. esp. of women *crying aloud* to the gods in prayer or thanksgiving; cf. הזכיר ICh 16. 4; cf. ἀγάλλω, αἰνίζομαι

ὁμοιάζω דמה Ez 31. 8 Cant 2. 9 *compare, liken*
נִדמה Ps 49. 13
דִּמה Cant 1. 9; cf. ἐξ-
עמם Ez 31. 8; cf. θαμβέω
נִמשׁל Ps 49. 13

ὀνομάζω נשׂא Dt 5. 11 *speak of by name, name, specify*
נקב Lev 24. 16; cf. διακόπτω
נָקב Nu 1. 17

ὀνυχίζω עשׂה Dt 21. 12 *pare the nails*

ὁπλίζω העפיל Nu 14. 44 *make* or *get ready*; of persons, esp. of soldiers, *equip, arm*; *arm oneself* with boldness; *arm oneself, get ready to attack*

ὀργίζω הרגיז IS 28. 15 *make angry, provoke to anger, irritate*
רגע Jes 51. 15 Job 26. 12
רגז IIS 19. 1 *grow angry, be wroth*
רגשׁ Ps 2. 1
הִתרגז IIR 19. 27; -ζόμενος
ברגֶשׁ Ps 55. 15 *in a passion*

ὁρίζω, ἀφ-, δι-, ἐξ- גבל Dt 19. 14 *divide* or *separate from as a border* or *boundary*
גזר IR 3. 25 *part, divide*; cf. δικάζω, διχάζω
נגזר Jes 53. 8 IICh 26. 21 *banish from*; cf. ἐξ-
נגרז Ps 31. 23
גלה IS 4. 21 IIS 15. 19 Jes 24. 11, 38. 12 Ez 12. 3 Am 7. 11 Job 20. 28 *depart*
ירשׁ Gn 21. 10 Dt 2. 12 *part, divide*; *banish*
נפלג Gn 10. 25 *part, divide*
פרד Ez 1. 11 *part, divide, separate*
נפרד Gn 2. 10, 10. 5, 25. 23
הפריד Dt 32. 8 Ruth 1. 17
התפרד Job 41. 9 *separate*
פרס Jes 58. 7 *part, divide*
הפריס Lev 11. 3
פרק Gn 27. 40 Ps 136. 24 فرق فرق *separate*; cf. ῥέζω (A)
פֶּרֶק Zach 11. 16 *part, divide*
נפרשׂ Ez 17. 21
פֶּרֶשׂ Ps 68. 15 Thr 1. 17
פרשׂ Lev 24. 12 *ordain, determine, lay down*
פֹּרשׂ Nu 15. 34
הפרישׂ Prv 23. 32 *part, divide* (spurious, cf. φαρμάσσω)
רדה طرد Jud 14. 9 *separate*
נבדל Nu 16. 21 Esr 6. 21 *exclude, separate*; cf. ἀφ-
הבדיל Gn 1. 6 Lev 1. 17, 20. 25 Nu 16. 9 Dt 4. 41 *separate, distinguish*
הגביל Ex 19. 12 ἀφ- *exclude*; *mark out by boundary pillars*
הגלה IIR 17. 11 IICh 36. 20 ἀφ-, δι-, ἐξ- *banish*
הָגלה Jer 13. 19; cf. ἐλαύνω
גֵּרשׁ Gn 3. 24 ἀφ- *exclude, banish*; cf. διαχωρίζω
גֹּרשׁ Ex 12. 39
הורישׁ Nu 21. 32 Dt 11. 23 Jud 11. 23 ἀφ- *exclude, banish*
פֶּרֶד Hos 4. 14 ἀφ- *grant a special gift*; cf. ῥέζω (A)

(from ϝρέγ-γω), ῥέδδω

פּרד Esth 3. 8 *separate, distinguish*

פּרס Dan 5. 28 ἀφ- *separate, bring to an end*; separate off (W); פרק Gn 27. 40

נפרשׁ Ez 34. 12 ἀφ- *separate, distinguish*

οὐτάζω, οὐτάω בצע Joel 2. 8 Am 9. 1 Ep. Verb used sts. in tragedy; Hom. uses it; *wound, hurt, hit* with any kind of weapon, sts. generally, *wound*; cf. ἀποσφάζω

עטף Thr 2. 11

התעטף Thr 2. 12

עצב IR 1. 6

נעצב Eccl 10. 9

עָצב Jes 63. 10

התעצב Gn 6. 6

פּצע Cant 5. 7

ὀψίζω בּשׁשׁ Ex 32. 1 *do, go* or *come late*; cf. ἐπαισχύνομαι

בּוּשׁ Jud 3. 25; cf. ὀψέ

παρασκευάζω ערך Prv 9. 2 *prepare for oneself, make preparations*

השׁביר Gn 42. 6 Dt 2. 28 *provide and prepare what one has not*; *provide, procure, contrive*; supply (W)

πελεκίζω מלק Lev 1. 15 *cut off with an axe*, esp. *behead*

πηγάζω חפז Job 40. 23 *spring, gush forth*

נבע Prv 18. 4; cf. βάζω

פּחז Gn 49. 4

πιέζω אמץ Ps 80. 16 *press tight*

זור Jes 1. 6, 59. 5 Job 39. 15 *press tight, squeeze, press, weigh down*

מחץ Dt 33. 11 Jud 5. 26

מחק Jud 5. 26

מעך IS 26. 7

מוּעך Ez 23. 3 *squeeze, compress*

עשׂה Ez 23. 3

עָשׂה Ps 139. 15

פּצפּץ Job 16. 12

עשׁק Ez 22. 29

עָשׁק Jes 23. 12

עסה Mal 3. 21 *squeeze, press, weigh down*

עשׁק Job 40. 23 of a river, *to be exhausted* from the heat of the sun

πλάζω (B), -άσσω לוּשׁ Gn 18. 6 *knead* bread

ποινίζομαι ענשׁ Ex 21. 22 *exact a penalty*

נענשׁ Prv 22. 3

פּקד Jer 9. 24 Am 3. 14

ποκίζω, -κά- גזז Gn 31. 19, 38. 12–13 جزّ قصّ قصقص *shear wool, shear* sheep

= πέκω (*shear*) גזז Jer 7. 29 Job 1. 10; cf. πεκτέω (πέκω) *shear, clip*, shear hair (W)

προσχίζω בּתק Ez 16. 40 *split in front*; cf. ἐπι-

πτερυγίζω האביר Job 39. 26 *flutter with the wings*, like young birds trying to fly; *flap the wings*, like a cock crowing

πυκάζω כּתר Jud 20. 43 Ps 22. 13 *surround*

הכתיר Ps 142. 8 Prv 14. 18 *cover closely*, freq. with collat. notion of *protection*; *crown, deck* with garlands

קִבֵּץ Jes 40. 11
קבץ Prv 13. 11 *close, shut up, shut close*
קפץ Dt 15. 7 Ps 77. 10
ῥαχετρίζω, ῥαχίζω ערף Ex 13. 13 *cut through the spine*, esp. in sacrificing
ῥέζω (A) פֶּרֶד Hos 4. 14 in special sense, *perform* sacrifices, *offer* a hecatomb to the gods; cf. ἀφορίζω
ῥέζω (B) קרע Jer 4. 30 = βάπτω, *dye*; cf. χροΐζω
פרס לו Jer 16. 7; cf. פרשׂ, προτείνω
רחץ Ex 2. 5 IIR 5. 10 Ez 23. 40 = βάπτω, *dip, dye*; cf. βρέχω
רקם Ex 35. 35
רָקַם Ps 139. 15
ῥύζω, ῥάζω חרץ Jos 10. 21 *growl, snarl*, like an angry dog; cf. ἀράζω, κλάζω
σαλπίζω תקע Nu 10. 3 *sound the trumpet*
σεβάζομαι, σέβομαι צבא Ex 38. 8 IS 2. 22 *worship, honour*, mostly of the gods; of suppliants
נִצַּב Ps 82. 1, 119. 89 Pass., *to be reverenced*; cf. καθιστάνω
σιγάζω הסכית Dt 27. 9 *bid* one *be silent, silence* him; cf. ἡσυχάζω
σκελίζω, ὑπο- נִכְשַׁל Dan 11. 14, 19 *trip up one's heels*; Pass.
כשׁל Jes 8. 15
σκεπάζω, ἐπι- חבשׁ Ex 29. 9 Ez 16. 10 Job 40. 13 *cover*; cf. σκευάζω, ζεύγνυμι
נחפה Ps 68. 14
חֻפָּה IICh 3. 5
צָפָה IR 6. 15, 20
צָפָה Prv 26. 23
חפף Dt 33. 12 *shelter, protect*
حفظ خفاً أخفى
σκευάζω חבשׁ Gn 22. 3 Jud 19. 10 Ez 16. 10 *dress up*; Pass., *accoutred*; cf. κατα-; σκεπάζω
נכן Ez 38. 7 IICh 35. 10 generally, *make ready, arrange*
הכין Ez 38. 7 Ps 147. 8 IICh 2. 8, 35. 14 *provide, procure*
נשׂק Gn 41. 40 جهّز *provide, procure; furnish, supply; collect*; cf. ἀσπάζομαι
خان خدع غشّ *cheat*
σκιάζω חסה Jes 30. 2 *to be in the shadow*
סכך Ex 40. 3 Job 40. 22 *cover, shade*
שָׂכַךְ Ex 33. 22
שָׂכֵךְ Job 10. 11
צלל Neh 13. 19 ظلّل *overshadow, darken, shade*
σκοπιάζω חפר Jos 2. 2 Job 39. 29 *spy from a high place* or *watch-tower*; generally, *spy, watch*, even on a plain, *spy out, watch*
חפשׂ Prv 2. 4
חָפַשׂ IS 23. 23
צפה Prv 15. 3; cf. σποδίζω
צָפָה Jes 21. 6 Nah 2. 2; cf. ἐλπίζω; הֲצִיץ Cant 2. 9
שׂוף Job 20. 9; cf. ζοφόω
נשׁקף Jud 5. 28
הִשְׁקִיף Ps 14. 2
σκοτάζω חשׁך Ez 30. 18 *grow dark*

חשׁך Ps 69. 24 Thr 4. 8
החשׁיך Ps 105. 28; cf. *σκοτίζω*
קדר Mich 3. 6
התקדר IR 18. 45 Pass., *to be darkened*; cf. *συσκοτάζω*

σκοτίζω החשׁיך Am 8. 9 *make dark*; cf. *σκοτάζω*
הקדיר Ez 32. 7

σκύζομαι זעף IICh 26. 19 سخط *to be angry with, to be wroth*

σοφίζομαι חשׁב Gn 50. 20 Ex 26. 1, 35. 35 IS 18. 25 *devise cleverly* or *skilfully*; cf. *νομίζω*
צופיה Prv 31. 27; cf. *κομίζω*

σοφίζω חשׁב Ex 26. 1 *make wise, instruct*; Pass., *to become* or *be clever* or *skilled in a thing*; cf. *νομίζω*
השׂכיל Ps 32. 8 Dan 1. 4, 9. 22

σπατίζω מצץ Jes 66. 11 مصّ *suck*; cf. *μύζω*

σπίζω (A) = *πιππίζω* צפצף Jes 10. 14 *pipe, chirp*, of the shrill note of small birds
פצח Jes 54. 1 Ps 98. 4

σπίζω (B) פשׁה Lev 13. 23 *extend*

σποδίζω צבט Ruth 2. 14 *roast* or *bake* in ashes; צָפִית
צפה Jes 21. 5; cf. *σκοπιάζω*
שׁפת Ps 22. 16 شوى

στάζω דוה Lev 15. 33 *drop, let fall* or *shed drop by drop, drip*
זוב Ex 3. 8 Lev 15. 25 Jes 48. 21
נִדה Lev 12. 2
נזה Lev 6. 20
הִזה Lev 4. 6 Nu 8. 7
נטף Jud 5. 4 Joel 4. 18 Cant 5. 5
הטיף Am 9. 13

στενάζω, στεναχέω, στεναχίζω, στενάχω, στοναχέω, στοναχίζω נאנח Ez 9. 4 Thr 1. 4, 21 *sigh deeply*, generally, *sigh, groan* [cf. *ἀνα-*]
נחן Jer 22. 23
אנק Jer 51. 52
נאנק Ez 9. 4

στολίζω, κατα- חָתל Ez 16. 4 *dress*
הָחתל Ez 16. 4
סָלא Thr 4. 2

συγκομίζω קבץ Joel 2. 16 جمع جمّع *bring together, collect round*
נִקבץ Gn 49. 2 Ez 39. 17
קִבץ Hos 9. 6 Mich 1. 7, 4. 6, 12
קָבץ Ez 38. 8
התקבץ Jos 9. 2
השׁמיע IR 15. 22 Jer 4. 16 حشد; cf. *ἀκουτίζω*

συνεγγίζω התנגשׁ Jes 45. 20 *draw near*

συνεργάζομαι התעשׂק Gn 26. 20 *work with, co-operate*; cf. *ἐπ-*

συρίζω חָצַר IICh 5. 13 *play the σῦριγξ (shepherd's pipe), pipe*; whistle (W)
שׂרק Thr 2. 16 *make any whistling* or *hissing sound, hiss*

συσκοτάζω התקדר IR 18. 45 *grow quite dark*

συχνάζω הסכין Nu 22. 30 *frequent, do* or *come frequently*

σφαγιάζομαι, σφαγιάζω, σφάζω, σφάττω זבח Dt 12. 15, 21

IR 1. 9, 19 ذبح *slay, slaughter, sacrifice,* properly *by cutting the throat*; cf. *θυσιάζω*

טבח Thr 2. 21 ضحّى

שחט Jer 39. 6 Ez 23. 39

σχίζω חצה Jud 7. 16 جزّأ قسم *divide, divide into*; cf. *διχάζω*

נְטַשׁ Jes 33. 23 *split, tear, cut out*

נְתַק Jud 16. 9 Jes 5. 27, 33. 20 Jer 10. 20

נְתַע Job 4. 10 *part, separate, shatter*; cf. *σείω*

נתץ Jer 1. 10 *shatter*

נְתַץ Jer 4. 26; *v.* p. 166

נְתַץ IICh 31. 1

נָתץ Jud 6. 28; *v.* p. 88

הָתַץ Lev 11. 35

קסס Ez 17. 9 *cut out*; cf. *ἐπικόπτω*

קצץ Dt 25. 12

קָצַץ Ex 39. 3 Jud 1. 6

נְתַק Ez 17. 9, 23. 34

שסע Dt 14. 6 شجّ شقّ قسّم *split, cleave, divide*

שְׁסַע Lev 1. 17

שְׁסַף IS 15. 33

נתק Lev 22. 24 (*σχιστός*)

נְתַק Jud 16. 9 Jer 2. 20 Nah 1. 13; cf. *ἐξωθέω*

נתק Jud 20. 32 *separate*

הִתִּיק Jos 8. 6 Jer 12. 3

הָנתק Jud 20. 31 (*v.* p. 371)

σῴζω גוז Ps 71. 6 *keep safe, preserve*

זכר Gn 40. 14, 23 Ex 20. 8 Jer 2. 2 Thr 2. 1 *keep in mind, remember*

נִזכר Nu 10. 9

הזכיר Jes 63. 7; cf. *προαιρέω*

חתם Job 14. 17 *keep secret*

סתם Dan 8. 26

נוֹשַׁע Nu 10. 9 *to be saved*

נצל Mich 4. 10

הוֹשִׁיע Ex 2. 17 Jud 2. 18 *save, rescue from*

שִׁיזֵב Dan 3. 15

שִׁפֵט IIS 18. 31; cf. *δικάζω*

הציל Ex 12. 27 IS 17. 37 Hos 2. 11 *save, preserve, rescue from*; cf. *ἐπισκιάζω*

נצר Ez 6. 12 *keep safe, preserve* (*σῳστός*)

נִסתר Prv 27. 12

צור Ps 139. 5

ταχίζω, ταχύνω חוּשׁ IS 20. 38 *make swift*

הֶחִישׁ Jes 5. 19; cf. *ἐπιταχύνω*

עוּשׁ Joel 4. 11

τειχίζω טוח Ez 13. 12 *build a wall, build*

נטוח Lev 14. 43

τεχνάζω, -άομαι תכן Prv 24. 12 *contrive cunningly that, contrive* or *execute cunningly*

תְּכַן Ps 75. 4

תקן Eccl 1. 15

תִּקֵּן Eccl 12. 9

נתכן IS 2. 3 Pass., *cunningly devised*

τοκίζω נָשַׁךְ Dt 23. 20 *lend on interest*; cf. *δανείζω*

הַשִׁיךְ Dt 23. 21

τοξάζομαι נשׁק ICh 12. 2 *shoot with a bow*; cf. *ἀσπάζομαι*

ὑπαγκαλίζω חבק IIR 4. 16 *clasp in the arms, embrace*

חִבֵּק Gn 29. 13 Cant 2. 6

φατίζω בדא IR 12. 33 generally, *say*; cf. *βάζω*

φλογίζω, φλέγω בְּלַע Nu 4. 20 *burn, blaze, flame*; cf. ἀπόλλυμι

דלק Ob 18 *set on fire, burn, blaze*

הדליק Ez 24. 10 *blaze*

יקד Jes 10. 16

הוקד Jer 15. 14

להב Hos 7. 6 الهب التهب

להט Ps 104. 4

לְהַט Mal 3. 19

לחם Dt 32. 24 (φλογιστός)

התלקח Ex 9. 24 Pass., *blaze up*; *to be inflamed*; *blaze*

צלח Am 5. 6 *burn, blaze*; metaph., *kindle, inflame*; cf. ἀγλαΐζει, θάλλω, ὀρθρόω

קדח Dt 32. 22 Jes 50. 11

שְׁלַח Jud 1. 8 *set on fire*; cf. ἀποστέλλω

φράζω (ἐκ-) נפרץ IS 3. 1 *show, make known*; *declare, explain*

פרשׁ Lev 24. 12 شرح صرّح

פֹּרֶשׁ Nu 15. 34; cf. ὁρίζω

פְּרֵשׁ Esr 4. 18

פְּשַׁר Dan 5. 16

פַּשְׁרֵ Dan 5. 12 فسر

פתר Gn 40. 8; *v.* p. 554

φύζω, late Ion. for φεύγω נוס Gn 14. 10 Nu 35. 25 IS 4. 10, 31. 1 IIS 13. 29 Jes 30. 16 Zach 14. 5 IICh 14. 11 *flee, take flight*; cf. νωτίζω

עוז Jes 30. 2

עזז Ps 52. 9

פוג Hab 1. 4

פוח Cant 2. 17

פוץ Nu 10. 35 IS 11. 11

נוס Gn 19. 20 Nu 35. 6 Jud 4. 17 IR 2. 28–9 *have recourse to, take refuge* in

נוס Gn 39. 12 Jes 35. 10 c. acc. rei *flee and escape*

נער Gn 37. 2 *shun* or *shrink from*; cf. νεανίζω

χάζομαι (ἀνα-) נָזַר Jes 1. 4 Ez 14. 5 Poet. and mainly Ep.; *give way, draw* or *shrink back, recoil*

הִנָּזֵר Ez 14. 7

נסוג Jer 38. 22

נשׂוג IIS 1. 22 أحجم اعتزل كشّ نكص انتكص

χάζω, ἀνα- הסיג Dt 19. 14 *cause to retire, force to retire from*; *make to recoil, force back*

הָסֵג Jes 59. 14

השׂיג Job 24. 2; cf. ἐπιθιγγάνω

שְׂכַל, שִׂכֵּל IS 15. 33 *bereave* or *deprive of*

השכיל Jer 50. 9 أثكل

χατίζω, -τέω חשׁח Dan 3. 16 *crave, need, want* تاق احتاج اشتاق إلى اشتهى

χειμάζω סער Jes 54. 11 *suffer grievously*

χειμερίζω, -μαίνω סער Jon 1. 11 נִסְעַר IIR 6. 11 *to be stormy*; cf. סְעַר διασπείρω

χλευάζω קלס Ez 16. 31 *scoff, jeer at, treat scornfully*; *v.* ἐπι-

התקלס בו IIR 2. 23 خشل سخر بِ/من هزأ بِ/من هزئ بِ/من تهزّأ بِ تهازأ استهزأ بِ

χνοάζω, χνοάω חנט Cant 2. 13 prop. of youths, *get the first down*; of fruit, *with the bloom on it*; cf. ἀνθίζω

נוס Dt 34. 7; cf. νωτίζω

χορτάζω דָּשֵׁן Prv 11. 25, 13. 4 *feast*
דשׁן Dt 31. 20 *fatten*, prop. of cattle
דִּשֵּׁן Ps 20. 4
דְּשֵׁן Jes 34. 7
הַדְשֵׁן Jes 34. 6
דִּשֵּׁן Ps 23. 5 *fill full of*
דָּשֵׁן Prv 11. 25, 13. 4 Pass., *eat their fill*

χρῄζω (χρή) חסר Dt 2. 7 *want, lack, have need of*
חרץ IR 20. 40 *desire, long for, crave*; *desire, ask for*; *will, choose*; cf. ἀράζω
רצה Jes 42. 1 أراد رغب في

χρῄζω, χράω (B) קסם Ez 22. 28 *warn* or *direct by oracle*; *consult a god* or *oracle*; *deliver an oracle, foretell*
קרא Nu 24. 1 Jon 1. 2, 3. 2

χρηστηριάζω חרשׁ Jud 14. 18 *consult an oracle*; cf. ἐργάζομαι, χρονίζω
החריש Job 11. 3, 41. 4; cf. χρονίζω

χροΐζω, χρῴζω כרע Job 31. 10 *lie with*, of a woman; *taint, defile*; cf. ὀκλάζω, προσκυνέω
נְכר Jer 19. 4 *taint, defile*
קרן Ex 34. 29 *tinge, stain*; *colour, stain*
קרע Jer 4. 30; cf. ῥέζω (B)
הרביץ Jes 54. 11
صبغ *stain, paint*

χρονίζω אַחר Gn 32. 5, 34. 19 *take time, tarry, linger, delay*
חרשׁ Ps 50. 3; cf. ἐργάζομαι
הֶחריש IIS 19. 11 تأخّر

χωρίζω, ἐκ- גרשׁ Ex 34. 11 *cut off, separate*
גֵּרֵשׁ Ex 11. 1, 23. 28
גֵּרַשׁ Ex 12. 39; cf. διά-

ψαλίζω قص قرض *clip with scissors*

ψηφίζω חצה Ps 55. 24 *count, reckon*; cf. διχάζω
חצץ Job 21. 21
חשׁב IIS 19. 20 Jes 13. 17
נֶחשָׁב IIR 22. 7 Ps 88. 5
חֻשַּׁב Lev 25. 27, 50, 52, 27. 18, 23 IIR 12. 16
התחשׁב Nu 23. 9
פקד Ex 20. 5 Nu 4. 23 IR 20. 15 ICh 21. 6
ספר Gn 15. 5 حسب أحصى

ψιθυρίζω שׂטן Ps 109. 4 خشخش وسوس وشوش *whisper, whisper what one dares not speak out, whisper slanders*

ὠθίζω, ὠθέω בעט ἀπ- Dt 32. 15 IS 2. 29 *thrust away, push back*; *drive away*; *spurn, shake off*
הֵדיח ἐξ- Jes 4. 4 Jer 51. 34 *thrust out, expel, eject, banish*
נדח Dt 30. 4
דחה Ps 35. 5, 118. 13, 140. 5 *push, push on*
דִּחָה κατ- Ps 36. 13 *push down*, Pass.
דחף Esth 3. 15 *rush*
נדחף Esth 6. 12 IICh 26. 20
חטב Prv 7. 16 *stuff*
הדף Dt 6. 19 *thrust out, banish*
הדיח Dt 13. 14 *thrust away, drive away*
נדף Ps 1. 4
נִדַּף Jes 41. 2
הֻדַּח Jes 13. 14 *banish*

XIII. CLASSIFIED HOMOLOGIES

LI. A series of kindred homologies show the comprehensive character of Hebrew–Greek involvement.

Anatomy

אֹזֶן *οὖς* Dt 29. 3 Prv 26. 17 Job 13. 1 *ear*; *handle*, esp. of pitchers

אישון *γοῖσος/στελλάνδρα* Dt 32. 10: = *μέλαν* (*iris* of the eye); = *ἡ κόρη* (*pupil* of the eye) قُرَّة العَيْن إنسان العَيْن

אַף *ἀναπνοή, ἀμπ-* Dt 33. 10 Jes 2. 22 Prv 11. 22 Cant 7. 5, 9 *breathing organ*, of the nose and mouth أَنْف

„ *ὤψ* Gn 19. 1 *eye, face, countenance* אַנַף Dan 3. 19

אֶפֶס *πούς* Ez 47. 3; *v.i.* פעם

אֶצְבַּע *καταπύγων* Jes 58. 9 *the middle finger* (used in an obscene gesture [also in Egypt])

אֲצִיל *μασχάλη*, in pl.; Jes 41. 9 *corner*; אֲצִילָה Jer 38. 12 *arm-pit*; cf. Lat. *axilla* (*—μ*)

בֹּהֶן *μέγας* Ex 29. 20 *μεγαδάκτυλος big toe*; *ὁ μέγας δάκτυλος, the thumb*

בֶּטֶן *ἐντός/ὕπτιος/ψύθιος* Gn 30. 2 Nu 5. 22 Prv 13. 25 Eccl 11. 5 *τὰ ἐ.* the *inner parts* of the body; *ὕ. μέρη*, in animals, *the under parts*, i.e. *the belly*; = *ἀραιά* (sc. *γαστήρ*) *belly*

בֶּלַע *φάρυγξ* Jer 51. 44 בִּלְעֹם בִּלְעוֹם; *v.i.* מלקוח

בֶּרֶךְ *μηρός*, *v.i.* יֶרֶךְ Gn 30. 3 Jud 16. 19 IIR 4. 20

בֹּשֶׁת *αἰδοῖον, φύσις* IS 20. 30 freq. in pl., *pudenda*, both of men and women; *the characteristic of sex*, = *αἰδοῖον*, esp. of the female organ; cf. *αἰδώς*; *v.i.* מבוש

גַּב *ὕπτιος* Ps 129. 3 *laid on one's back*; *on one's back*

גֵּו „ Jes 38. 17, 50. 6, 51. 23

גְּוִיָּה *γυῖον* Gn 47. 18 Jud 14. 8 IS 31. 10, 12 Ez 1. 11 *the whole body*

גופה „ ICh 10. 12

גָּחוֹן „ Gn 3. 14

גִּיד *ῥακίς* Job 40. 17 = *κλάδος* (*branch* of a blood vessel)

גֻּלְגֹּלֶת *γογγύλος, κεφαλή* Ex 16. 16 Nu 1. 2 Jud 9. 53 IIR 9. 35 = *στρογγύλος, round*; *head*; *per head, each person*

גֶּלָה *γαυλός* Jos 15. 19 Eccl 12. 6 *water-bucket, machine for raising water* [an obvious allusion to the head of a fair-haired person]

גָּרוֹן *λάρυγξ, φάρυγξ* Jes 58. 1 Jer 2. 25 Ez 16. 11 Ps 115. 7 *larynx* or *upper part of the windpipe*; but in Poets confused with *φάρυγξ* (*gullet*); *throat*; used of the *windpipe*; of the *pharynx*; both of *pharynx* and *windpipe*

דָּם *αἷμα*, *v.* p. 356

זָקָן *γένειον, πώγων* IS 17. 35 IIS 10. 5 Ps 133. 2 *beard*; *a lion's mane*; *beard*

,, *γνάθος/σιαγών* Lev 13. 29 Ez 5. 1 *jaw, cheek*; *jaw-bone, jaw, cheek*

זְרוֹע *χείρ* Dt 7. 19 *hand and arm, arm* (vowel/consonant metath.)

חֵבֶל *ἀγκαλίς* Jer 38. 12 in pl., *arms*; cf. חבק/*ἀγκαλίζομαι, ὑπ-*

חָזֶה *στῆθος* Ex 29. 26 *breast*, of both sexes, being the front part of the *θώραξ*, divided into two *μαστοί* (—*στ*); of animals صَدْر

חַיָּה, הוה/הַיָּה *γυῖον* Job 6. 2, 33. 18; *v.s.* גויה

חֶלֶב *γλάγος* Gn 18. 8 Ex 3. 8 poet. for *γάλα, milk* (*γ*/ח, *γ*/ב)

חֵלֶב *ἄλειφα, -αρ, ἀλοιφή* Lev 3. 16, 17 *fat* used in funeral sacrifices; *hog's lard, grease*; *λίπος*: prop. *animal fat, lard, tallow*

חַלָּצַיִם *γλουτός* Gn 35. 11 Jer 30. 6 Job 38. 3 *buttock*; dual *τὼ γλουτώ*

טְחֹרִים, Q of עפלים, *q.v.*, *ἕδρα, seat, breach, fundament*; of birds and animals, *rump*; יָזֵעַ Ez 44. 18 נשה Gn 32. 33 *ἰσχίον*: *haunches*

יָד *γυῖον* Gn 48. 17 IIR 9. 23 *the hand*; *γυῖα ποδῶν the feet*; *v.s.* גויה

,, *αὐγή* IR 7. 33 Ps 77. 3 *eye*; in pl., *rays, beams*

יֶרֶךְ *μηρός* Gn 24. 9, 32. 33 Ex 1. 5 Ps 45. 4 *thigh*; *ἄρθρον*, *v.i.* רגל

יִתֶּרֶת *ἕτερος* Ex 29. 13, 22 Lev 9. 10 *ὁ ἕ. one's neighbour*

כָּבֵד *ἧπαρ* Ez 21. 26 Prv 7. 23 *liver*; as the seat of the passions, anger, fear, etc.; gen. *ἥπατος* (like אוֹן/*ὠτός*)

כבוד ,, Gn 49. 6 Ps 16. 9, 30. 13. 57. 9, 108. 2, 149. 5 Prv 25. 27

כִּלְיָה *κοιλία* Ex 29. 13 Jer 11. 20 *belly, stomach, intestines, tripe, womb*, any *cavity* in the body, *ventricle, chamber*, as in the *lungs, heart, liver, brain*; *κοῖλον*: *hollow, cavity*; esp. of *cavities* in the body, *τὰ κ.* the *ventricles*

כַּף *ὕπτιος* Gn 8. 9, 32. 26, 33, 40. 11 Ex 9. 29 Dt 2. 5, 25. 12 Ps 63. 5, 88. 10, 119. 48, 141. 2 Esr 9. 5 *the underside uppermost, hollow* of the hand; *ὑ. τὰς χεῖρας ἀνατείνειν* lift the *upturned* hands in prayers; cf. Ex 9. 29 Ps 63. 5; *v.s.* גב

,, *κεφαλή* Jud 8. 6, 15 *head*; *v.s.* גלגלת

כָּרַע *ἀκρόπους* Ex 12. 9 Lev 11. 21 *extremity of the leg*, i.e. *foot*; pl., *trotters*

כֶּרֶשׂ *χορδή* Jer 51. 34 *guts, tripe*

כָּתֵף *κάτωμος* Nu 7. 9 Ez 34. 21 Job 31. 22 *low in the shoulder* or *fore quarters*; *v.i.* שכם

לֵב *κόλπος* Gn 8. 21, 34. 3 Ex 7. 3, 15. 8, 28. 3, 30 قلب *bosom, lap; womb*; of other cavities, of the *ventricles* of the heart; any *bosom-like hollow*, of the sea

לֵבָב ,, Gn 20. 5 Jud 19. 8, 9; gen. *κόλπου*

לְחִי *γνάθος* Jud 15. 15–17 Jes 50. 6 *jaw*; *cheek*, in pl.

לֹחַ ,, Dt 34. 7

לַע *λάρυγξ* Prv 23. 2; *v.s.* גרון

לָשׁוֹן *γλῶσσα, γλά-* Gn 10. 5, 20 Ex 4. 10 Jos 7. 21, 24, 15. 5 Jes 5. 24, 11. 15, 66. 18 Zach 8. 23 Prv 25. 15 Thr 4. 4 *tongue*; *language, dialect*; *people speaking a distinct language*, pl.; *anything shaped like a tongue*; *ingot*; cf. *πλίνθος*

מְבוּשִׁים, מבוש *αἰδοῖον, ἴα* Dt 25. 11 *private parts*, in pl. *τὰ α.*; *v.s.* בשת

מְדוֹת *μῆδος* (B) Ps 133. 2 Ep. Noun, only in pl., *μήδεα, μέζεα, genitals*

מַלְקוֹחַ *φάρυγξ* Ps 22. 16; *v.s.* גרון

מֵעַיִם *τὰ ἐντός/μοχοῖ* Gn 15. 4, 25. 23 IIS 20. 10 Cant 5. 4, 14 the *inner parts* of the body, the intestines (W)

מעור *μόριον* Hab 2. 15 in pl., esp. *parts* or *genitals*, male or female: *ἀνδρεῖα μόρια, τὰ γεννητικὰ μ.*; less freq. in sg.; *v.i.* ערוה

מַעַר ,, IR 7. 36 *μ. ἀνδρός* מער־איש; Nah 3. 5 *μ. γυναικεῖον*

מֵצַח *μέτωπον* Ex 28. 38 *brow, forehead*

מְתַלְעָה *καταλέω* Joel 1. 6 Prv 30. 14 *grind*

מִתֶּן *μέσος, -ον, μέσσος, μέττος* Ex 28. 42 Ez 47. 4 Am 8. 10 *τὸ μέσον centre*; *the middle, the waist*

עוֹר *χρόα, χροιά* Gn 3. 21 Ex 22. 26, 34. 29 Jer 13. 23 Job 10. 11, 18. 13 *skin*, esp. of the human body, hence *the body* itself; *colour*, esp. *colour of the skin, complexion* (—χ, consonant/vowel metath.)

עַיִן *αὐγή/φάος* Ex 10. 5, 21. 24 Nu 11. 7 Dt 33. 28 IIS 12. 11 *eyes*; *the sun*; *gleam, sheen*; in pl., *rays, beams*; *eye, eyes*; *light*, as a metaph. for deliverance, happiness, victory, glory, etc.

עֳפָלִים *ὅπλον* Dt 28. 27 IS 5. 6 *v.i.* שגר; *πυλίς*, Dim. of *πύλη*, pl. a disease of the anus, prob. *multiple fistula*; *v.s.* טחרים

עַפְעַף *ὤπιον* Jer 9. 17 Prv 4. 25, 6. 4 *eyebrow*

עֶצֶם *ὀστέον* Gn 2. 23 Thr 4. 7 *bone*; of the skin

,, *σῶμα* Nu 19. 18 IR 13. 2 Ez 39. 15 Am 6. 10 Prv 16. 24 Thr 4. 8 *body* of man or beast, in Hom. always dead body, *corpse*; the *living body*; עקב/*ἀκρόπους*: *extremity of leg*

עֶרְוָה *μόριον* Lev 20. 17; *v.s.* מַעַר

עָרְלָה *κουρά* Gn 17. 14, 34. 14 Jos 5. 3 IS 18. 25 *cut-off end*

עֹרֶף *ῥάχετρον* = *ῥάχις* Ex 23. 27, 32. 9 *the beginning of the spine*

עֹרֶק *ῥακίς* Job 30. 17; *v.s.* גיד

עַשְׁתֹּרֶת *γαστήρ/ὑστέρα* Dt 7. 13 *womb*; cf. *ἀστήρ*

פְּאָה *φόβη* Jer 9. 25 *lock* or *curl of hair*

פְּדֶר *πραπίδες* Lev 1. 8, 12 *midriff, diaphragm*; *v.i.* פרשׂ

פֶּה *ἀναπνοή* Ex 4. 10, 11 Ps 115. 5 פֻּם Dan 4. 28 פֻּם; *v.s.* אף

פַּחַד *ἐπιγουνίς* Job 40. 17 *part above the knee, great muscle of the thigh*; gen. *ἴδος*

פַּעַם *πούς* Jes 37. 25 Ps 57. 7, 58. 11 Cant 7. 2 *foot*

פֶּרֶשׂ *διάφραγμα* Ex 29. 14 Lev 4. 11 *midriff, diaphragm*

פִּתָּה *φύσις* Jes 3. 17; *v.s.* בשׂת

צַד *στῆθος* Jes 60. 4, 66. 12; *v.s.* חזה (*στ*/צ, *θ*/ד)

,, *τοῖχος* Gn 6. 16 IS 23. 26 Ez 4. 4, 6, 8 *wall of a house* or *enclosure*; *side* of a tent or hut; metaph., *side* of the ship, of other things, as the human body (*τ*/צ—as in *γλουτός*/חלץ—*χ*/*θ*/ד)

צַוָּאר *δειρή* Gn 27. 40 Jes 8. 8 Cant 1. 10, 4. 4 *neck, throat, collar*

צֵלַע *πλευρόν* Gn 2. 21, 22 Ex 26. 26, 27. 7 *rib*; *side*

צַמָּה *κόμη* Jes 47. 2 Cant 4. 1 *hair of the head*

קֵבָה, קֻבָּה *κῆπος* Nu 25. 8 *pudenda muliebria*; *κόλπος* = *αἰδοῖον γυναικεῖον*, esp. *vagina*

קְדָקֹד *γογγύλος, κεφαλή* Gn 49. 26 Dt 28. 35; *v.s.* כף, גלגלת

קְוֻצָּה *κομίσκη* Cant 5. 2, 11 Dim. of *κόμη*; *v.s.* צמה

קֶרֶב *κόλπος* Ex 29. 13 Lev 1. 13 Ps 103. 1; *v.s.* לב

קֶרֶה *ἐκροή* = *ἔκροος* Dt 23. 11 *outflow, issue*

קרן *κάρα* (A), *κάρηνον, κρανίον* IS 2. 10 Ps 89. 18 Job 16. 15 *head*

,, *κέρας* Gn 22. 13 Jos 6. 5 IS 16. 1 *the horn of an animal, horn for blowing*; *drinking horn*

קַרְסֹל *ἀστράγαλος* IIS 22. 37 *ball of the ankle joint*; *v.* p. xxviii

רֹאשׁ *κράς* Gn 3. 15, 8. 5 Lev 13. 12 Nu 5. 18 Dt 3. 27 poet. form of *κάρα, head*; *peak, top*; gen. *κέραδος*

רֶגֶל *ἄρθρον* Gn 41. 44 Jes 6. 2, 7. 20 generally, of *limbs*, etc., esp. in pl.; of the legs; *τὰ ἀ. genitals*

רִיר *ῥόος* IS 21. 14 *flux, discharge*, of morbid humours

שֵׂעָר *θρίξ* Lev 13. 10 Esr 9. 3 *hair*; Hom. only in pl., later in sing. collectively

שַׂעַר ,, Cant 4. 1

שַׂעֲרָה *ἔθειρα* IS 14. 45 Job 4. 15 after Hom. in sing. and pl. of *the hair of the head*

שָׂפָה *ὑπήνη* Mal 2. 7 Ps 51. 17 *the upper lip*

שָׂפָם ,, Lev 13. 45 IIS 19. 25 prop. *hair on the upper lip, moustache*

שְׁאֵר *στέαρ* Prv 5. 11 *any animal fat*

שְׁבֶל *ἀγκαλίς* Jes 47. 2; *v.s.* חֵבֶל

שֶׁגֶר *κέλης/ῥαγή* Ex 13. 12 *pudenda muliebria*; *rima, γυναικεία φύσις*

,, *ὅπλον* Dt 7. 13 *membrum virile*

שַׁד *τιτθός* Gn 49. 25 Cant 4. 5 ثدى *a woman's breast*

שׁוֹק *σκέλος* Ex 29. 22 Dt 28. 35 Cant 5. 15 ساق *leg* from the hip downwards; *leg* of sacrificial victim

שֶׁכֶם *ἄκρος ὦμος* Gn 9. 23, 49. 15 IS 9. 2 Job 31. 22 *tip of the shoulder*; *v.s.* כתף

שִׁלְיָה *χόριον* Dt 28. 57 *afterbirth*

שֵׁן *ὀδούς* Gn 49. 12 Ex 21. 24 IS 2. 13 *tooth*; *prong*; *ὀ. πέτρα peak, pike* שֵׁן־הַסֶּלַע IS 14. 4 Job 39. 28; gen. *όντος*

שַׁעַל *πούς, ψαλίς* IR 20. 10; *v.s.* פַּעַם; the *arch* of the foot

שָׁרַר *σῦριγξ* Ez 16. 4 Cant 7. 3 *hole in the nave of a wheel*; of *ducts* or *channels* in the body; שְׁאֵר Prv 3. 8 שְׁאֵר Mich 3. 2 *σάρξ*: *flesh*

תַּלְתַּל *οὖλος* Cant 5. 11 *crisp, close curling* hair; *crisp, woolly* hair of the negro

Family Relationships

אָב, בִּי (i.e. אַבִּי) *πατήρ* Gn 4. 20, 21, 32. 10, 44. 18 Nu 12. 11 Jos 24. 2, 3 IIR 2. 12, 14. 3 Jes 63. 16 Jer 2. 27, 13. 14 Mal 2. 10 Job 38. 28 *father*; *grandfather*; esp. as epith. of Zeus; respectful mode of addressing persons older than oneself; in addressing an elder brother; metaph. *father, author*; *π. τῆς πόλεως* ICh 2. 51; in pl., *forefathers, parents*; cf. *ἀγός, φάτις*

אָח *κάσις* Gn 4. 2, 42. 3, 4 *brother*

אחֹת ,, Gn 12. 13, 20. 12 *sister*

,, *ἄκοιτις* Cant 4. 9 ICh 7. 14–18 *wife*

אִישׁ *ἀνήρ* Gn 2. 23, 3. 16, 9. 20, 23. 6 Ex 2. 19, 11. 7, 35. 21, 29, 36. 2 Lev 15. 2 IS 1. 11 Ez 39. 20 Hos 11. 9 Dan 3. 2 *man*, opp. *woman*; man as opp. to *beast*; *male*; *man*, opp. *god; warrior*; *husband*; joined with titles, professions, etc. *ἄ. δικασταί* אַדְרַגּוֹרִיא; *πᾶς ἀ.* every *man*, every *one* כָּל־אִישׁ; *ἀνὴρ ἀνήρ any one* אִישׁ אִישׁ

אשר ,, IIS 23. 21

אֵם *μήτηρ* Gn 2. 24, 3. 20 Ex 2. 8 Dt 22. 6 Jud 5. 7 *mother*; of animals, *dam*; of a mother-bird; in titles

אִשָּׁה *γυνή* Gn 2. 23, 7. 2 IS 18. 6 IIR 4. 8 *woman*, opp. *man*; as a term of respect or affection, *mistress, lady*; *the lasses*; *wife, spouse*; *female, mate* of animals; gen. *γυναικός*; cf. *ἀνδρίς*

נפל אשת *ἀμβλωθρίδιον* Ps 58. 9 *abortive child*

בֵּן *παῖς* Gn 5. 4 *child, son, daughter*

בֶּן־זְקֻנִים *ὀψάγονος, ὀψιγενής, -ίγονος* Gn 37. 3 *late-born*, mostly in pl.; of a son, *late-born, born in one's old age*

בָּנָה *γυνή, βανά* Gn 34. 1 Prv 31. 29 *woman*; *the lasses*

בַּת *παῖς* Gn 34. 1; *v.s.* בֵּן

דוד *θεῖος* (B) Lev 20. 20 خال *one's father's* or *mother's brother, uncle*

דודה *θεία, τηθίς (τήθη)* Lev 18. 14 *aunt*

דַּסָּה(הָ) *(ἡ) θετός* Esth 2. 7 *taken as one's child, adopted*; *θετή adopted daughter*

חֲבֶרֶת *ἑταίρα, -ρη* Mal 2. 14 *companion* (ח/ʿ, —ר, ב/ו)

חֹטֶר *ὄζος* Jes 11. 1 *branch*; metaph., *offshoot, scion*; cf. *πτόρθος*

חָמָה *γαμβρός* Gn 38. 13 *father-in-law*

יָבָם ,, Dt 25. 5, 7 *brother-in-law*

יְבָמָה *γαμβρά* Dt 25. 7, 9 *sister-in-law*

נִין *γόνος* Gn 21. 23 *that which is begotten, child, offspring, son*

נֶכֶד *ἔγγονος (γίγνομαι)* Jes 14. 22 *grandchild*

צָרָה *ζήλη* IS 1. 6 *female rival*

שְׁאֵר *δαήρ* Lev 21. 2 Nu 27. 11 *husband's brother, brother-in-law*

שְׁאָר *πενθερός* Jes 14. 22 صِهر generally, *connection by marriage*, e.g. *brother-in-law, son-in-law*

שֻׁגָל *σύγκλινος* Ps 45. 10 Neh 2. 6 *sharing one's couch*

Military Equipment

אֵזוֹר *ζώνη* Dt 23. 14 *belt, girdle*

אַשְׁפָּה *ἀσπίς* Jes 22. 6 Ps 127. 5 (cf. Jer 51. 11) Thr 3. 13 *shield*

חֲגוֹרָה *ζωστήρ* Gn 3. 7 IR 2. 5 IIR 3. 21 in Il. always *a warrior's belt*; חגור Prv 31. 24 *ζωνάριον*: Dim. of *ζώνη*

חֲנִית *ἔγχος* IS 17. 7, 45 *spear, lance*

חֵץ *ὀϊστός, οἰ-* IIR 19. 32 *arrow*

חֵצִי ,, IS 20. 36, 37

חֶרֶב *ῥάβδος, ῥομφαία* Gn 3. 24 *any weapon*, as *a sword*; *large, broad sword*; generally, *sword*; כובע, קובע *κύμβαχος*

כִּידוֹד *κνώδων* Job 41. 11 in pl. *κνώδοντες*, two *projecting teeth* on the blade of a hunting spear; *sword*

כִּידוֹן ,, Job 39. 23

כְּלִי *ὅπλον* Ex 22. 6 Lev 6. 21 Jud 18. 16 IS 31. 9 IR 6. 7 ICh 15. 16 *tool, implement*, mostly in pl., *implements of war, arms* and *armour*

מַאֲכֶלֶת *μάχαιρα* Gn 22. 6, 10 Prv 30. 14 *large knife* or *dirk*; *sacrificial knife*

מָגֵן *ὅπλον* Dt 33. 29 Jud 5. 8 Jes 22. 6 Ez 23. 24 ICh 5. 18 *the large shield* from which the men-at-arms took their name of *οἱ ὁπλῖται*; cf. פְּלֶתִי

מַחֲגֹרֶת *περίζωμα* Jes 3. 24 *girdle worn round the loins*

מְטַחֲוֶה *τόξευμα* Gn 21. 16 *bow-shot*

מֶרְכָּב *πόρευμα* IR 5. 6 *carriage, means of going* عَرَبَه عَرَبانه عَرَبِيّه

מרכבה ,, Jud 4. 15 IR 7. 33 Zach 6. 2, 3

נָדָן *θήκη* ICh 21. 27 *sheath* (of a sword); cf. נתן/*τίθημι*, נתון/*θετός*, דסה/*θετός* (*θ*/ת, *θ*/ד)

נֶשֶׁק *τεῦχος* IIR 10. 2 Ez 39. 9 Ps 140. 8 Job 20. 24, 39. 21 *implements of war, armour, arms*; *τόξον bow*

סְרִיוֹן *θωρακεῖον, -κιον* Jer 46. 4, 51. 3 *cuirass*

עֲרָבָה *ἅρμα, πόρευμα* Ps 68. 5 *chariot*, esp. *war-chariot*; freq. in pl. for sg.; *v.s.* מרכבה

צִנָּה *αἰγίς* IS 17. 7 Ps 91. 4 IICh 25. 5 *goatskin*; esp. the skin-shield of Zeus

קבל *ἐμβολή* Ez 26. 9 *battering-ram*; קין/*ζώνη* IIS 21. 16, *v.* אזן

קִלְשׁוֹן *κνώδων* IS 13. 21; *v.s.* כידוד

קֶשֶׁת *τόξον* Gn 21. 16 IIR 13. 15 Jes 21. 15 *bow*

רֶכֶב *πόρευμα* Jud 1. 19, 9. 53 IR 10. 26; *v.s.* מֶרְכָּב

שֶׁלַח *στολή, σπολά* (*στέλλω*) Cant 4. 13 Neh 4. 11 IICh 23. 10, 32. 5 *equipment, fitting, armament*; *garment, robe* (pl.)

שֶׁלְטִ *πέλτη* IIR 11. 10 Jer 51. 11 (cf. Ps 127. 5) Cant 4. 4 *small light shield* of leather *without a rim*

שְׁנָאן *ἀπήνη* Ps 68. 18 *war-chariot*

שְׁרִיָּה, שִׁרְיוֹן *θωράκιον* IS 17. 5 Job 41. 18 Neh 4. 10 IICh 26. 14; *v.s.* סריון

שרין ,, IR 22. 34 Jes 59. 17

תּוֹתָח *τὰ τόξα* Job 41. 21 *bow and arrows, arrows*

Armed Forces

אַבִּיר *ἵππος* Jud 5. 22 Jer 8. 16, 47. 3, 50. 11 *horse, mare*, most freq. fem. in Poets; as Collective Noun, *horse, cavalry*

,, *ἀγός, βαγός* IS 21. 8 Ps 68. 31 *leader, chief*; cf. *ἄμβροτος*

גַּמָּדִים *γυμνής* (in pl., *γυμνῆτες*), *-ήτης* Ez 27. 11 Subst., *light-armed foot-soldier*

חַיָּה *λόχος* IIS 23. 13 *ambush*, i.e. *place for lying in wait*; *ambuscade*; *the men that form the ambush*; *any armed band, body of troops*; *company* of 24 or 100 men

חַיִל *στόλος* Ex 14. 28 Nu 31. 14 Dt 3. 18 Jud 20. 44 IS 17. 20

IIS 24. 2 IR 20. 25 IIR 6. 15 Ez 27. 11, 29. 19, 37. 10 Dan 11. 13 IICh 14. 7, 8 *army*

חַיִל „ Nah 3. 8 Zach 9. 4 *sea-force, fleet* أُسطول

חֲיָלִים „ IR 15. 20 Jer 40. 7 Eccl 10. 10 Dan 11. 10 ICh 7. 5 IICh 16. 4 generally, *troop* (pl.)

חַיִל *ἵππος* Jes 43. 17 خيل; *v.s.* אביר

חִיל *κέλης* Jes 43. 17 *courser, riding-horse, horse*

כְּלִי „ Jes 18. 2 *fast-sailing yacht* with one bank of oars

חָלוּץ *ἐκλεκτός, λεκτός* Nu 31. 5 Dt 3. 18 Jos 4. 13 *picked out, select; chosen*

אָשׁוּר, יָשׁוּר *λόχος* Jer 5. 26 Hos 13. 7 *ambush, place for lying in ambush; the men that form the ambush*; *v.s.* חיה

כָּרִי *κόροι* IIS 20. 23 IIR 11. 4 *boy, lad*; in Il. of warriors; at Sparta, *κόροι* = *ἱππεῖς* (in social and political sense, *knights*, forming an aristocracy in early Greek communities; a royal bodyguard)

כְּרֵתִי *κούρητες* IIS 8. 18, 15. 18 *young men*, esp. *young warriors*

לַחַיָה *λόχος* IIS 23. 11; *v.s.* חיה; מַצָּבָה, מְצָב/*σταθμός*: *quarters, lodgings* for travellers Zach 9. 8 or soldiers IIS 23. 14 סוּס *ἵππος* Ex 14. 9, 15. 1, 19 Dt 17. 16 Cant 1. 9 *horse*; *cavalry*; *v.s.* אביר

סְרָנִים *τεθωρακισμένοι* IS 29. 2 *cuirassiers*; cf. *τύραννος*

פְּלֵתִי *ὁπλίτης, ται* IIS 8. 18, 20. 23 (*ὅπλον*) *heavy-armed foot-soldier*; *men in armour*; *ὁπλῖται* opp. *ψιλοί*

פְּסִילִים *ψιλοί* Jud 3. 19, 26 *soldiers without heavy armour, light troops*, such as archers and slingers; *unarmed soldiers, bare*-headed, *without helmet*; opp. *ὁπλῖται*

צָבָא *σημεῖα, -εῖον* Ex 12. 17, 51 Nu 1. 52 *standard, flag*, ensign (W); *a body of troops* under one standard or flag

צִי *στόλος* Jes 33. 21 *sea-force, fleet*

צִיר, צִי „ Jes 18. 2, 57. 9 Jer 49. 14 Ez 30. 9 *expedition*; *mission*

רֹאשׁ *κέρας* IIS 16. 1 Job 1. 17 *wing* of an army; *ἀρχή*

רבה *ῥίπτω* Gn 49. 23 Ps 18. 15 *throw, cast forth, hurl*

רמה „ Ex 15. 1 Jer 4. 29 رما

NUMERALS

אֶחָד, אַחַת *ἕεις* Gn 1. 5, 2. 21 Ep.: *one*

אֶחָד „ Gn 48. 22 Ez 33. 30 أَحَد

אַחַר „ Gn 22. 13 Jes 66. 17

תַּחַת „ Prv 17. 10

חַד *εἷς* Ez 33. 30 *one*
אָחַ *εἷς, ἕν* Ez 18. 10 *one*
שְׁתַּיִם, שְׁנַיִם *δύο* Gn 5. 18, 6. 19 *two*; gen. *δυοῖν*
שָׁלוֹשׁ, שְׁלוֹשָׁה *τρεῖς* Gn 6. 10, 11. 13 *three*
אַרְבַּע, אַרְבָּעָה *τέσσαρες*, gen. *ων* Gn 11. 13, 14. 9 *four*
חָמֵשׁ, חֲמִשָּׁה *πέμπε, πέντε* Gn 5. 6, 18. 28 *five*; *π/τ*
חֲמִישִׁית *πεμπάς, πεντάς* Gn 47. 24 *fifth part*; *π/τ*
שֵׁשׁ, שִׁשָּׁה *ἕξ, ϝέξ, ἑξάς* Gn 7. 6, 30. 20 *six*; Lat. *sex*
שִׁשִּׁית, שִׁשִּׁי *ἕκτος* Ex 26. 9 Ez 8. 1 ICh 27. 9 *sixth*
שִׁשִּׁית *ἕκτη* Ez 4. 11, 45. 13 *one sixth, liquid measure*
שֶׁבַע, שִׁבְעָה *ἑπτά* Gn 5. 7, 7. 2 *seven*; Lat. *septem*
שְׁמוֹנָה, שְׁמוֹנֶה *ὀκτώ, -τό, ὀπτώ* Gn 5. 4, 22. 23 *eight*; *κ/π*
תֵּשַׁע, תִּשְׁעָה *ἐννέα* Gn 5. 27 Nu 1. 23 *nine*
עֶשֶׂר, עֲשָׂרָה *δέκα* Gn 5. 14, 18. 32 *ten*
אחת־עֶשְׂרֵה, אַחַד עָשָׂר *ἕνδεκα* Gn 37. 9 Jos 15. 51 *eleven*
עַשְׁתֵּי עָשָׂר *εἷς τε δέκα* Nu 7. 72 *eleven*
־עֶשְׂרֵה „ „ „ Ex 26. 7
עֶשְׂרִים *εἴκοσι* Gn 18. 31 *twenty*
מֵאָה *μία* Gn 6. 3 מְאַת *one* (hundred)
אֶלֶף *χιλιάς, -ιοι, χήλιοι, χέλλιοι, χείλιοι* Gn 20. 16 *a thousand*
רְבוֹ *μύριοι* Jon 4. 11 *ten thousand*
רְבוֹא „ Neh 7. 66, 71
רְבָבָה „ Gn 24. 60
מֵרִבְבָה „ Cant 5. 10
צֶמֶד *συνωρίς* Jud 19. 10 IS 11. 7, 14. 14 *pair* of mules; *a pair* or *couple* of anything
שָׁבוּעַ *ἑπτάς, ἑβδομάς* Dt 16. 9 Dan 9. 27 *period of seven days*; *week*
שָׁבָע „ „ Gn 29. 27; gen. *άδος*
שַׁבָּת „ „ Lev 23. 15
שְׁבִיעִי, שְׁבִיעִת *ἕβδομος* Gn 2. 2 Ex 16. 26, 29 Lev 23. 16
חֹדֶשׁ *τριακάς* Gn 7. 11 Nu 10. 10 IS 20. 5, 18 IIR 4. 23 *the thirtieth day of the month*; *a month* containing 30 days; gen. *άδος*
חֲצִי *μέσος* Ex 24. 6 *a half*
בַּחֲצִי הַלַּיְלָה *ἐν μέσῳ νυκτῶν* Ex 12. 29 at *midnight*
חֲצוֹת לַיְלָה „ „ „ Ps 119. 62
מֶחֱצָה *μέσος, -ον* Nu 31. 36 *a half*
מַחֲצִית „ „ Ex 30. 13
בֶּקַע *διχάς* Gn 24. 22 Ex 38. 26 *the half, the middle*
כְּפָלַיִם *ἁπλόος* Jes 40. 2: opp. *διπλόος twofold*, and so, *single*
שָׁלִישׁ *τριτεύς* Jes 40. 12 *third part of a μέδιμνος*

שְׁלִישִׁי *τρίτος* Gn 1. 13 ICh 26. 2, 4 *third*
שְׁלִישִׁית *τριτημόριον* Ez 5. 2 *third part*
שִׁלְשׁוֹם *τρίτη ἡμέρα* IIS 3. 17, 5. 2 *the day before yesterday*
אַרְבַּע *τετράπους, -πος* Lev 11. 20 *four-footed*; *v.s.* ארבע
רָבוּעַ *τετράγωνος* Ex 27. 1 *with four angles*
עֲשׂוֹר *δεκάς* Gn 24. 55 Ps 33. 2 the number *ten*; = *δεκάτη* Ex 12. 3
עֶשְׂרוֹן, עֲשִׂירִי *δέκατος* Ex 16. 36, 29. 40 Lev 27. 32 *tenth, tenth part*; מַעֲשֵׂר *δεκάτευμα* Gn 14. 20 Lev 27. 30, 32 *tenth, tithe*
עָשַׂר *δεκατεύω* Gn 28. 22 Dt 14. 22 *make* them *pay a tithe* to Apollo; *tithe* them as an offering; *take and tithe*, in Pass.; in war, *take out the tenth man for execution* (cf. Lev 27. 32); הֶעְשִׂיר Dt 26. 12 Neh 10. 38; מְעַשֵּׂר *-τευτής tithe-farmer*

Worship

אָב *φάτις* Gn 45. 8 Jud 18. 19 *oracle*; of the interpreter of dreams
אֲבַדֹּה *Ἄϊδωνεύς* Prv 27. 20 lengthd. poet. form of *Ἄιδης* (*the nether world, place of departed spirits* العَضْله الداهِيه), twice in Hom., Il. 5. 190, 20. 61
אבדון ,, Prv 15. 11
אַבִּיר *ἄμβροτος* Ps 78. 25 poet. Adj. *immortal, divine*; cf. *ἀγός*
אָבִיר *ἄβροτος* Gn 49. 24 = *ἄμβροτος*
אַגַּרְטָל *κρατήρ* Esr 1. 9 (*κεράννυμι*) *mixing vessel*, esp. *bowl, in which wine was mixed with water* (prosthetic א)
אֲדוֹן *Ἄδωνις, Ἄδων* Jer 22. 18, 34. 5 *Adonis* (*ἠίθεος*)
,, *ἀήδονος* Ex 23. 17 Jes 1. 24 Mal 3. 1 = *δαίμων*: *god, goddess*, of individual gods or goddesses
,, *δυνάτης* Gn 15. 2, 45. 8–9 Jos 3. 11, 13 Ps 12. 5, 114. 7 poet. for *δυνάστης*: *lord, master, ruler*, of Zeus; *ἄνδρες δ.* the *chief men* in a state IR 22. 17 (prosth. א)
אֲדֹנָי *μέδων* Gn 15. 2, 18. 27, 20. 4 Ex 4. 10, 13 IR 3. 10, 15 Jes 6. 1 Am 5. 16 Ps 16. 2, 38. 16, 86. 8, 12 Dan 9. 4 Neh 4. 8 *lord, ruler*, freq. in pl.; of Poseidon, of Dionysus (*—μ*)
אוב *ὀμφή* Lev 20. 27 IS 28. 7 poet. Noun, *voice*, in Hom. always of the gods; *oracle* delivered from the inner shrine at Pytho; also in pl.
אֶהְיֶה אֲשֶׁר אהיה (*Ζεὺς*) *ὅστις ποτ' ἐστίν* Ex 3. 14 Zeus whoever he be
און *Δάν* Gn 41. 50 *Zeus*
אֹן ,, Gn 41. 45
און *ὀδύνη, ὠδίν, ὠδίς* Gn 35. 18 Dt 26. 14 Hos 9. 4 *pain of body*; *pain*

of mind, grief, distress, once in Il. 15. 25: more freq. in Od., always in pl.; mostly in pl., *the pangs* or *throes of labour, travail-pains*; metaph., *any travail, anguish*; also in sing.

אורים *Ἀραί* Ex 28. 30 Nu 27. 21 IS 28. 6 *Ἀρά* personified as the goddess of destruction and revenge; the Erinyes (an avenging deity) say that *Ἀραί* is their own name

אות *ἀρετή* Ex 4. 8–9 Dt 4. 34, 13. 2, 3 Jes 44. 25 *brave deeds*; later, of the gods, chiefly in pl., *glorious deeds, wonders, miracles* آيه

אֵזוב *ὕσσωπος* Ex 12. 22 Nu 19. 6, 18 زُوفَى زُوفَاء *hyssop*

אִטי *ἀοιδός, χρησμῳδός* Jes 19. 3 (*ἀοιδή, ἀείδω*) *singer, minstrel*; *enchanter*; as Subst., *soothsayer, oracle-monger*; *v.i.* קסם

אַיִל *ὄϊς* Gn 22. 13 *sheep*

אלהים, אֱלֹהַּ, אֵל *θεός* Gn 1. 1, 16. 13 Dt 32. 15, 17 *God, the Deity*

אל עֶלְיוֹן *Ἥλιος Ὑπερίων* Gn 14. 18–20, 22 Nu 24. 16 Dt 32. 8 Ps 7. 18, 9. 3, 21. 8, 57. 3 *Hyperion*, in Hom. *the Sun-god*: he always joins *Ὑπερίων Ἥλιος* or *Ἥλιος Ὑπερίων*

אלה *ἀράομαι* Jud 17. 2 Hos 10. 4 poet. Verb; *invoke, pray, pray for*; more freq. in bad sense, *imprecate, curse*

הָאָלָה *ἐπαράομαι* IS 14. 24 IR 8. 31 *imprecate curses upon, curse solemnly*

אלה *ἀρά* Gn 26. 28 Nu 5. 21 Dt 29. 13, 18–20 Ez 16. 59 *prayer*, esp. *a prayer for evil, a curse, imprecation*; *vow*; *Ἀρά* personified as the goddess of destruction and revenge Zach 5. 3; *v.s.* אורים

אֵלָה *ἐλαία, ἐλάα* Hos 4. 13 *olive tree*

אֵלָה *v.i.* אלון Jos 24. 26

אלהים *ἥρωες* Gn 6. 2–4 *the Fourth Age of men*, between *δαίμονες* and *ἄνθρωποι*; *heroes, as objects of worship*; esp. of *local deities*, founders of cities, patrons of tribes, etc.; *θεός*: *v.* אל

אלול *εἴδωλον* Jer 14. 14 *phantom, phantom of the mind, fancy*; *any unsubstantial form*; *image in the mind, idea*; *image, likeness*; later *image of a god, idol*

אֵלוֹן *v.s. ἐλαία* Gn 12. 6 Jud 9. 6

אַלּוֹן *πτελέα* Gn 35. 8 Hos 4. 13 *elm*

אֱלִיל *εἴδωλον* Lev 26. 1 Zach 11. 17 Job 13. 4; *v.s.* אלול

אָמוֹן *Ἄμμων* Jer 46. 25 the Libyan *Zeus*

אֲנָשִׁים *πένθημα, -ητήρ* Ez 24. 17, 22 *lamentation, mourning* (pl.); *mourner*

אֲפֻדָה *ἐπῳδή* Jes 30. 22 *song sung to* or *over*: hence, *enchantment, spell*; *charm for* or *against*

אֵפוֹד ,, Ex 28. 15, 29. 5 Jud 17. 5 IS 23. 6, 9 Hos 3. 4

אפד, אפדה *ἐπένδυμα* Ex 28. 8 *upper garment*; *ἐπενδύτης*: *robe* or *garment worn over* another IS 14. 3

ארה *ἀράομαι* Nu 22. 6; *v.s.* אלה

ארר ,, Gn 5. 29, 27. 29 Jud 5. 23; *v.s.* אלה

ארור *ἀρατός* Gn 3. 14, 27. 29 *prayed against, accursed*

אִשֶּׁה *ἑστίαμα* Ex 29. 18 Lev 3. 16 *banquet*

אֲשִׁימָא *Ἀθήνη, -νᾶ* IIR 17. 30 *Athene*

אֶשֶׁל *ξύλον* Gn 21. 33 IS 22. 6, 31. 13 *tree*

אַשָּׁף *θέσπις, θεσπιστής* Dan 1. 20 *filled with the words of God, inspired*; *prophet*

שְׁפוֹת, אַשְׁפָּת, דשן *σποδός* Thr 4. 5 Neh 2. 13, 3. 13; *v.i.* דשן

אֲשֵׁרָה *ἀσκηρά, ξύλον* Jud 6. 25, 26 kind of chestnut tree; *v.s.* אשל

,, *ἀστήρ* IR 15. 13 IIR 21. 7, 23. 7 *star*; *v.i.* עשתרת

הִבָּא *ἐπιβαίνω* Ez 20. 29 *set foot on, tread, walk upon*; *get upon, mount on*; *go on to* a place إنتبر [go up into the pulpit]

בַּד *φάτις* Jes 44. 25 Jer 50. 36 Job 11. 3; *v.s.* אב

בּוּל *εἴδωλον* Jes 44. 19; *v.s.* אלול; בְּיָהּ *Δίος/Παιάν* Jes 26. 4 Ps 68. 5 *Zeus*; *Paean* or *Paeon*, the physician of the gods

בַּיִת *οἶκος* Gn 28. 17, 33. 17 Ex 1. 1, 22. 7 IR 2. 33, 17. 17 Jes 56. 7 Prv 6. 31 Cant 8. 7 *house*, not only of *built houses*, but of *any dwelling-place*; *temple*; *household goods, substance*; a reigning *house*; *family*

בֶּל *ἥλιος, ἀβέλιος, βέλα* Jer 51. 44 *sun*; as pr. n. *Helios, the sun-god*

בָּמָה *βωμός* IR 3. 4, 11. 7 IIR 23. 15 Ez 20. 29 (*βαίνω*) *raised platform*; mostly *altar with a base*

בַּעַל *Ἀπόλλων, ἥλιος* Jud 2. 11, 13 *Apollo, Helios*; *v.s.* בל

בְּעָלִים ,, Jud 2. 11 IR 18. 18 IICh 17. 3; *v.i.* יד

בעל *πόσις* Gn 20. 3 Ex 21. 22 Hos 2. 18 Joel 1. 8 *husband, spouse*; esp. *lawful husband*; rare in Prose; cf. *πάστας*

בָּקָר *βοῦς* Gn 18. 7, 26. 14 Ex 21. 37 Neh 10. 37 *bullock, bull, ox*, or *cow*, in pl. *cattle*

בְּרִית *ῥήτα, ῥητός, -τρα* Gn 9. 9–17, 15. 18, 17. 10–11 Ex 24. 7 Dt 9. 9 *treaty, agreement*; *verbal agreement, bargain, covenant*; of the laws of Lycurgus, which assumed the character of *a compact between the Law-giver and the People*

הַבְּרִית *ἄμβροτος* Jos 3. 11; *v.s.* אביר

בֹּשֶׁת *πόσις* IIS 2. 8 Jer 11. 13 Hos 9. 10; *v.s.* בעל

גְּזֵרָה *ξηρός* Lev 16. 22 *dry*; as Subst., *ἡ ξηρά* (sc. *γῆ*), *dry land*

גִּלּוּל *εἴδωλον* Dt 29. 16 Ez 6. 9, 14. 4, 5, 20. 7, 23. 37, 39; *v.s.* אלול

דגון *Ἀγών* IS 5. 2 *divinity of the contest*

דומה δῶμα Ps 94. 17, 115. 17 *house*; freq. of Pluto, δῶμ' Ἄϊδου الدَّهْماء

דֶּשֶׁן οὔθα· σποδός Lev 4. 12, 6. 3, 4 *wood-ashes, embers*; generally, *ashes*; of the *ashes* of an altar; דִּשֵּׁן σποδίζω: *burn to ashes* Ps 20. 4

הֶבל εἴδωλον Dt 32. 21 IR 16. 13, 26 Jes 30. 7 Jer 8. 19, 10. 15 Eccl 1. 2, 14, 2. 26; *v.s.* אלול

הדה ὤδωνις, ὁ Ἄδωνις Jer 22. 18 *Adonis*; cf. הָסוּרִים Eccl 4. 14 הָרַמִּים IICh 22. 5

הֵיכָל οἶκος IS 1. 9 Jes 6. 1 Hos 8. 14 Ps 11. 4, 45. 9 Prv 30. 28 IICh 36. 7; *v.s.* בית

זבח σφάζω, -άδδω, -άττω נבח Gn 31. 54 Dt 12. 15, 16. 6 IR 1. 9 IICh 18. 2 *slay, slaughter*, properly *by cutting the throat*; esp. *slaughter* victims for sacrifice; generally, *slay, kill*, of human victims, as Iphigeneia; of any slaughter by knife or sword; σφαγιάζομαι: *slay a victim, sacrifice* שָׁפַךְ IS 15. 33

„ θύω Ex 13. 15, 20. 24 Ez 16. 20 Hos 13. 2 Mal 1. 8 *offer by burning* meat or drink to the gods; *sacrifice, slay* a victim

זָבַח καταθύω, θυσιάζω IR 3. 3 IICh 33. 22 *sacrifice*

זֶבַח θύος Gn 46. 1 IS 1. 21 IICh 7. 12 *burnt sacrifice*

„ σφάγιον IS 16. 3, 20. 6, 29 Jes 34. 6 Jer 46. 10 Ez 39. 17 Zeph 1. 7, 8 *slaughter, sacrifice*; cf. θοίνη

זִבְחָה θυσία Hos 4. 19 prop. *burnt offering, sacrifice*, mostly pl.

מִזְבֵּחַ θυμέλη, θυσιαστήριον Gn 8. 20 Jos 22. 10 IR 19. 10 IIR 11. 11 Ez 6. 13 *sacrificial altar*; *altar*

הזכיר καθαίρω Jes 66. 3 *purify* by fumigation; *v.i.* כפר

זמר ἐφυμνέω Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 9. 3, 12, 47. 7, 66. 2 *sing* or *chant at* or *after*, *chant* or *utter over*

זִמִּיר ὕμνος IIS 23. 1 Ps 119. 54 *hymn, ode, in praise* of gods or heroes; *strain*; *v.i.* מזמור

זַמַּר „ Dan 3. 5

זִמְרָה „ Ex 15. 2 Jes 51. 3 Am 5. 23

מִזְמוֹר ὑμνάριον Dim. of ὕμνος Ps 3. 1, 30. 1, 38. 1, 67. 1, 84. 1, 87. 1, 92. 1, 100. 1; *v.s.* זִמִּיר

זַמָּר ὑμνητήρ, -ής Esr 7. 24 *one who sings of* or *praises*

זנה γυναικίζω, συνουσιάζω Gn 38. 24 Lev 20. 5, 21. 9 Nu 25. 1 Ez 23. 30 Hos 3. 3 *have sexual intercourse*; *keep company with*; esp. *have sexual intercourse*; *bring into such intercourse*; ἀλάομαι: *wander*, stray (W); זָנָה Ez 16. 34

הִזנה „ „ Ex 34. 16 Lev 19. 29 IICh 21. 11

זְנוּת *συνουσία* Nu 14. 33 Jer 3. 9 Hos 4. 11 *habitual association*; *sexual intercourse*; *ζώνη*: of *sexual intercourse*

זְנוּנִים *συνουσίασμα*, *-μός* Gn 38. 24 IIR 9. 22 Hos 1. 2 = *συνουσία*; *v.s.* זְנוּת

תַּזְנוּת *γυναίκισις*, *συνουσία* Ez 16. 15, 20, 33 *womanish behaviour*; cf. זנות

זְרֹעַת *χεῖρες* Dt 33. 27: pl. in theurgy, name for spiritual *powers*

חָבַת *ὀπτάνιον* ICh 9. 31 *oven*; *ὀπτητός*: *roasted*

חגג *ἄγω* Ex 5. 1 Nu 29. 12 Nah 2. 1 Ps 42. 5 *celebrate* (more usu. *ἀνάγειν*); *ἀ. θυσίαν*, cf. IS 16. 2, 3, 20. 6, 29

חַג *ἀγών* Jud 21. 19 Hos 9. 5 IICh 5. 3 *gathering*, *assembly* حَجّ حِجّة [pilgrimage; cf. *ἀγωνίζομαι*: contend with (W) حاجّ]

,, *αἰγίς*, *αἴξ* Ps 118. 27 Dim. of *αἴξ* (*goat*); *goat*, mostly fem.

חֶדֶל *Ἅιδης* Jes 38. 11 العَضْله; *v.s.* אבדה

חֹדֶשׁ *τριακάς* Gn 29. 14 Ex 23. 15 IS 20. 5, 24, 27, 34 IIR 4. 23 Ez 46. 1, 6 Am 8. 5 Zach 1. 7 *the number thirty*; *the thirtieth day of the month*; at Athens the *τριακάδες* were dedicated to the memory of the dead; offerings were made to Hecate; *a month* containing 30 days

חול *χορεύω* Jud 21. 21 *dance a round* or *choral dance*, esp. of the Dionysiac chorus or dance; hence, *take part in the chorus*, regarded as a matter of religion; generally, *dance*

חזה *ὄσσομαι* Ex 24. 11 Jes 30. 10 Ez 13. 6, 16 Zach 10. 2 Ps 27. 4 Prv 22. 29 Job 19. 26 Thr 2. 14 Ep. Verb, used only in pres. and impf., without augment, pres. corresponding to fut. *ὄψομαι* (*v.* *ὄψ*); prop. *see*, *look*; *see in spirit* or with the mind's eye

חֹזֶה *ὀπτήρ* IIS 24. 11 IIR 17. 13 Am 7. 12 IICh 9. 29, 35. 15 (*ὄψ*) *one who looks* or *spies*; *one who has seen*, esp. *witness*

חָזוֹן *ὄψανον* IS 3. 1 Jes 1. 1, 29. 7 Jer 14. 14 Ez 7. 26, 12. 22, 23, 24 Ps 89. 20 Prv 29. 18 Thr 2. 9 Dan 1. 17, 9. 24 = *ὄψις*; *v.i.* חזות

מַחֲזֶה ,, Gn 15. 1 Nu 24. 4 Ez 13. 7; *v.i.* מראה

חזות *ὄψις*, *ὄττις* Jes 21. 2, 29. 11 *vision*, *apparition*

חָזוּת ,, IICh 9. 29

חִזָּיוֹן *v.s.* חזון IIS 7. 17 Joel 3. 1 Zach 13. 4 Job 33. 15

חָזִיר *τανύθριξ* Lev 11. 7 Jes 65. 4, 66. 17 *long-haired*, *shaggy*, *αἴξ* (עז عَنْز), *ὗς* a *bristly* swine خَنْزِير (*—τ*, *—ν*, in Heb.; only *—τ*, in Ar.)

חטא *ἁμαρτάνω* Ex 32. 31 IS 19. 4 IIS 24. 17 IR 8. 46 Job 33. 27 *do wrong*, *err*, *sin*

הֶחֱטִיא *ἐξ-* Jud 20. 16 IR 14. 16 *miss the mark*, *miss one's aim*; *cause to sin*

חַטָּא ἁμάρτημα Lev 19. 17 Nu 15. 28, 18. 22, 27. 3 Dt 19. 15, 21. 22, 23. 22–3 Jes 53. 12 *failure, fault, sinful action*, opp. κατόρθωμα (*that which is done right, virtuous action* מישׁר Jes 26. 7)

חֲטָאָה ἁμαρτία Gn 20. 9 Ex 32. 21 *failure, fault, error* of judgment, *guilt, sin*

חַטָּאת ,, Gn 4. 7 Nu 12. 11 Dt 19. 15

חַטָּא ἁμαρτάνων, ἐξ-, ὁ, Nu 32. 14 IR 1. 21 Am 9. 8 (ἁμαρτάνω) sinner (W)

חִטֵּא καθαίρω, -αρίζω Lev 14. 52 Ez 45. 18 *cleanse, purify, purge, clear*

חֲטָאָה ,חַטָּאת κάθαρσις Ex 29. 14 Nu 8. 7 Ps 40. 7 Prv 14. 34 *cleansing* from guilt or defilement, *purification*

חָלִיל αὐλός IS 10. 5 Jes 30. 29 Jer 48. 36 *pipe, flute, clarionet*

חלם ὁράω, ὁλάω Gn 28. 12 Jes 29. 8 Jer 23. 25 Joel 3. 1 Ps 126. 1 *see, look*; *see visions*

חֲלוֹם ὅραμα Gn 37. 5, 41. 15 Dt 13. 2 Jer 23. 28 Joel 3. 1 Dan 2. 1 *that which is seen, sight, spectacle, vision* during sleep, *dream*

חָמֵן γυμνός Jes 17. 8 Ez 6. 6 IICh 34. 4 *naked, unclad*; cf. פֶּסַל

חֲצֹצְרָה τίτυρος Nu 10. 2, 9, 10 Ps 98. 6 IICh 20. 28 *reed* or *pipe*

מְחַצְצֵר τιτυριστής IICh 5. 13, 7. 6, 29. 28 *piper*

חָצֵר οἶκος: *v.s.* בית Gn 25. 16 Jes 1. 12 Esth 1. 5 قَصْر

חָצִיר ,, Jes 34. 13, 35. 7

חָצֵר ἔρκος Ex 27. 9 IIR 21. 5 Jes 42. 11 Jer 38. 6 Ez 40. 28, 31 Neh 3. 25 IICh 24. 21 *enclosure, courtyard*; *a net, toils* for birds, mostly in pl.

חַרְטֹם χρήστης Gn 41. 8 Ex 7. 11 Dan 1. 20 one who *gives* or *expounds oracles, prophet, soothsayer*; *v.* קסם

חָרַשׁ χειρῶναξ Ex 28. 11, 38. 23 Jes 3. 3, 44. 11, 12, 13 *one who is master of his hands*, i.e. *handicraftsman*; generally, *one who handles, deals with* a thing, soothsayer

הֶחרִישׁ χρηστηριάζω Job 11. 3 *consult an oracle, consult* a god, *by means of* a victim [the Etruscan haruspex foretold future events from the inspection of the entrails of victims; Jud 14. 18, a pun]

חֶרֶשׁ χρησμός Jes 3. 3 (χράω (B)) *oracular response, oracle*; χρηστήρ, -της: *one who gives* or *expounds oracles, prophet, soothsayer* [cf. Lat. *haruspex*]; *v.* חרטם

חֶרְשֶׁת χρηστήριον Jud 4. 2 *the seat of an oracle*

חֹרְשָׁה ,, IS 23. 15

טָהֵר καθαίρω Lev 11. 32, 12. 7, 8, 13. 6, 14. 9, 20, 53 Nu 31. 23 Prv 20. 9 *purify oneself, get purified*, also of menstruation

טָהֹר ,, Lev 13. 13, 14. 7, 48 Nu 8. 6 Mal 3. 3; *v.s.* חטא

הַטָּהֹר *καθαίρω* Lev 14. 7, 14 Nu 8. 7 Jos 22. 17

טַהֵר ,, Ez 22. 24

טָהוֹר *καθαρός* Ex 25. 11, 30. 35 Lev 13. 17, 37, 14. 4 Ez 36. 25 Hab 1. 13 Zach 3. 5 Prv 22. 11 Job 14. 4, 17. 9 physically *clean, spotless*; *clear of admixture, clear, pure*, esp. of water; *free from pollution, free from guilt* or *defilement, pure*

טֹהַר *καθαρότης* Ex 24. 10 Lev 12. 4 *purity, cleanliness, clearness*

טָהֳרָה *κάθαρσις* Lev 12. 4, 13. 7, 35; *v.s.* חטאת

יְ, יד *Ἁγυιεύς* IS 4. 13, 18 a name of Apollo, as *guardian of the streets and highways*; cf. Jer 11. 13; *v.s.* בעל, בעלים

יְדִעֹנִי *ἀοιδός* Lev 20. 27 Dt 18. 11 IIR 21. 6 IICh 33. 6; *v.s.* אֹטִי

יָהּ *v.s.* ביה Jes 38. 11 Ps 77. 12, 89. 9, 115. 17

יְהוָה *Διός, Διῶν* Gn 4. 1, 26, 6. 6, 12. 8 *Zeus*, gen. sg. and pl.

יוֹבֵל *κεφαλή* Ex 19. 13 Lev 25. 12 Jos 6. 4, 5 *head*; *starting point* of time

יָעֵה *ἀγγεῖον* Ex 27. 3 IIR 25. 14 *vessel*; of metal, *jar* or *vase*

יָקָר *ἰχώρ* Ps 37. 20 *ichor*, the *juice*, not blood, that flows in the veins of gods; later simply, *blood*; δόξα: *honour, glory* Esth 1. 4

יֶרַח *ὥρα* Ex 2. 2 Dt 33. 14 IR 6. 38 Job 29. 2 any period fixed by natural laws and revolutions, whether of the year, month, or day; in Hom. part of the year, season; mostly in pl.; of the climate of a country, as determined by its seasons

כָּהַן *διακονέω* Ex 28. 1 Dt 10. 6 *minister, do service, serve*

כֹּהֵן *διάκονος, -κων* Gn 14. 18, 41. 45 Ex 3. 1 Lev 21. 9 Jud 18. 19, 20 IIS 20. 25, 26 IIR 25. 18 *servant, attendant* or *official* in a temple or religious guild

כְּהֻנָּה *διακονία* Ex 29. 9 Nu 16. 10 IS 2. 36 *service*; *attendance* or *a duty, ministration*; *body of servants* or *attendants*

כִּיּוֹן *εἰκών, ξόανον* Am 5. 26 *image carved* of wood, generally, *image, statue*, esp. of a god; *likeness, image*, whether picture or statue; *bust*

כִּנּוֹר *φοῖνιξ* Gn 4. 21 IS 10. 5 a musical instrument like a *guitar*, invented by the Phoenicians

כְּפוֹר *σκύφος* Esr 1. 10 ICh 28. 17 *cup, can*, esp. used by peasants

כִּפֶּר, כָּפַר *καθαίρω* Ex 30. 10 Lev 4. 20, 26, 35, 5. 18, 12. 7–8, 14. 19, 15. 15, 16. 17–20, 30, 17. 11 Nu 17. 11, 12, 35. 33 Dt 21. 8, 32. 43 Jes 6. 7, 27. 9 Ez 43. 20, 45. 20 Prv 16. 6 in religious sense, *purify*, by fumigation with sulphur; *purify* one *from* blood; also of menstruation; of the thing removed by purification, *purge away, wash off*

כִּפּוּר *καθαρμός* Ex 29. 36, 30. 10 Lev 23. 27–8 Nu 5. 8, 29. 11 *cleansing, purification,* from guilt; *purificatory offering, atonement, expiation*: freq. in pl. [כִּפּוּרִים here is the pl. of כִּפּוּר]

כֹּפֶר כֻּפְרוֹ *ἄποινα, τά* (by haplology for *ἀπό-ποινα* (*ποινή*), cf. *ἀπετίνυτο ποινήν* Il. 16. 398...) *ransom* or *fine paid,* whether *to recover one's freedom* when taken prisoner, or *to save one's life*; *atonement, compensation, penalty*; *ποινή*: *blood-money, were-gild, fine* paid by the slayer to the kinsmen of the slain [forbidden in Israel: Ex 21. 29 Lev 17. 11 Nu 35. 31–3]; generally, *price paid, satisfaction, requital, penalty*; atonement, compensation (W) Ex 21. 30, 30. 12–16 Jes 43. 3 Ps 49. 8 Job 33. 24; in good sense, *recompense, reward for* a thing IS 12. 3 Am 5. 12 Prv 6. 35 (Indo-European *qᵘoinā*, cf. Avestan *kaēna-* 'punishment', 'vengeance', Lithuanian *kaina*, Slavonic *cěna* 'price', cognate with *τίνω, τεῖσαι.*) [כִּפּוּרִים in Ex 30. 16 is the pl. of כֹּפֶר]

כָּפַר *ἀποτίνω, ἀπυτείω* Ex 30. 15–16 IIS 21. 3 *repay, pay for* a thing; ענשׁ Ex 21. 22 Dt 22. 19 Prv 21. 11 IICh 36. 3 c. acc. rei, *take vengeance for* a thing, *punish* it [The verbs derived from *ποινή* are: *ποινάομαι, avenge oneself on* one; and *ποινίζομαι, exact a penalty.* There is no verb in Greek derived from *ποινή* to parallel and homologize directly with כפר, to express 'repayment' or 'compensation'. But cognates—namely: *τίνω* and *ἀποτίνω*—do duty in that behalf (cf. ידע/*εἴδω*/*γιγνώσκω*). Moreover, mark the Aryan interchange of *π* with *q*, *k*, and *c*, *sup.*]

כָּפַר *καταπραΰνω, -πρηΰνω* Gn 32. 21 Prv 16. 14 *soften*; metaph., *soften down, appease*; soothe (W)

כַּפֹּרֶת *καλύπτρα* Ex 25. 17, 21 ICh 28. 11 *cover, lid*

כְּרוּב *ἁρπίσθος* Ex 25. 18 IIS 22. 11 *phoenix*; *ἅρπη*: unknown *bird of prey*, prob. *shearwater*, a *sea-bird*

כרת *ϝρητάομαι* Gn 15. 18 *make a treaty* or *agreement with*

כְּרִיתוּת *ῥήτρα, ϝράτρα* Dt 24. 1 Jes 50. 1 *verbal agreement, bargain, covenant*; *compact, treaty*

כַּשְׂדָּאֵה *Χαλδαῖος* Dan 2. 10 *astrologer*

כשׂדי ,, Dan 2. 10

כשׂדי ,, IIR 24. 2 *Chaldean*

כסדאה ,, Esr 5. 12

כשׂדאה ,, Dan 3. 8

כָּשַׁף *θεσπίζω* Dt 18. 10 IICh 33. 6 *prophesy, divine, foretell*

כַּשָּׁף *v.s.* אשׁף Jer 27. 9

מְכַשֵּׁף ,, Ex 7. 11 Dan 2. 2

כְּשָׁף *θέσπισμα* Jes 47. 9 Mich 5. 11 Nah 3. 4 mostly in pl., *oracles, oracular sayings*; לְבֹנָה *λιβανωτός* Ex 30. 34 *frankincense*, used to burn at sacrifices; לְבָנָה *σελήνη, σελάνα* Cant 6. 10 *the moon*

לְוִי *λαϊκός* Ex 6. 25, 38. 21 Jud 17. 13 (*λαός*) *of* or *from the people, civilian*; as Subst., *layman*

מַאֲכֶלֶת *μάχαιρα* Gn 22. 6 Jud 19. 29 Prv 30. 14 *large knife* or *dirk, carving knife, sacrificial knife*

מְאֵרָה *κατάραμα* Mal 3. 9 Prv 3. 33 *curse*

מַגֵּפָה *νόσημα* Nu 14. 37 IIS 24. 21 Zach 14. 12 *disease*; of any *grievous affliction*

,, *πταῖσμα* IIS 17. 9, 18. 7 *stumble, trip, false step*; *failure, misfortune*, euphem. for *defeat*; מוֹעֵד *ἀπάντημα* Ex 30. 36 Nu 16. 2 Dt 31. 10 IS 20. 35 IIS 20. 5 Jes 33. 20 Ez 36. 38 Hos 9. 5 Job 30. 23 Thr 2. 6 IICh 1. 3 *meeting*; נוֹעֵד *ἀπαντάω*: *meet* Ex 25. 22; *face*, law-term, *meet in open court* הוֹעִיד Job 9. 19

מוֹפֵת *φάσμα* Ex 4. 21, 7. 9 Dt 6. 22, 13. 2 (*φαίνω*) *phantom*; *phenomenon*, (pl.) of *strange phenomena* in the heavens; *sign from heaven, portent, omen* (pl.); *prodigy*

מוּרָא *v.s.* חֲלוֹם Dt 4. 34, 26. 8

,, *μέγας/Μόριος* Ps 76. 12 *great, mighty*, freq. epith. of gods, *ὁ μ. Ζεύς*; epith. of Zeus as guardian of *μορίαι* (olives that grow in the precincts of temples); *v.i.* מריה

מוֹרָה ,, Gn 12. 6 Dt 11. 30

מוֹרָה *μαχαίριον* Jud 13. 5 *surgeon's* or *barber's knife*; *v.* מאכלת

מִזְבֵּחַ *θυσιαστήριον* Gn 8. 20, 33. 20, 35. 1 Ex 30. 1 IIS 24. 18 *altar*

מִזְרָק *ῥαντήριον* Nu 7. 13 Am 6. 6 Zach 9. 15, 14. 20; = *περιῤῥαντήριον*: *vessel for besprinkling*, esp. *whisk for sprinkling* water at sacrifices, or *vessels* for *lustral water*

מַחֲבַת *ὀπτάνιον v.s.* חכת Lev 2. 5 Ez 4. 3

מַחֲזֶה *v.s.* חזון Gn 15. 1 Nu 24. 4

מחול *χόρευμα* Ps 149. 3 *choral dance*

מחלה ,, Jud 21. 21

,, *χορευτής* Cant 7. 1 *choral dancer*

מחֹלָה ,, Jud 21. 23

חֹלֶל ,, Ps 87. 7

מַחֲלַת *μάγαδις* Ps 53. 1 *magadis*, an instrument with twenty strings arranged in octaves (*v.i.* מעלות/*αὔλημα*)

מחנה *σκήνωμα* Gn 32. 3, 9, 50. 9 Ex 14. 19 Jud 7. 1 Ez 1. 24 ICh 9. 19 IICh 31. 2 mostly in pl.; = *σκηνή, σκανά*: *tent, booth*; pl. *camp*; *tabernacle*

מַטֶּה *βάκτρον* Gn 38. 18 Ex 4. 2 Nu 17. 17 Jes 10. 5 *stick, cudgel*

מַיִם מָרִים *ἁλμαία+πικρός* Nu 5. 18, 19 *sea-water, brine*, pl.; *pungent, bitter*; מים חיים (*ὕδωρ*) *ζῶν* Ib 5. 17 *spring* water; cf. *αἰών*

מַכָּה *μαντεῖον* Zach 13. 6 *oracle, oracular response*, mostly in pl.; *method, process of divination*; cf. Mich 5. 11, Hdt 4. 71

,, *πληγή, -γμα* Lev 26. 21 Dt 28. 61 Jos 10. 10 IS 4. 8 IR 22. 35 Esth 9. 5 (*πλήσσω*) *blow, stroke* of axe or sword; metaph., *blow, stroke of calamity*, esp. in war

מַלְאָךְ *ἐργάτης* Gn 32. 4 Ex 23. 20 Nu 20. 14, 16 Jud 13. 3 IR 19. 2 IIR 5. 10 Prv 13. 17 *workman, Hermes* (messenger of the gods)

מִנְחָה *ἀνάθεμα, -θημα* Gn 4. 3, 32. 14, 43. 11 Lev 2. 1 Jud 3. 15 IS 10. 27, 26. 19; *ἄνθημα* (B): poet. for *ἀ.*, *offering*

מָסָךְ *σκέπασμα, -μός* Ex 26. 36, 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 *covering*

מְסֻכָּה *σχῆμα* Ez 28. 13 *outside show, pomp*; *dress, equipment*

מעל *ἁμαρτάνω* Lev 5. 21 Nu 5. 12 Jos 22. 16 Ez 18. 24 Prv 16. 10 Esr 10. 10 IICh 26. 18 *do wrong, err, sin, go wrong*; *neglect*

מַעַל *ἁμαρτία* Jos 22. 22 Esr 9. 2, 4 ICh 9. 1 IICh 33. 19 *error, guilt, sin*

מַעֲלֶה *αὔλιον* IICh 32. 33 *chamber, cave, grotto*

מַעֲלוֹת *αὔλημα* Ps 121. 1 *piece of music for the flute*

מְעֻנָּה *εὐμενής* Dt 33. 27 *well-disposed, kindly*, epith. of gods; *Εὐμενίδες* (sc. *θεαί*), *αἱ*, strictly *the gracious goddesses*, euphem. of *the Ἐρινύες* or *Furies*

מִפְלֶצֶת *πλάσμα* IR 15. 13 *anything formed* or *moulded, image, figure*

מִקְסָם *χρησμός* Ez 12. 24, 13. 7 *oracular response, oracle*

מקרא *κέλευμα* Ex 12. 16 Lev 23. 3 *order, command*

,, *κήρυγμα* Nu 10. 2 *that which is cried by herald, proclamation*

,, *χρῆμα* Jes 1. 13, 4. 5 *crowd*; in pl. *goods, property*; *v.* קריאה

מַרְאֶה *v.s.* חלום Gn 12. 11 Ex 3. 3 IIS 23. 21 Ez 11. 24 Dan 9. 23

מראה ,, ,, Gn 46. 2 Nu 12. 6 IS 3. 15 Ez 1. 1 Dan 10. 7, 8

מרד *v.s.* מעל Gn 14. 4 Jos 22. 29 Ez 20. 38 Job 24. 13 Dan 9. 5 Neh 2. 19 *fail of having, be deprived of*

מֶרֶד *v.s.* מעל Jos 22. 22

מַרְדּוּת ,, ,, IS 20. 30

מרה *v.s.* מעל Nu 20. 24 Dt 21. 18 Jes 63. 10 Jer 4. 17 Hos 14. 1

המרה *διαμαρτάνω* Ex 23. 21 Dt 1. 26, 9. 7 Ps 106. 43 strengthd. for *ἁμαρτάνω go quite astray from*

מְרִי *v.s.* מעל Nu 17. 25 Dt 31. 27 Jes 30. 9 Ez 2. 5 Neh 9. 17

מִרְיָה *μορία* (A) Gn 22. 2 IICh 3. 1 mostly in pl. *μορίαι* (with or without *ἐλαῖαι*), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of a temple*

מַשָּׂא *φόρημα* Nu 11. 11, 17 IIR 8. 9 Jer 17. 21, 22 Neh 13. 19 ICh 15. 22, 27 *that which is carried, load*; metaph., *burden*; of a harp

„ *μαντεῖον* IIR 9. 25 Jes 13. 1, 14. 28 Jer 23. 33, 34, 36, 38 Ez 12. 10 Hab 1. 1 Zach 9. 1 *oracle, oracular response*, mostly in pl.; *v.s.* מַכָּה

מַשָּׂאָה *μαντεία* Thr 2. 14 pl., *divinations*; *conjecture*; *oracle, prophecy*, pl.

מִשְׁאֵלָה *αἴτημα* Ps 20. 6, 37. 4 *request, demand*: cf. *δέημα*

מִשְׁכָּן *v.s.* מחנה Ex 25. 9 Nu 1. 53, 24. 5 Jes 22. 16 Ez 25. 4 Ps 46. 5, 84. 2, 132. 5, 7 Cant 1. 8

נָאַר *καταράομαι* Ps 89. 40 Thr 2. 7 *call down curses upon, curse, execrate*

נָבָא *πρόφημι* Jer 20. 1 *say before*

הִנָּבֵא „ Jer 11. 21, 26. 20, 28. 9 Ez 11. 4 Am 3. 8 Zach 13. 3

הִתְנַבֵּא „ IICh 18. 7

הִתְנַבֵּא *ἐπιφημίζω* Nu 11. 25 IS 10. 10 *utter words ominous of the event*; *call, name*; cf. Ex 23. 13 Jos 23. 7 Jes 12. 4, 26. 13, 48. 1, 62. 6, 63. 7 Ps 20. 8; cf. ذكر (praise, glorification of God, when swaying men intone in chorus: الله! الله!); cf. הזכיר Jes 62. 6 ICh 16. 4

נְבוּאָה *προφητεία* IICh 9. 29, 15. 8 concrete, *prophecy* or *oracular response*

נָבִיא *προφήτης* Gn 20. 7 Ex 7. 1 Dt 13. 2 Jud 6. 8 IR 18. 22 prop. *one who speaks for a god and interprets his will to man*; *Διὸς π. interpreter, expounder of the will* of Zeus; *interpreter, expounder* of the utterances of the *μάντις*; *possessor of oracular powers*; generally, *interpreter, declarer*; cf. חזה, ראה

נְבִיאָה *προφῆτις* Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 fem. of *προφήτης*, esp. of the Pythia

נֶבֶל *νάβλα*, later *ναῦλον* IS 10. 5 Ps 71. 22 *a musical instrument of ten* or *twelve strings* (Semitic word, cf. Hebr. *nebel*; Phoenician)

נִיחוֹחַ *καυστός* or *καυτός* Gn 8. 21 Ex 29. 18 Lev 26. 31 Ez 6. 13 *burnt offering for the dead, whole-burnt-offering*

נחילה *αὐλός* Ps 5. 1 *pipe, flute, clarionet*, pl.

נָחַשׁ *ἐκγοητεύω*, strengthd. for *γοητεύω* Gn 30. 27, 44. 5 Dt 18. 10 *play the wizard*

נַחַשׁ *γοήτευμα, -εία, -ευσις* Nu 23. 23 *spell, charm*; *witchcraft, jugglery, magic*; *sorcery*

נְחָשְׁתָּן, נחש ἔχιδνα Gn 3. 1 Nu 21. 6, 7, 9 IIR 18. 4 *viper*, prob. of a *constrictor snake*; Ἔχιδνα pr. n. of a monster

נֵצַח ἀείδιος, ἀείζωος, -ως IS 15. 29 *everlasting*; *ever-living*, *everlasting*

סֹךְ σηκός, σακός Ps 10. 9, 27. 5, 76. 3 *pen*, *fold*, esp. for rearing lambs, kids, calves; *den*; *sacred enclosure*, *precinct*, *chapel*, *shrine*; the σηκός was sacred to a hero, the ναός to a god, a distinction not observed; *sepulchre*, *burial place*, enclosed and consecrated

שֹׂךְ ,, ,, Thr 2. 6

סֻכָּה ,, ,, Gn 33. 17 Job 27. 18, 38. 40

סֻכָּה σκιάς Lev 23. 42, 43 IIS 11. 11 Jes 1. 8, 4. 6 Am 9. 11 Jon 4. 5 Neh 8. 16 *canopy* or *arbour* (in form like a *sunshade*)

סְכוּת *v.s.* מסכה Am 5. 26

סֶמֶל σμίλευμα Dt 4. 16 Ez 8. 3, 5 *piece of carved work*

סְנֵה σκηνή Dt 33. 16; *v.s.* מחנה

סֵפֶר γραφή Gn 5. 1 Ex 24. 7 Dt 17. 18, 24. 1, 31. 26 Jos 10. 13, 18. 9 IIS 11. 14 IIR 19. 14 Jer 32. 11, 36. 2 Job 31. 35 Dan 1. 4 Neh 7. 5 *writing*, *letter*, also in pl., *document*, *book*, *written law*, *contract*, *copies*, *catalogue*, *list*, *return*; *reading*; *bill of indictment* in a public prosecution

סָרַף Am 6. 10; *v.i.* שרת

עבר παραβαίνω Nu 14. 41 Dt 26. 13 IS 15. 24 Esth 3. 3 *overstep*, *transgress*, *sin against* a god; *commit an offence against*

,, ὑπεροράω Am 7. 8 Mich 7. 18 Esth 1. 19, 9. 27 *overlook*, *take no notice of*

עֵגֶל μόσχος (B) Ex 32. 4 Lev 9. 2 IS 28. 24 Jes 11. 6 Jer 34. 18, 19 Ez 1. 7 *calf*, *young bull*, which form the god Apis was believed to assume; as fem., *heifer*, *young cow*, *girl*, *maid*

עגלה ,, Gn 15. 9 Jud 14. 18 Jer 46. 20

עֵדֶן *v.s.* חדל Gn 2. 8, 15 Jes 51. 3 Ez 28. 13, 31. 9, 36. 35 Joel 2. 3

עֹז, עֻזִּי μοῦσα, μῶσα Ex 15. 2 IICh 30. 21 (cf. Ib 34. 12) *music*, *song*; *strain*

עֲזָאזֵל ἀζάλιον Lev 16. 10 *aridity*; *v.s.* גזרה

עטף *v.i.* שאל Ps 102. 1

עלה πυρόω Gn 8. 20 Dt 12. 13, 14 IR 3. 4, 10. 5 Am 5. 22 Ps 66. 15, 78. 21, 31 *burn with fire*, *burn up*, *burn as a burnt sacrifice*

הֶעלה ἐκ- Jud 6. 26 IS 6. 14 *burn to ashes*, *consume utterly*

עֹלָה πύρωσις Gn 22. 3 Ex 18. 12 IS 7. 9 Jes 40. 16 *destruction by fire*

עֲלָמוֹת Ps 46. 1; *v.s.* מעלות

עֹמֶר ἄμαλλα Dt 24. 19 Ruth 2. 15 *bundle of ears of corn*, *sheaf*

ענושים πένθημα Am 2. 8 *lamentation*, *mourning* (pl.); *v.s.* אנשים

עָנַן *οἰωνίζομαι* Jes 2. 6 *take omens from the flight and cries of birds*; generally, *divine from omens*

עוֹנֵן „ Lev 19. 26

עַנָּן *οἰωνιστής* Jes 57. 3 [cf. *εὐνάζω*] Jer 27. 9 *one who foretells from the flight and cries of birds*

מְעוֹנֵן „ Jud 9. 37 Mich 5. 11

עָנַן *εὐνάζω* Jes 57. 3 *go to bed, sleep*; of sexual intercourse

עָנָה *ἐπαινέω* Jes 27. 2 Ps 88. 1 *applaud, praise, commend*, esp. *compliment publicly*

עֲנָה „ Nu 21. 17 Ps 147. 7

עֲנוּת *αἴνεσις, ἐπ-* Ex 32. 18 *praise* (pl.)

עָנָה *πεινάω, δια-* Lev 16. 31 Jes 58. 3 Ps 35. 13 *to be hungry, to be starved*; *hunger one against the other, have a starvation match*

עֲצָרָה *ἄγερσις, πανήγυρ-, πανάγ-* IIR 10. 20 Joel 1. 14 *gathering, mustering*; esp. *a festal assembly*, in honour of a national god; *holy-day*; *general* or *national assembly, any assembly*

עֲצֶרֶת „ „ Lev 23. 36 Dt 16. 8 Jer 9. 1 Am 5. 21

עָרַף *ῥαχίζω, ῥακχ-* Ex 13. 13 Dt 21. 4 Jes 66. 3 *cut through the spine*, esp. in sacrifices; *v.* עֹרֶף, p. 259

עַשְׁתֹּרֶת (*ὁ τῆς Ἀφροδίτης*) *ἀστήρ* Jud 10. 6 IR 11. 33 *the Planet Venus*

אִישׁ עִתִּי *ἔτης ἀνήρ/ἔτειος/ἠθάς* Lev 16. 21 *a private citizen*, opp. those who hold office; *yearly, annual*; *accustomed to* a thing, *acquainted with* it

עתר *αἰτέω* Gn 25. 21 Jud 13. 8; *v.i.* שׁאל

הֶעתִּיר *παραιτέομαι* Ex 8. 4 Job 22. 27 *beg of* or *from* another, *ask as a favour of* him

פּוּר *φορός* Esth 3. 7, 9. 26 *bringing on one's way, forwarding*; of a wind, *favourable*; metaph., *κύβος* (*cube*, esp. *cubical die* marked on all six sides)

פֶּחַד *Φοῖβος* Gn 31. 42, 53 *Phoebus*, i.e. *the Bright* or *Pure*, an old epith. of Apollo

פְּלִאי *Ἀπολλώνιος* Jud 13. 18 *of* or *belonging to Apollo*

הִתְפַּלֵּל *ἀντιβολέω* Gn 20. 7 IR 8. 33 Jes 44. 17 IICh 7. 14, 33. 13 *meet*; *meet as a suppliant, entreat, supplicate*; פָּלַל Ps 106. 30

פָּלַל *ἀπαλλάσσω, ἀπολύω* IS 2. 25 *set free, deliver from, loose from, set free, release, relieve from*

פנים *μῆνις, μᾶν-* Gn 32. 21 Lev 17. 10 IS 1. 18 *wrath*, of the Gods

פסח *πηδάω* Ex 12. 13, 23, 27 *leap, spring, bound over*

פֶּסַח *πήδημα* Ex 12. 11, 27 *leap, bound*

פֶּסֶל *ψιλός* Ex 20. 4 Hos 11. 2 *smooth*; *without feathers, bald* on the

head; of animals, *stripped of hair* or *feathers*; generally *bare, uncovered*

פְּעוֹר *Φοῖβος* Nu 23. 28, 25. 5; *v.s.* פַּחַד

פַּר *βοῦς, ὁ* and *ἡ* Gn 32. 16 Ex 29. 1 Nu 23. 2 Jud 6. 25 Jes 34. 7 Ps 69. 32 *bullock, bull, ox* or *cow*, in pl. *cattle*

פָּרָה „ Gn 41. 2 Nu 19. 2 Jes 11. 7 Job 21. 10

פַּרְכֶת *πυργῶτις, τός* Ex 26. 31, 40. 21 Nu 4. 5 *made like a tower, ἐμπετάσματα π.* curtain hangings *edged with a pattern like battlements*

צְבָאוֹת *σέβας* IS 1. 3 Hos 12. 6 Am 9. 5 (*σέβομαι*) *reverential awe* which prevents one from doing something disgraceful, also *awe* with a notion of *wonder*; generally, *reverence, worship, honour*; *Διὸς σέβας reverence for* him; after Hom., *the object of reverential awe, holiness, majesty*; *object of awestruck wonder*

צִבִי „ Jes 4. 2, 13. 19, 28. 5 Jer 3. 19 Ez 20. 6 Dan 11. 16

צבאות *σέβασις* Jer 3. 19 *reverence*, pl.

צוּם, צָם *ἄκμηνος, -ον* Jud 20. 26 IR 21. 27 Jer 14. 12 Zach 7. 5 Esr 8. 23 Neh 1. 4 *fasting*; c. gen., *fasting from* food

צוֹם *ἄκμη, -α* IIS 12. 16 *fast* (Derivation uncertain)

צוּר *Ζεύς* Nu 1. 5 Dt 32. 4, 18; *v.i.* שַׁדַּי

„ *θεός* Dt 32. 15 IIS 22. 47 Ps 62. 7 *God, the Deity*

צָחַק *ἀγωνίζομαι* Gn 21. 9, 26. 8 Ex 32. 6 Jud 16. 25 *fight*; generally, *contend for victory*; *struggle, exert oneself*; contend with (W) حاجّ

צִיּוֹן *εἰκών/ξόανον* IIS 5. 7 IR 8. 1 IIR 19. 21 *likeness, image*, whether picture or statue, *bust*; *image carved* of wood; then, generally, *image, statue*, esp. of a god; *v.s.* כִּיּוּן

צִיּוֹן *κίων* IIR 23. 17 Jer 31. 21 (20) Ez 39. 15 *pillar*; *columnar gravestone*

צֶלֶם *ἄγαλμα* Gn 1. 26 IS 6. 5 Ez 16. 17, 23. 14 Am 5. 26 *statue in honour of a god, sculpture, statue, portrait, picture*, generally, *image*

צַלְמָא „ Dan 2. 31

צלמון „ Jud 9. 48 IIS 23. 28

צַלְמָנָה „ Nu 33. 41 צַלְמֹנַע Jud 8. 5

צְלָצַלִּים *κέλαδος* Ps 150. 6 generally, *loud voice, din, clamour*; of *musical sound*

צֶלְצָלִים *κύμβαλον* IIS 6. 5 *cymbal*, mostly pl. מְצִלְתַּיִם Neh 12. 27

צִיצִת *θύσανος* Nu 15. 38 *tassel*, mostly in pl., *fringe*; of the *tufts* of the golden fleece Ez 8. 3; = *σίσυβος*

נִקְדַּשׁ, Pass. *ἁγίζω* Ex 29. 43 Lev 22. 32 Jes 5. 16 Ez 36. 23 *hallow, make sacred*, esp. by burning a sacrifice

קדשׁ ἁγίζω Ex 29. 27, 37, 30. 29 IR 8. 64 Ez 20. 12, 36. 23
הקדישׁ ,, Jes 29. 23
התקדשׁ, Pass. ,, Ez 38. 23
קדשׁ καθ- Gn 2. 3 Ex 13. 2 Lev 8. 10, 11, 12, 25. 10 *devote, dedicate,* esp. of a burnt offering; *make offering*
קדשׁ ,, Ez 48. 11 Esr 3. 5 IICh 26. 18
הקדישׁ ,, Ex 28. 38 Lev 27. 14 Nu 3. 13 Jos 20. 7 Jud 17. 3 IIS 8. 11 IR 9. 3 ICh 23. 13, 26. 27 IICh 7. 16, 30. 8
התקדשׁ ἁγνίζω Jos 7. 13 IIS 11. 4 Jes 66. 17 ICh 15. 12, 14 IICh 5. 11, 29. 5, 30. 3, 17, 24 *purify oneself*; cf. κηδάζω
קדשׁ ,, Ex 19. 14 Lev 16. 19 IICh 29. 5 *wash off, cleanse away,* esp. by water; *cleanse, purify*; *v.i.* קדשׁ/κηδάζω
קֹדֶשׁ ἅγιος Ex 3. 5, 35. 2, 19 Lev 27. 9 Jos 5. 15 IS 21. 5 Jer 2. 3 Ez 42. 20 ICh 24. 5 *sacred, holy*
קָדוֹשׁ ,, Ex 19. 6 Lev 11. 44 Nu 6. 5, 16. 3 IS 2. 2 Jes 6. 3 Ps 34. 10 of persons, *holy, pure*; ἁγιστός *hallowed* Ex 29. 31
קֹדֶשׁ ἁγίασμα Ex 3. 5, 26. 33, 28. 29, 35. 19, 36. 3 Jes 48. 2, 52. 1, 62. 9, 65. 11, 66. 20 Joel 4. 17 Dan 9. 20, 26 *holy place, sanctuary* قُدْس
מִקְדָּשׁ ,, Ex 15. 17, 25. 8 Lev 16. 33, 21. 23 Jes 63. 18 Ez 44. 9, 45. 4, 48. 21 Dan 11. 31 ICh 28. 10 IICh 20. 8, 26. 18
קדשׁ καταχέζω Jes 65. 5 *befoul*
,, κηδάζω Ex 29. 21 *purify oneself, get purified*; καθαρίζω
קדשׁ ,, Ex 19. 14 Lev 16. 19 IICh 29. 5, 17 *cleanse, purify*
,, κτίζω Neh 3. 1 *found, build*
,, κατασκευάζω Ex 19. 14 Jos 7. 13 IIR 10. 20 Joel 1. 14, 4. 9 Mich 3. 5 *prepare, make ready for, prepare for the purpose*
הקדישׁ ,, IIS 8. 11 Jer 12. 3
,, ἀθροίζω, συν- IIS 8. 11 *gather together, collect, muster*; *gather together, assemble*
קדשׁ ,, IIR 10. 20 Jer 22. 7, 51. 27 Joel 2. 16 Job 1. 5
התקדשׁ ,, Jos 7. 13
קָדֵשׁ κίναιδος Dt 23. 18 IIR 23. 7 (κιναιδίζω) *catamite*
קְדֵשָׁה Γαδειτάνα Gn 38. 21, 22 Dt 23. 18 *woman from Cadiz* (קדשׁ/قُدْس/ἁγίασμα), *courtesan* [The Greeks, I submit, confused קדשׁה (*woman from Cadiz*) with קדשׁה/ὀδάχα (*lecherous, lewd* woman).]
קטר θυμιάζω, -ιατίζω, -ιάω IS 2. 16 IR 22. 44 IIR 23. 5 Jes 65. 3 Jer 44. 15, 17, 21 Am 4. 5 Hab 1. 16 *burn so as to produce smoke*; *burn incense*; *smoke, fumigate*; הקטיר Ex 30. 7 Lev 9. 10 IS 2. 16

קְטֹר *θυμίαμα* Jer 44. 21 *incense*
קְטוֹרָה „ Dt 33. 10
קְטֹרֶת „ Ex 30. 1, 7 Nu 7. 14 *incense*; usu. in pl., *fragrant stuffs* for burning
קָטַר *ἐπιθυμιάω* Cant 3. 6 *offer incense*; Pass., *λίβανος ἐπιθυμιαθείς* (Dioscorides Medicus 1. 68) perfumed with frankincense?
מִקְטָר *θυμιατήριον, -τρον* Ex 30. 1 *censer, vessel for fumigation*
מִקְטֶרֶת „ Ez 8. 11 IICh 26. 19
קְלֵל *v.s.* נאר Gn 8. 21, 12. 3 Ex 22. 27
קְלָלָה *v.s.* אלה Gn 27. 12 Dt 11. 26, 23. 6, 27. 13 IR 2. 8
קסם *χρήζω* Dt 18. 10 IS 28. 8 IIR 17. 17 Ez 21. 28, 34 Mich 3. 11 *warn* or *direct by oracle*; = *χράω* (B): *deliver an oracle, foretell*
קֶסֶם *χρησμός* Nu 23. 23 Dt 18. 10 Ez 13. 6, 21. 26 Prv 16. 10 *oracular response, oracle*
„ *χρηστήριον* Nu 22. 7 *oracular response*; *an offering for the oracle*, made by those consulting it; cf. מכה/*μαντεῖον*, *sup.*
קֹסֵם *χρήστης* IS 6. 2 Jer 27. 9 Mich 3. 7 Zach 10. 2 *one who gives* or *expounds oracles, prophet, soothsayer*
קְעָרָה *σκευάριον* Ex 25. 29 Nu 7. 13 (*σκεῦος*) *small vessel* or *utensil*, mostly in pl.
קרא *χράω* (B) Ex 5. 3 Nu 24. 1 IR 13. 2, 4 IIR 3. 10, 13, 8. 8, 9, 23. 16 Jon 3. 2 Zach 7. 7 *warn* or *direct by oracle*; Pass., *to be declared, proclaimed* by an oracle; *consult a god* or *oracle*; = *χρήζω*
קְרִיאָה *χρῆμα* Jon 3. 2 *oracle* قُرْآن
הִקְרִיב *καθιερεύω* Ex 29. 3, 10 Nu 8. 9, 10 *sacrifice, offer*
קָרְבָּן *ἱερεῖον* Lev 1. 2, 2. 1 Ez 40. 43 *victim, animal for sacrifice*
ראה *ὁράω* Gn 16. 13, 41. 22, 48. 3 Ex 4. 1 Jes 30. 10 Ez 1. 1, 8. 4 *see visions*; Pass., *appear in a vision* [future and aorist formed from roots *ὀπ-* (נבט) and *ϝιδ-* (ידע) respectively]
רֹאֶה *οὖρος* IS 9. 9 Jes 30. 10 ICh 9. 22 IICh 16. 7 *watcher, guardian*
רֹעֶה „ Gn 4. 2, 48. 15 Ex 2. 17 Nu 27. 17 Jes 40. 11 Jer 2. 8, 23. 2, 49. 19 Ez 34. 1–23 Ps 23. 1, 80. 2
רָבִיד *ῥάβδος* Ez 16. 11 *rod, wand, magic wand, staff of office, rod for chastisement*
רֶמֶשׂ *ἑρπετόν* Gn 1. 25, 26 Hos 2. 20 Hab 1. 14 *beast* or *animal which goes on all fours*; *creeping thing, reptile*, esp. *snake*
רפא *θεραπεύω, θαρ-* Job 13. 4 *be an attendant, do service, do service* to the gods, *worship*; cf. רפאל
רצון *χαριστεῖον* Ex 28. 38 Lev 1. 3 Jes 56. 7 Mal 2. 13 *thank-offering*
שְׂחק *v.s.* צחק Jud 16. 25

שׂטן *ψιθυρίζω* Zach 3. 1 Ps 38. 21, 109. 4, 20, 29 *whisper, whisper what one dares not speak out, whisper slanders*

שָׂטָן *ψίθυρος, ψιδόνες, ψυθῶνες* Nu 22. 22 IS 29. 4 IIS 19. 23 IR 5. 18 Job 1. 8, 9 *whispering, slanderous,* as epith. of Aphrodite (عَفْرِيت); as Subst., = *ψιθυριστής*: *whisperer, slanderer; slanderous, back-biting*; Subst., *slanderer* شيطان

שְׂטנה *ψιθύρισμα, -μός* Esr 4. 6 *whispering; whispering, slandering*

שָׁם *v.i.* תם Ps 50. 23; cf. Ib 101. 6, 119. 1 Prv 11. 20

הִשְׁפִּיק *ἀποχράω* Jes 2. 6 *deliver an oracle*; cf. *πουνιάζειν· παιδικοῖς χρῆσθαι, πούνιον γὰρ ὁ δακτύλιος* Hesychius

שָׁרַת *ἑρπετόν* Nu 21. 6, 8 Dt 8. 15 Jes 14. 29, 30. 6; *v.s.* רֶמֶשׂ

„ *θεράπων*, poet. *-άψ*, rare in sg. Jes 6. 2, 6 *henchman, attendant, worshipper, servant*; cf. רפאל *θ.* (*τοῦ*) *θεοῦ*

שׁאל *αἰτέω* Ex 3. 22 Dt 10. 12 Jud 5. 25 IS 1. 17, 2. 20, 8. 10, 20. 6, 28 IR 2. 16, 20, 22, 3. 5, 10–12 IIR 4. 3, 28 Thr 4. 4 Neh 13. 6 *ask, beg, ask for, demand; ask leave* to depart; *ask* a person *for* a thing; cf. *δέω* (B); שָׁאוּל *αἰτητός* Gn 46. 10 IS 9. 2 IIR 6. 5 ICh 4. 24, 6. 9 *asked for* [of God by his parents]; *ᾐτημένος* IS 1. 28 IIR 6. 5 (*αἰτέω, αἴτημι*) *borrowed*; שְׁאֵלָה, שְׁלָה *αἴτησις* IS 1. 17, 2. 20 IR 2. 20 Esth 5. 6, 7 *request, demand*; cf. *δέησις*; שׁאל *πεύθομαι, πυνθάνο-* Gn 24. 57 Dt 4. 32, 18. 11 IS 22. 13 *hear* or *inquire concerning, inquire about* one person *of* or *from* another; *inquire* whether

שְׁאֵל, שְׁאוֹל, שְׁאוֹלָה *Ἅιδης* Dt 32. 22 IIS 22. 6 Jes 5. 14, 7. 11, 14. 9 Hos 13. 14 Hab 2. 5 Ps 9. 18 Prv 15. 24, 27. 20; *v.s.* חדל

שׁבת *παύω* Gn 2. 2, 8. 22 Jes 24. 8 Prv 22. 10 Thr 5. 14 *take one's rest, cease; rest* or *cease from* a thing, *stop*; הִשְׁבִּית *κατα-, καππαύω* Ex 5. 5 Dt 32. 26 IIR 23. 11 Ps 46. 10 Prv 18. 18 *put an end to, stop*; שַׁבָּת *κατάπαυσις* Ex 20. 8, 10 Jes 58. 13 *stopping; rest, calm*

שֵׁבֶט *σκῆπτρον* Gn 49. 10 Lev 27. 32 Nu 18. 2 Jes 9. 3, 10. 5, 15, 14. 5, 29, 28. 27 Ez 19. 14, 20. 37, 21. 15 Am 1. 5 Ps 45. 7 Prv 26. 3 the Prose word is *βακτηρία*; *staff* or *baton*, esp. as the badge of command, *sceptre*: in Hom. borne by kings and chiefs, and transmitted from father to son; by speakers, who on rising to speak received it from the herald [a custom in pre-Islamic Arabia]; as a symbol of *royalty, kingly power*, etc.; used as a *stick* or *cudgel* to punish the refractory

שִׂדִּים *σύνδεσμος, -εσις* Dt 32. 17 Ps 106. 37 *that which binds together* [mortar, stucco, lime]

שִׁיד ,, Dt 27. 2 شيد

שְׁדִים ,, Gn 14. 8, 10

שַׁדַּי *Ζεύς* Gn 17. 1, 49. 25 Ex 6. 3 Nu 24. 4 Ez 1. 24 [cf. IS 2. 10, 7. 10 IIS 22. 14 Ps 29. 3, 96. 11 Job 37. 4–5, 40. 9 ICh 16. 32], 10. 5 Job 8. 3, 5, 21. 15, 34. 10, 12 Ruth 1. 20, 21 *Zeus*

שְׁדִין *Ζῆν* Job 19. 29 *Zeus*

שׁוֹט *σκῦτος* IR 12. 11 Nah 3. 2 Prv 26. 3 *leather thong, whip*

שָׁחַט *σφάζω, -άττω, -αγιάζομαι* Lev 1. 5 IIR 25. 7 *slay, slaughter,* prop. *by cutting the throat*; esp. *slaughter* victims for sacrifice, *cut their throats*; generally, *slay, kill,* of human victims; *v.s.* זבח

שׁוֹחֵט *σφαγεύς* Jes 57. 5, 66. 3 *slayer, butcher*; at a sacrifice

שָׁחוּט *σφακτός* Lev 14. 6 *slain, slaughtered*

שְׁחִיטָה *σφαγή, -άξ* IICh 30. 17 *slaughter*

שַׁחַת *Στύξ* Ps 55. 24 Job 9. 31, 33. 28 *The Styx*, i.e. *the Hateful*; *a well of fatal coldness in Arcadia*

שִׁלוֹ, שִׁלֹה, שִׁילוֹ *Δῆλος* Jos 21. 2 Jud 21. 21 IS 3. 21 Jer 7. 12 Ps 78. 60 *Delos*; גִּלֹה Jos 15. 51

שֻׁלְחָן *ξύλον* Ex 25. 23 Jud 1. 7 IS 20. 34 IR 13. 20 Ps 128. 3 *table*

שְׁלָמִים *τέλος* Lev 9. 22 Nu 15. 8 Ez 46. 12 *fulfilment*; *payment* (שְׁלוֹם Hos 9. 7 שלומה Ps 91. 8); pl., *services* or *offerings* due to the gods

שָׁלִשִׁים *τρίγωνον* IS 18. 6 *a musical instrument of triangular form* with strings of equal thickness but unequal lengths

שֵׁם *Ζεύς, Δήν, Ζήν* ICh 13. 6; *v.s.* שדי

שָׁמַיִם *ἄνω, ὄνω, σῆμα, σᾶμα* Gn 1. 1, 8 *aloft, on high*; *in heaven*, opp. *earth*; generally, *on the upper side*, i.e. *on the north* שְׁמאל Gn 13. 9, 14. 15 Jos 19. 27 IR 7. 39 شِمال; *constellation*, mostly in pl., *heavenly bodies* سَماء

שָׁמֵשׁ *ξανθός* Gn 37. 9 IIR 23. 5, 11 *yellow*, of various shades, freq. with a tinge of red; after Hom. of all kinds of objects; of *gold* (זהב)

שׁוֹפָר, שֹׁפָר *κέρας* Ex 19. 16 Jos 6. 4 IS 13. 3 IR 1. 34 Jes 58. 1 Hos 8. 1 Ps 47. 6 Job 39. 25 *the horn of an animal*; *horn for blowing*; Ep. gen. *κέραος* (prob. fr. *κεραός*)

שׁפת *σποδίζω* Ps 22. 16 *roast* or *bake in ashes*

שְׁפוֹת *σποδός* Nch 3. 13; *v.s.* אשפה

שְׁפוֹת *σποδίτης* IIS 17. 29 *baked in ashes*

שִׁקּוּץ *εἰκαστός, ἀπείκασμα, -μός, -σία* IR 11. 5, 7 IIR 23. 24 Ez 7. 20 *apprehended through an image*, opp. *αἰσθητός* (perceptible); *representation*

,, *ἀπέχθημα, inf.*, Zach 9. 7

שֶׂקֶץ *ἀπέχθημα, -ήμων, -ής* Lev 7. 21, 11. 10 Jes 66. 17 *object of hate*; worse form for *ἀπεχθής*: *hateful, hated*

„ *εἰκαστός, sup.*, Ez 8. 10

שִׁקֵּץ *ἀπεχθαίρω, κατεχθραίνω* Lev 11. 11, 13 Dt 7. 26 *hate utterly, detest*; *hate inveterately*

„ *ἀπεχθάνομαι* Lev 11. 43, 20. 25 Pass., *to be hated, incur hatred, to be* or *become hateful to* one, *incur* his *hate*; causal, *that causes hatred*

שׂרביט *v.s.* רביד Esth 4. 11, 8. 4

שֵׁרֵת *ἐκθεραπεύω* Gn 39. 4 Dt 10. 8 IS 2. 11, 3. 1 IR 1. 4, 15, 19. 21 Jes 56. 6 Ez 44. 11, 12 Ps 101. 6 ICh 23. 13 strengthd. for *θεραπεύω*: *to be an attendant, do service to* the gods, *serve* them; *worship*; *take care of* (secondary); *ὑπηρετέω*: *to be a servant, do service*; *minister to, serve*

שֵׁרֵת *θεραπεία* Nu 4. 12 IICh 24. 14 *service, attendance* (secondary); *ὑπηρετεία*: = *ὑπηρεσία*; generally, *service*

מְשָׁרֵת *ὑπηρέτης* Nu 11. 28 IR 10. 5 Jes 61. 6 Joel 1. 9, 13 Esr 8. 17 IICh 22. 8 *servant, attendant*

מְסָרֵךְ „ Am 6. 10

תָּם *v.s.* תמים Job 2. 3

תְּמוּנָה *σημεῖον* Ex 20. 4 Dt 4. 16 Job 4. 16 *figure, image*

תָּמִים *τέλειος* Gn 6. 9 Ex 12. 5 *perfect*, of victim, *without spot* or *blemish*; of persons, *accomplished, perfect in his kind*

הַתַּמּוּז *ὁ θάνατος* Ez 8. 14 *the death* [i.e. that of Adonis]

תְּמִים *Σεμναί* Ex 28. 30 Dt 33. 8 Esr 2. 63 at Athens the Erinyes were specially the *σεμναί θεαί*, or simply *Σεμναί*; *σεμνός* (*σέβομαι*) *revered, august*, holy (W); *devoted to the gods*; *worthy of respect, honourable*; prop. of gods, Demeter, Hecate, Thetis, Poseidon, Pallas Athena

תְּפִלָּה *ἀντιβόλησις* IR 8. 28 IIR 19. 4 Jes 56. 7 Thr 3. 44 *an entreaty, prayer*; הִתפלל *ἀντιβολέω* IIS 7. 27 *entreat*

תְּפֶלֶצֶת *πλάσις* Jer 49. 16 *fiction, invention*

תֹּפֶת *ὄπτησις* IIR 23. 10 Jer 19. 11, 12 *roasting, frying*

תְּרָפִים *τρίπους* Gn 31. 19 Jud 17. 5 IS 15. 23, 19. 13 IIR 23. 24 Ez 21. 26 Hos 3. 4 Zach 10. 2 *tripod*, i.e. *three-legged cauldron*; placed as votive gifts in the temples, esp. in that of Apollo at Delphi, or they were preserved in private houses; from a *tripod* the Delphic Priestess delivered her oracles

תִּשְׁבִּי *θεσπιστής* IR 17. 1 *prophet*; *v.s.* אשף

XIV. CONCATENATION OF HOMOLOGIES

LII. Each proposition stands or falls by the intrinsic evidence of the examples adduced to support it, and of similar homologies distributed throughout this work; but the concatenation of homologies adds extrinsic weight to the probative value of that evidence.

THIS will be made manifest by the following analysis of the homology אישׁ/*ἀνήρ*.

The analysis of a Graeco-Hebraic homology imports three main factors: an exposition of the relationship between its constituent homologues—two in a simple homology, more in a multiple one; a consideration of associated homologies; and a reference to any special connection with other homologies, especially as regards homonyms. As a matter of fact, the homology about to be analysed as an example of this process has been chosen for the following reasons: it is a multiple homology with numerous homologues; it is a combined homology, since they include Arabic and Aramaic words; their phonetic and semantic variety is considerable; some of them homologize with the Greek noun in the nominative case, others with its genitive; some have unsuspected homonyms; there are significant associated words; while most interesting idiomatic phrases are involved.

ἀνήρ, ὁ, ἀνδρός/אָדָם, אֲדִיר, אַדַּר־, אֶחָד, אִישׁ, אֱנוֹשׁ, אֱנָשָׁא, זָכָר, זָכוּר, דֶּכַר, בָּשַׂר, אִשָּׁה, אֱנָשׁ, אֱנָשָׁא, עֵיר, עָנֵי, עָנֵר, ذَكَر بَشَر إِنْسان آدَمِيّ (cf. *ἄρσην*) عَنْتَره زَلَمه (cf. *ἄρρην*, *ἄρσην*).

ἀνήρ: *a man*, Lat. *vir* (not *homo*); *man*, opp. *woman* אישׁ Gn 2. 24 Nu 5. 6; *male* children אישׁ IS 1. 11 זכור Ex 23. 17 Dt 20. 13 זכר Gn 1. 27, 17. 10 Lev 27. 3 Esr 8. 3; *ἀ. δήμου one* of the people אחד העם Gn 26. 10; *man*, opp. *god* אדם Gn 1. 26, 6. 2 IS 15. 29 IIS 24. 14 Jes 31. 3 אישׁ Nu 23. 19 אנושׁ Ps 9. 21 Job 9. 2, 33. 12 אנושׁא Dan 4. 14; *a man in the prime of life*, esp. *warrior* אדיר Jer 14. 3 Nah 2. 6, 3. 18 אישׁ Gn 14. 24 Ex 15. 3 Jes 4. 1 ענר Gn 14. 24 عنتره; *man* emphatically, *man indeed* אדם

Jes 13. 12 Prv 28. 12 אנוש Jes 13. 12 עני Job 24. 4; *husband* איש Gn 3. 16, 29. 32 Lev 20. 10 Nu 30. 17 Hos 2. 18; *αἰγῶν ἀνερ*, Virgil's *vir gregis* אדירי הצאן Jer 25. 34, 35, 36 Nah 3. 18 עניי הצאן Zach 11. 7, 11; joined with titles, professions, etc. *ἄνδρες δικασταί* (*jurors*) אדרגזריא Dan 3. 2 איש יהודי Esth 2. 5 א׳ כהן Lev 21. 9 א׳ כנעני Gn 38. 2 א׳ מצרי Ex 2. 11, 19 א׳ נביא Jud 6. 8 א׳ נכרי Dt 17. 15 א׳ עברי Ex 2. 11 אֲשֶׁר מרְאָה IIS 23. 21; *πᾶς ἀ.* every *man*, every *one* כל־אדם Lev 16. 17 כל־ איש Ib 22. 3 IIS 13. 9 כל האיש Dt 4. 3 Neh 5. 13 כל־עיר Dt 2. 34 כל־אֱנוֹשׁ Dan 3. 10 כל־בשר Gn 6. 13, 17, 19; *a man, any man* אדם Lev 1. 2 Jud 18. 7 IR 8. 46 Ez 19. 3 Ps 105. 14 Eccl 7. 20 איש Lev 27. 2 Nu 21. 9 Jud 4. 20 Ps 141. 4 ICh 16. 21 אנוש Jes 56. 2 Ps 55. 14, 103. 15 אֱנֹשׁ Dan 2. 10, 7. 4 אנושא Ib 4. 13 אנשא Ib 2. 43 אֲשֶׁר IICh 34. 22 עיר Jud 20. 48 Dan 4. 10; *ἀνὴρ ἀνήρ any one* איש איש Lev 22. 4; *male animal* דכר Esr 6. 9 זכר Gn 6. 19 Ex 12. 5. Cf. *κύριος*/גְּבִיר/*vir* (—κ).

דכר, זכור, זכר, עיר, עני, ענר, נכר homologize with *ἀνήρ* in the nominative; the rest with its genitive, under Proposition 29;

The spiritus lenis exchanges with: א, ב, ד, ז, ע, أ ب ذ ز ع, under Proposition 11;

δ exchanges with ت and ل, under Prop. 5; and with שׁ, ש, س and ش, under Prop. 9;

ν exchanges with gutturals ח, כ (and its substitute ك), under Prop. 9; and drops out in אדם, איש, אֲשֶׁר, אשר, בשר, עיר, زلمه, under Prop. 17;

π exchanges with כ, under Prop. 5;

ρ drops out in אדם, אחד, איש, אנוש, אנושא, אנש, אנשא, עני, إنسان آدميّ آدم, under Prop. 17; and changes into ل in زلمه, under Prop. 5;

מ, م and ن are terminal, under Prop. 19;

There is consonant/vowel metathesis in the genitive homologues—except in אדם, איש, آدمي انسان—under Prop. 20;

The vowel/vocalization exchanges are as follows: α/ַ/ָ/ֲ/ـَ; η/ֵ/ֶ/ֱ/ـِ; and ο/ֹ/ֺ/ֳ/ֻ/ـُ, under Prop. 5;

There is ample corroboration in the remarkable identity of the following phrases: *ἀ. δήμου, ἄ. δικασταί, ἀ. ἀ., πᾶς ἀ., αἰγῶν ἄνερ* (2 versions, cf. Gn 41. 32).

This is how these phrases are dealt with by the Septuagint and the N.E.B.:

אחד העם—LXX: τις ἐκ τοῦ γένους; N.E.B.: *one of the people.*
אדרגזריא—LXX: ἡγουμένους; N.E.B.: *counsellors.*
איש איש—LXX: ἄνθρωπος; N.E.B.: *No man* Lev 22. 4, *any man whatever* Ib 24. 15.
כל־אדם—LXX: πᾶς ἄνθρωπος; N.E.B.: *No other man*; כל־איש—LXX: πᾶς ἄνθρωπος Lev 22. 3, πάντα ἄνδρα IIS 13. 9; N.E.B.: *Any man* Lev 22. 3, *everyone* IIS 13. 9.
כל־אנש—LXX: πάντα ἄνθρωπον; N.E.B.: *every man.*
כל־בשר—LXX: πᾶσα σάρξ: N.E.B.: *all mankind, every human being.*
אדירי הצאן—LXX: οἱ κριοὶ (כָּרִים) τῶν προβάτων; N.E.B. *masters of the flock, flockmasters*; עניי הצאן—LXX: τὴν Χαναανίτιν, οἱ Χαναναῖοι τὰ πρόβατα (עניי being mistaken for כנעניי); N.E.B.: *the dealers.*

I have been able to equate עניי הצאן with אדירי הצאן, only because I realized that in the former the homology was ordinary, with ἀνήρ in the nominative; while in the latter it was exceptional, with ἀνήρ in the genitive. Whether the appreciation of this equation preceded the discovery of the homology δικάζω/גזר (Esth 2. 1), or followed it, I do not remember. But this I know, that long after I had been apprised of both facts, while I was browsing through the book of Daniel, it suddenly occurred to me that אדרגזריא might be a composite word; and the problem presented by it was soon solved. Thus fortuitous finds have alternated with fruits of persevering study, sustained consideration, and close concentration in the course of my prolonged research.

ASSOCIATED HOMOLOGIES

ἀνδραποδίζω: *enslave*; especially of conquerors, *sell the free men* of a conquered place *into slavery* إسْتَرَقّ أرقّ

ἀνδραποδισμός: *selling into slavery*, slave-dealing (W) تِجارة الرّقيق

ἀνδράποδον: *one taken in war and sold as a slave*, whether originally a slave or free, *captive*; originally distinguished from δοῦλος; generally, *a slave* رِقّ

Mark that the derivatives preserve the original ζ as substituted by ق: they behave like Hebrew derivatives.

ἀνδράχνη: *purslane* نَبات الرِّجْله; *ἄνδραχλος*

The Arabic homologue being in the feminine, must be adjudged as the counterpart of *ἀνδράχνη*—ν/ل—and not of its masculine synonym and cognate, *ἄνδραχλος*, λ/ل; cf. *νίτρον*, *λίτρον*, נֶתֶר Jer 2. 22.

ἀνδρεία, *-ηίη*: generally written *ἀνδρία*: *manliness* جسارة; *hardihood* جَراءه; = *ἀνδρειότης*

س exchanges with δ, as does ס in *πηδάω*/פסח; and ج exchanges with the spiritus lenis, as does ג in *ἀμείβω*/גמל.

ἀνδρεῖος, *-έος*: *manly*, *masculine*, *courageous* جَسور جَرِىء; *stubborn* حرون

ح exchanges with the spiritus lenis, as in *ὄνος*/حمار; and as does ח in *ὄνος*/חמור; while جرىء and حرون corroborate each other's homology, though Arabic scholars do not suspect their twin etymological relationship.

ἀνδρείω: *fill with courage* إجْترأ

Note the corroborative force derived from the family connection between جساره and جسور; as indeed between جراءه, جرىء and إجترأ.

ἀνδριάς: *image of a man*, *statue* (of stone or wood); of female figures; of men, opp. *ἀγάλματα* of the gods; rarely of the gods אֲשֵׁרָה IR 16. 33 (cf. *ἀστήρ*); *statues* צִיר Jes 45. 16; mother's term of endearment אָשֵׁר Gn 30. 13; cf. *μάκαρ*

ἀνδριάς (IR 16. 33); *ἀστήρ* (*ὁ τᾶς Ἀφροδίτας*), *Ἀστάρτη* (IR 15. 13 IIR 21. 3, 7); *ἀσκηρά*, *ἄσκρα*, *ξύλον* (Jud 6. 26 IIR 23. 15) —all six words coalesced in pronunciation to become a single word, אשרה or אשירה (IIR 17. 16); although *ἀστήρ* preserved its special name עַשְׁתֹּרֶת (IR 11. 5). But I am by no means sure that עַשְׁתָּרוֹת or בעלים (Jud 2. 13, 10. 6) is in the plural. If the latter be in the singular, then it would homologize with *Ἀπόλλων*. *ἀσκηρά* and *ἄσκρα* are obvious atavisms of *ξύλον*.

ἄνδριον: Dim. of *ἀνήρ* (*ἀνδρός*), *manikin* قَزْم

The spiritus lenis exchanges with ق, as in *ὀθόνη*/قُطْن/אֶטוּן Prv 7. 16; as it does with ק in *ὠνέομαι*/קנה Gen 33. 19.

ἀνδρίς: fem. of *ἀνήρ* אִשָּׁה Gn 2. 22, 23 (cf. *γυνή*) إمْرأه

ἀνδρογίγας: *giant-man* עֲמָלֵק Ex 17. 8 عِمْلاق

Arabic led me to this homology.

ἀνδρόγυνος: *man-woman, hermaphrodite* خُنْثَى [cf. *γυνή*/أُنثَى]

This homology is most remarkable, for two important reasons. First, خُنْثَى seems to be a mere variant of أُنثَى, the homologue of *γυνή* in the genitive (*γυναικός*): in the former the *γ* exchanges with خ, as in *γεννάω*/خلّف; whereas it drops in the latter. Secondly, because it homologizes with *ἀνδρόγυνος* as if it were *ἀνδρογυνή* (like *ἀνδρογίγας*), and dispenses with one of the two operative elements in the compound by a change in the pronunciation of the other. A somewhat similar homology is חֹדֶשׁ/*τριακάς*, *άδος*.

ἀνδροθέα: *man-goddess*, i.e. Athena

I diffidently submit that, according to my Propositions, this compound is a variant—or the etymological origin—of *Θαρσώ* and *Θρασώ*, the names of Athena, thus: *ἀνδροθέα* → *ἀνδροθέας* → *δροθεας* → *δραθεας* → *δρασεας* → *δρασως* → *θρασως* → *Θρασω* → *Θαρσώ*.

ἀνδρόδομος: = *ἀνδρών* (*men's apartment* in a house, *banqueting hall*) מְסִבְּדִרון Jud 3. 23 (suff.–pref. metathesis, spiritus/ס)

ἄνθρωπος, *ὁ*, (prob. from *ἀνήρ*, *ὤψ*, *man-faced*) Attic crasis *ἄνθρωπος*, Ionic *ὥνθρωπος*, for *ὁ ἄνθρ-*: *man*, both as a generic term and of individuals אדם Ex 13. 13 Jes 2. 9 איש Gn 2. 24, 19. 8, 32. 7 Jes 2. 9 אנוש Ps 8. 5, 9. 20 אנש Dan 7. 4 אנשא Ib 2. 43 בר־אנש Ib 7. 13; opp. *gods*, אנוש Job 13. 9, 33. 26 בן־אדם Nu 23. 19 Ps 8. 5 בן־אנוש Ps 144. 3; Plato uses it both with and without the Art. to denote *man* generally, האדם Gn 6. 1–7 (*v. ἀνήρ*); in pl., *mankind* בני־אדם IIS 7. 14 Jer 32. 19 Ps 49. 3 בני־איש Ps 4. 3, 49. 3 בני־אנשא Dan 2. 38, 5. 21

ἄνανδρος: = *ἄνευ ἀνδρός* (*husbandless*, of virgins) عذراء; = *ἄνευ ἀνδρῶν without men* לא־אדם Job 38. 26 לא־איש Ib.; *wanting in manhood, cowardly* לא־אדם Jes 31. 8 לא־איש Ib.

ἄνθρωπος is a compound of *ἀνδρὸς ὄψ*, פֶּן־אדם or בֶּן־אדם—by the all-pervading suffix–prefix phenomenon—פן being the singular of פָּנִים as בן is of בָּנִים. A rival to homology with בן־אדם is another phrase, *φὼς ἀνήρ*; but the contest is distinctly unequal, as will be apparent from a comparison between the intrinsic meaning of *ἄνθρωπος* and that of *φὼς ἀνήρ*:

φώς, φωτός: poet. Noun, also in late prose; *man* בֶּן Ps 17. 14 מֵת Jes 3. 25, 5. 13, 41. 14 Job 31. 31 עִיר מְתֹם Jud 20. 48; *man*, opp. woman בן Cant 2. 3 עִיר מְתֹם Dt 2. 34, 3. 6; *mortal*, opp. a god מתים Ps 17. 14

φ changes into ב, as in *φέρω*/ברא; and into מ, as in *φάος*/מאור, *φανός*/מְנורה, *φάρυγξ*/מלקוח, *φατός* (B)/מֵת.

HOMONYMS

אדם/*γῆ*/*δῆ*: *earth* (including land and sea), opp. *heaven*, or *land* opp. *sea*; *earth*, as an element; *land*, *country*; *native land*; *the earth* or *ground* as tilled Prv 30. 14; cf. אדמה Gn 4. 2, 47. 20 Ex 20. 24 IS 4. 12 Ez 11. 17 Jon 4. 2 Neh 9. 25

אחד/*ἕεις*/*εἷς*: *one* Gn 1. 5, 21. 15, 22. 2, 32. 23

איש/*εἷς*: *one* IS 30. 2 Ez 46. 16; איש איש *εἷς ἕκαστος each one* Lev 20. 2 (cf. *ἀνήρ*, *sup.*)

איש/*ἕκαστος*: *each* Gn 15. 10 Jud 16. 5 Ez 1. 9, 11, 12, 10. 22 Job 41. 9, 42. 11; cf. אִשָּׁה/*ἑκάστη* Ez 1. 9

אנוש/*δόναξ*: *pole-reed*, *Arundo donax*, smaller than the *κάλαμος* Jes 8. 1

אֲנָשִׁים/*πένθημα*: *lamentation*, *mourning* (pl.) Ez 24. 17, 22 זִבְחֵי מֵתִים Ps 106. 28 עֲנוּשִׁים Am 2. 8; (cf. אנים/אני/און/*ὀδύνη*: *grief*; *ὀδύνη Ἡρακλῆος grief for* him Il. 15. 25; more freq. in Od., always in pl., Dt 26. 14 Hos 9. 4)

אֵשׁ/*ἔχω*: *there is* IIS 14. 19 (cf. يِشْ) أكو [Iraqi vernacular]

אֲשֶׁר/*ξύλον*: *tree* (*ξύλα*) Zach 11. 2

אֲשֶׁר/*ὅπου*: *where* Gn 21. 17

בַּאֲשֶׁר/*ὅπουπερ*: *wherever* Ruth 1. 16

אֲשֶׁר/*ὅσπερ*, *ἥπερ*, *ὅπερ*: *the very man who* Gn 3. 12, 44. 17; *the very thing which* Ex 16. 15, 23

אֲשֶׁר/*ὅστε*: *who*, *which* Gn 1. 7, 11, 12, 21, 29, 30, 31, 2. 8, 3. 12, 6. 4

אֲשֶׁר/*ὅτι*: *for that*, *because* IR 8. 33; cf. *ἀντί*, p. 168

כְּפִי אשר/*ἐπειδήπερ*: *since*, *seeing that* Mal 2. 9

בָּשָׂר/*πόσθη*: *membrum virile* Ex 28. 42 Lev 15. 2, 3, 7 Ez 16. 26, 23. 20, 44. 7, 9

עיר/*γῆ*: freq. in Trag., *city* Gn 4. 17, 11. 4, 24. 10, 33. 18

עָנִי/*πένης*: (*πένομαι*) *one who works for his living*, *day-labourer*, *poor* man Dt 24. 12, 14, 15

עָנִי/*πειναλέος*: *hungry* Ps 88. 16

INCIDENTAL HOMONYMS

In the course of our investigation into the above homologies, we have incidentally come across new words, some of which have homonyms, as follows:

בֵּן/*γένος*: *offspring*, even of *a single descendant* Gn 4. 25 إبن; בֵּן— in such phrases as: בני־חת Gn 23. 3, בני־ישראל Ib 32. 33, בני־נח Ib 10. 32, בני־עבר Ib 10. 21, بنى غسّان, בני־עמון Ib 19. 38, בני־עמי Ib 23. 11, בני־קדם Ib 29. 1, בני־שעיר Ib 36. 21—is also the homologue of *γένος*: *race, stock, kin*; *clan, house, family*

בֵּן/*φυτόν*: *plant*, esp. *garden plant* or *tree* Gn 49. 22 نَبات أب

בֵּן(־אוני)/(*ὁ ἐμὸς ὠδίνων*) *πόνος*: of a child, *produced by* (my) *pangs* or *throes of childbirth* Gn 35. 18

בֵּן־)זְקֻנִים)/*ὀψίγονος*: of a son, *late-born, born in one's old age* Gn 37. 3

(־ישׁי)בֵּן/(*Ἀτρεί*)*δης*: *son of* IS 25. 10

בֵּין/*μέσος*: *μέσον*, *midst* Gn 42. 23; *διὰ μέσον*, *between* Gn 15. 17 Ex 12. 6, 13. 9 بين; *ἐς μέσον*, *ἐς μ. ἀμφοτέρων* (*between both of two*), freq. in Hom. for *ἐς μέσον μεταίχμιον* (*between two armies*) בֵּנַיִם IS 17. 4, 23

בַּעַל/*ἥλιος*: as pr. n., *Helios, the sun-god* Jud 6. 25

בעל/*πάστας*: (*πάομαι*) *owner*; /*πάτωρ*: (*πάομαι*) *possessor* Ex 21. 34, 22. 7 IR 17. 17

בעל/*πολίτης*: *citizen, freeman* Jos 24. 11 Jud 9. 25, 51

בעל/*πολύς*: *many*; *much*; *πολύμητις*, *of many counsels* בעל־מְזִמות Prv 24. 8 בעלת־(אוב) IS 28. 7 (כְּשָׁפִים) בַּעֲלַת Nah 3. 4

בעל/*πόσις*: *husband, spouse*; *lawful husband* Gn 20. 3 Hos 2. 18

בַּר/*παῖς*: *child*, whether *son* or *daughter* Prv 31. 2

בַּר/*πυρός*, *σπυρός*: *wheat* Gn 41. 35

חֲמור/"*Ομηρος*: *Homer* Gn 34. 4; *Ὁμηρίδης*/בן־חמור Ib 34. 2

עַם/*γαμέτης*: *husband, spouse* IIS 11. 3 ICh 3. 5

עַם/*γάμος*: *unlawful wedlock* Gn 19. 38

עַם/*γένος*: *race* Lev 19. 18; *clan, family* IIR 4. 13 Ruth 1. 16

עַם/γονεύς: *begetter, father* Gn 19. 38

עַם/λαός: *a people*, i.e. all who are called by one name Dt 26. 15; *men*, i.e. soldiers Dt 20. 1, 2, 5, 8, 9 IR 22. 28 IIR 13. 7; δῆμος: *people* Gn 34. 16; *commoner* IIS 22. 28; the *popular assembly* Gn 23. 7

עוֹנֵשׁ/ποινίζομαι: *exact a penalty* Ex 21. 22 Dt 22. 19; cf. ἀποτίνω

פָּנִים/μῆνις, μᾶν-: *wrath*; from Hom. downwards freq. of the *wrath* of the gods, pl., Gn 32. 21 Lev 17. 10, 20. 3, 5, 6, 26. 17 IS 1. 18 Ps 34. 17 Thr 4. 16

פָּנִים/ἐνώπιον: *face to face, in person* Ex 33. 11 Dt 34. 10 IIR 14. 8 Job 2. 5

פָּנִים/ἐπάνω: (ἄνω) *above, on the upper side* or *part* אל־פני Lev 14. 53 עַל־פְּנֵי Gn 1. 2; *before, in front of* אֶת־פני Ib 19. 13, 27 אל־פני Nu 17. 8 לִפְנֵי Gn 6. 11 על־פני Ib 11. 28 פנים IIS 10. 9; *in the presence of* את פני Gn 27. 30; of Time, in *former* times לְפָנִים Dt 2. 10; of Number, *above, more* אל־פני Ez 48. 21 על־פני Ib 48. 15, 21

פָּנִים/διαφανής: *translucent, transparent*, limpid (W) Prv 27. 19

פָּנִים/πνοαί (πνοή): *breath* Ex 33. 14–15 (cf. Jes 42. 1, 44. 3, 59. 21 Ez 36. 27, 37. 14, 39. 29 Joel 3. 1, 2 Hag 2. 5 Zach 4. 6 Ps 104. 30, 143. 10 Neh 9. 20); cf. Jes 30. 33 נִשְׁמָה [Therefore, נִשְׁמָה, פנים and רוח are synonyms; *v.* p. 297.]

צִיר/θαιρός: *pivot of a door* or *gate* Prv 26. 14

צִיר/θεωρός: *envoy sent to consult an oracle, to present an offering* Jes 57. 9 Prv 13. 17, 25. 13

צִיר/κοῖλον: *hollow, cavity*; esp. of *cavities* in the body, τὰ κ. IS 4. 19 Dan 10. 16

צִיר/στόλος: *sea-force, fleet* Jes 18. 2

צִיר/ὠδίς: mostly in pl., *pangs* or *throes of childbirth* Jes 13. 8, 21. 3

The above analysis shows that although the Propositions which I have enunciated as governing the interchange of letters and the role of vocalization in Graeco-Hebraic homology may, at first glance, seem to be very widely cast—indeed, so widely

cast that almost any Greek word could ultimately be transformed into almost any Hebrew one—on closer examination, this superficial impression disappears. It is certainly otherwise in practice, especially if the Propositions as a whole, and particularly the safeguards of Proposition 59, are duly heeded. On the other hand, if the Propositions are applied singly and in isolation, and the provisions of Proposition 59 are ignored, one is liable to be misled and to court disaster, as the following example will show.

הרג is an exclusively Hebrew word, with no phonetic counterpart either in Arabic or Aramaic; so that neither could afford any assistance in the search for or confirmation of a genuine Greek homologue. Therefore, when *πέρθω* presented its credentials, its candidature was approved, especially as some corroboration came from its fellow homologue הרס (cf. Ps 78. 47). It looked as though *π* dropped out of both, while *θ* exchanged dialectally with *σ* in one, and with *χ* in the other. Nevertheless, there were real misgivings: for one thing, there was no Verbal Adjective to homologize with הָרוּג or הָרוּס, and no Substantive to homologize with הרגה; whereas other derivatives of הרס were provided for—*πόρθημα*/הֶרֶס, *πόρθησις*/הֲרִיסָה/הֲרִיסוּת. But, in any case, הרוג seemed to be a strange word which rendered *two* phrases apparently meaningless, תחת הרוגים (Jes 10. 4) and לְבֻשׁ ה׳ (Ib 14. 19). In the circumstances, the matter was set aside for review.

One day, as I was looking for an homologue for רצח, I had the good fortune of spotting *ἐναρίζω* as the perfect homologue of הרג also, and *ἔναρα* as the ideal one of הֲרוּגִים:

ἐναρίζω: *strip a slain foe of his arms* (*ἔναρα*); hence *slay in fight*; generally, *slay* הרג Gn 4. 8 Ex 2. 14 Lev 20. 15, 16 Nu 11. 15 IIS 23. 21 Jes 27. 1 Hos 6. 5 Job 20. 16 Esth 9. 6

ἔναρα, τά: (*ἐναίρω*) only pl., *arms and trappings of a slain foe* הרוגים Jes 10. 4, 14. 19

Mark how the Hebrew derivative preserves the original ζ which was converted into ג.

So now both texts are plain: (1) '. . . and they shall fall under slain foes' arms and trappings . . .' (2) 'But thou wast cast out of thy grave like an abominated corpse, sword-girt and dressed (לָבֻשׁ) in the arms and trappings of slain foes who

went down to the last bed (אבנים/εὐνή: *one's last bed, the grave*; *stones thrown out from the prow and used as anchors* Job 38. 30, pl.) of the grave (בור/τάφος: *grave*) like a putrefied carcass.'

Therefore, if my early experience is anything to go by, anyone who—misusing my Propositions—indulged in the fanciful exercise of transforming any Greek word into any Hebrew one, would before long stumble, fall and break his stiff neck. Let who will try!

XV. MONOGRAPHS

MAHATMA

LIII. The word 'mahatma' occurs in the Bible.

If in the far-off days of my adolescence, when Gandhi was first surnamed 'Mahatma', one of the world's most reputable scholars had claimed that that word—derived as it is from Sanskrit (*mahatman*: *maha*, great; *atman*, soul)—was writ in our sacred Scriptures cryptically, yet plainly enough for the knowledgeable to see through the disguise, his learned colleagues would have thought him barmy on the crumpet. Why, the suggestion that 'mahatman' and גֶּרֶל־חֻמָּה (Prv 19. 19) are interchangeable terms is enough to make Tchernechovski, the imaginative translator of Homer, turn in his grave. Even Professor Cyrus Gordon—the famous expert in Mediterranean studies, who has detected a close affinity between the Greek and the so-called Semitic cultures, and has viewed my theory with sympathetic understanding—might at first blush raise his eyebrows in wonder.

I should, therefore, be neither surprised nor offended if I were not taken seriously now that I, an imperfectly equipped newcomer in the vast and snareful field of philological research, confidently make that very claim and that very suggestion, in support of my revolutionary theory that Hebrew and Greek are identical tongues. On the contrary, I should deem it a compliment or a special favour, and feel deeply grateful, if the interested student would bear with me through my decoding of the cryptogram. So let me proceed from bold assertion to conclusive proof, incidentally solving other obscure mysteries and bringing to light other hidden treasures of inestimable value, so as to convince even the sceptics.

The Greek for 'mahatman' is the identical Homeric word *μεγάθυμος*; alternatively, *μεγαλόθυμος* which approximates גרל־חמה more closely. It is a compound made up of *μέγας* and *θυμός*, the respective homologues of which are as follows:

I. *μέγας, μεγάλη, μέγα*, gen. *μεγάλου, ης, ου*, dat. *μεγάλῳ, ῃ, ῳ*, acc. *μέγαν, μεγάλην, μέγα*; dual *μεγάλω, α, ω*; pl. *μεγάλοι, μεγάλαι, μεγάλα,*

etc.: the stem *μεγάλο-* is never used in sg. nom. and acc. masc. and neut., and only once in voc. masc., *ὦ μεγάλε Ζεῦ* (Aeschylus, *Septem contra Thebas* 822 (anapaests)).

big, of bodily size בֹּהן Ex 29. 20 גדול إِبْهام Gn 1. 16 Dt 9. 2 Jes 8. 1, 27. 13 Ez 17. 3 Jon 2. 1 IICh 2. 4, 36. 18 גְּוָל Esr 5. 8;

freq. of stature גדול Jos 14. 15 גּוֹג Ez 38. 2 مَجُوج Ib 39. 6;

full grown, of age as shown by stature גדול Gn 19. 11;

vast גדול Gn 15. 14 Dt 1. 19 Jer 44. 15 Ps 104. 25 Thr 2. 13;

high גדול Jos 7. 26 IIS 18. 9 Zach 4. 7 Neh 3. 27 עלא(אל) Nu 32. 37 עלה(אל) Ib 32. 3 عال;

of quality or degree, *great, mighty* גדול Gn 18. 18, 21. 8 Ex 11. 3 Lev 19. 15 IIS 3. 38 IIR 4. 8, 10. 6 Jes 36. 4, 13 Eccl 9. 14 IICh 2. 4 גרול Prv 19. 19 חַי IIS 23. 20 חַיִל IIR 5. 1 מִגדול IIS 22. 51 מורה Job 36. 22 מַעֲרֶל Ez 32. 27 עָרֵל Ib 32. 30 قدير عديد جليل;

freq. epith. of gods, *ὁ μ. Ζεύς*, etc.; *μεγάλα θεά*, of Demeter and Persephone; *θεοὶ μεγάλοι*, of the Cabiri גדול Ex 18. 11 ICh 16. 25 מאל Gn 49. 25 מגדול IIS 22. 51 מוֹרָא Ps 76. 12 מורה Gn 12. 6 Job 36. 22 قادر;

greatness גְּדוּלָה Esth 1. 4 גֹּדֶל Ez 31. 18 חיל Nu 24. 18 Prv 31. 10;

strong, of the elements, etc. גדול IR 18. 45 Jes 9. 1 Jer 25. 32 Jon 1. 4;

of passions, feelings, etc., of men, גדול Gn 27. 33 Dt 29. 27 IIS 13. 15 IIR 22. 13, 23. 26 Jer 36. 7 Zach 8. 2;

of sounds, *great, loud* גדול Gn 39. 14 Jos 6. 20 Jes 29. 6, 36. 13 חיל Dan 3. 4;

generally, *great, mighty*, *ὅρκος* (*oath*) גדול Ex 15. 16 Jud 21. 5 (cf. *Iliad* 19. 113), *ὄλβος* (*happiness*) גדול IR 1. 40;

big, i.e. *difficult* question גדול Ex 18. 22; *weighty, important* גדול Ex 3. 3 IIR 5. 13;

with a bad sense, *over-great*, *μέγα εἰπεῖν* to speak *big* and so provoke divine wrath גְּדֻלוֹת Ps 12. 4; cf. IS 2. 3;

of days, *long* גדול Gn 29. 7;

Adv. *μεγάλως*, *very much, exceedingly* מאד Gn 1. 31, 4. 5 חיל Job 20. 15 מַה Gn 28. 17 עד Ib 27. 34 جِدًّا;

loudly בחיל Dan 3. 4 מלא Jer 12. 6;

strengthened, *μάλα μεγάλως* גדול מאד Ex 11. 3 Jud 11. 33 מאד מאד Gn 7. 19 במאד מאד Ib 17. 2, 6 גדול במאד מאד Ez 9. 9 גדולה עד־למאד IICh 16. 14 גדלה עד־מאד Gn 27. 33, 34;

degrees of comparison (regul. *μεγαλώτερος* גדול יֶתֶר Jes 56. 12):

comp. *μείζων, ον greater* גדול מ־ Ex 18. 11 Lev 21. 10 גדולה מן Jos 10. 2;

μείζων the elder הגדול Gn 10. 21, 27. 1 Lev 21. 10 IS 17. 28, 18. 17 Ez 16. 46, 23. 4 הגדול מ־ IR 2. 22;

μείζων κώμης headman of a village عُمْدَة;

generally, *the higher authority* גדול IIR 10. 6, 11;

a strong form of denial, *nothing whatever* כל Prv 13. 7, 30. 30.

II. *θυμός, ὁ, soul, spirit, as the principle of life, feeling and thought*, esp. of strong feeling and passion (rightly derived from *θύω* (B), *rage, seethe*): נשמה Jes 42. 5, 57. 16 Prv 20. 27 Job 27. 3, 34. 14;

in a physical sense, *breath, life* נשמה IR 17. 17 Jes 2. 22 Dan 10. 17 عُمْر حَمِيَّه;

spirit, strength חמה Jes 63. 5 Dan 8. 6 حُمَيَّا;

mind, temper, will טעם IS 21. 14, 25. 33 Ps 34. 1, 119. 66 Prv 11. 22 طبع;

spirit, courage חמה Jes 27. 4 حَمِيَّه;

anger, wrath זעם Jes 10. 25 Ez 21. 36 Nah 1. 6 Ps 78. 49, 102. 11 זעף Jes 30. 30 חמה Dt 29. 27 Jes 42. 25 Ez 5. 15 Ps 37. 8 Prv 27. 4 Esth 3. 5 (Luke 4. 28), 7. 10 טעם Prv 26. 16 נשמה Jes 30. 33; *v.* p. 292;

in pl. (not earlier than Plato), *fits of anger, passions* חמות Prv 22. 24;

the heart, as the seat of emotions חמה Prv 19. 19 עם or עמו Ib 30. 31;

mind, soul, as the seat of thought חמה Ps 76. 11 נשמה Job 32. 8.

Compounds and associated words lend further and firm support to the homologies above set out:

ἄλκιμος θυμός, of *stout heart* אלקום עמו Prv 30. 31.

μεγάθυμος, ον, great-hearted גרל־חמה Prv 19. 19.

μεγαίρω (from *μέγας*), *feel grudge towards* נטר Lev 19. 18.

μεγαλαλκής = *μεγαλοσθενής* (*of great strength*) גדל־כח Nah 1. 3.

μεγαλεῖος, α, ον (*μέγας*), *magnificent, splendid*; of persons, *stately, haughty* עליון Ps 46. 5, 91. 9 عال جَلِيل.

μεγαλίζομαι, to be exalted, bear oneself proudly התגדל Ez 38. 23 הגדיל Ps 35. 26 تَعالَى (الله).

μεγαλόμητις, of high design גדל העצה Jer 32. 19.

μεγαλύνω (*μέγας*), *make great* or *powerful, exalt* גדל Jos 4. 14 Esth 3. 1 הגדיל Ps 55. 13.

καταμεγαλύνομαι, exalt oneself against הגדיל Ps 35. 26 הגדל Zeph 2. 10 התגדל Jes 10. 15.

μέγαρον, τό, bedchamber מקרה Jud 3. 20; in pl., *house, palace,* freq. in Homer; later in sg. מעון Ps 91. 9 IICh 36. 15 מעונה Ps 76. 3 מערה Jos 13. 4 מערות IS 17. 23 קרה Gn 19. 8; *the oracular chamber in the temple, sanctuary, shrine* מעון Ps 26. 8 מערה Jos 13. 4 Jer 7. 11; *tomb* מערה Gn 23. 9; *μέγαρα, τά, pits* sacred to Demeter and Persephone, into which young pigs were let down in the Thesmophoria מעונה Am 3. 4 מעונות Cant 4. 8.

μέγεθος, τό, greatness, magnitude; generally, *size* גדל Ez 31. 7, 18: also in pl., גדלות Ps 131. 1, 145. 6; of a mountain מגדל Cant 7. 5 מגדו Jos 12. 21 Jud 5. 19 מגדון Zach 12. 11 מגדל Ex 14. 2 مقطّم (the rocky ridge near Cairo); *importance* גדל Dt 32. 3 Ps 150. 3; *might, power* גדל Dt 3. 24, 9. 26 Ez 31. 7, 18 Ps 79. 11 גדלה ICh 17. 21 מאד Dt 6. 5 מגדיל/מגדול IIS 22. 51 מעוז Jes 23. 4, 14 מעזניה Ib 23. 11 [cf. *φύξιμος*] עז IS 2. 10; *greatness, magnanimity* גדולה IIS 7. 21 Ps 145. 3, 6 Esth 1. 4, 6. 3 ICh 29. 11 גדל Nu 14. 19 Ps 150. 3; *loftiness, sublimity* גדל Jes 9. 8, 10. 12 Ez 31. 2 עזו עתו; in pl., *sublime objects* מגדנות Gn 24. 53; as a title, *His Highness* عزّه جوده.

μεγεθύνω, increase in bulk, magnitude or *number, enlarge* גדל Gn 26. 13 IIS 5. 10 Ps 104. 1 Job 2. 13.

ὀξυθυμέω, to be quick to anger شَكِس.

ὀξύθυμος, ον, quick to anger, choleric شَكِس حادّ الطبع.

ὀξυθυμίας, ὁ, one who is quick to anger شَكِس.

ῥάθυμος, light-hearted, easy-tempered, frivolous, careless; mostly in bad sense, *taking things easy, indifferent* סרת טעם Prv 11. 22 שרים חמת Hos 7. 5.

A general survey of the homologies relating to *μέγας* shows that they mostly assume *μέγας* to be *μέγαλ*, according to the rules that terminal *σ* dialectally changes into *ρ*, and *ρ* dialectally changes into *λ*. This is corroborated by the following facts: the vocative singular *μεγάλε* survives, the fem. is *μεγάλη*, the gen. *μεγάλου*, most compounds are formed with *μεγαλ-* or *μεγαλο-*, and *μέγαρον* derives from *μέγας*. Most of these homologies also conform to Prop. 5, whereunder *μ* is added at the beginning of a word, and therefore initial *μ* sometimes drops out of the Hebrew homologue. Yet the original form reasserts itself in גדל and מגדל, גוג and מגוג, ערל and מערל, קרה and מקרה.

A closer examination reveals that גרל, the construct of obsolete

גרול, is not a mistake for גדל (Ps 145. 8), the construct of גדול; for in גדול the λ in *μεγάλου* changes dialectally into δ, whereas in גרל it changes dialectally into ρ. On the other hand, in גוג and מגוג, both the radical λ and the terminal ל change dialectally into γ. גרל and ערל are strongly corroborative of each other, as are סרת טעם and שׂרים חמת.

A general survey of the homologies relating to *θυμός* shows that many of them are based on Prop. 5, whereunder θ dialectally changes into χ. (This proves conclusively that the Ashkenazi pronunciation of ח is primeval, which is corroborated by Graeco-Hebraic and Arabic–Hebrew homologies, e.g. *καχάζω*/צחק, אח/أخ, חוט/خيط, חבא/خبأ, חמשה/خمسة.) On the other hand, the θ drops out of עמו, as it does out of רפואה (*θεραπεία*) and רפא/رفأ (*θεραπεύω*).

The whole series is strewn with gems of inestimable value, but one or two deserve special mention because they are particularly instructive.

אל־, in אלעלא and אלעלה, is the homologue of the definite article *ὁ*, the ל being a terminal letter. Accordingly, אלעלא means 'the high' (city). Similarly אל שדי means *ὁ Ζεύς*. But whereas in the latter example the article is, as in Greek, detached from the noun it defines; in the former it is attached to the noun, as are its other homologues ה־, הל־, אל־, and -ال in Hebrew and Arabic respectively. Cf. אלגבישׁ, הלזה.

גדול יתר מאד is a unique phrase, because the construction of the comparative adjective conforms to the Greek pattern. It means: 'much greater', 'much longer'—literally *μεγαλώ-τερος*. Yet יתר here may be the homologue of *ἕτερος*: *more* יתר Gn 49. 3 Jes 56. 12; *οἱ ἕ. the rest* יתר Dt 3. 13 IS 13. 2.

The accuracy of the homology זַעַף/*θυμός* is confirmed by the fact that both זַעַף and its homologue, *θύω* (B), from which *θυμός* is derived, apply to the seething of a wind-swept sea (Jon 1. 15). The homology حادّ الطبع/*ὀξύθυμος* enjoys a similar confirmation; for in addition to طبع being one of the homologues of *θυμός*, حادّ is one of the homologues of *ὀξύς*. Besides, the homologies גרל־חמה, גדל העצה, גדל־כח, and حادّ الطبع, strongly corroborate each other.

בהן is an adjective used as a noun, and means both 'thumb' (*ὁ μέγας δάκτυλος*) and 'great toe' (*ὁ μεγαδάκτυλος*), as is clear from both Ex 29. 20 and Jud 1. 7. עֲרָב and طبع, as well as בהן, exemplify the Prop. 10 that ב interchanges with *μ*.

The Bible contains good internal evidence that חמה and טעם are synonyms. The verb שוב (*στρέφω*: *turn about, aside*) is used once with טעם (Prv 26. 16), three times with חמה (Gn 27. 44 Nu 25. 11 Jer 18. 20), and six times with אף (Ps 78. 38, 85. 4 Prv 24. 18, 29. 8 Dan 9. 16 Esr 10. 14). Moreover, two texts illustrate the skill of the חכמים in calming anger: one in conjunction with טעם, and the other in conjunction with אף Prv 29. 8.

The homology *μέγεθος*/مقطّم adds yet another to a long list of Greek place-names which pullulate all over the biblical map, from India to Egypt and from Hellas to Yemen, flooding with historical light the geography of the Middle East. They include such unsuspected homologies as: אֶלִישָׁה/*Ἑλλάς*, אֲרַם נַהֲרַיִם/*ἁρμὸς ῥόιον*, בָּבֶל/*πάμπολις*, -*λυς*, בְּתרון/*πετρών* (*γῆ*)/بَتراء بطراء (Petra), שְׁלֹהָ/*Δῆλος*, הֹדוּ/هند/*ἄνοδος*, חִדֶּקֶל/دِجْلَه/*αἴλουρος*/*τίγρης*, مدينه/*πόλις*, מעכה/مَكّه/*μαντεῖον*, بَكّه/*Βακχεῖον*/*μαντεῖον*, מִצְרַיִם/*μεσ' κεράοιν*, מָצוֹר/*μέσος*, נחל/*Νεῖλος*/*ῥόος*, סְדֹם/(*ἄστυ*) *Σκυθῶν*, סְפָרַד/*Σπάρτη*, عدن/*Ἀθῆναι*, עַמְרָה/(*ἄστυ*) *Κιμμερίων*, عراق/*ἄργος*, עֲרָב/*ἐρημία*, אֶרֶם פַּדַּן/*πεδίον ἁρμοῦ*, פּוּט/*ὕπτιος*/*Αἴγυπτος*, פָּרַס/(*γῆ*) *πυρός*, إيران/(*γῆ*) *πυρός*, פְּרָת/*θήρ* (*θηρός*), سرفند/*Θεράπνη*, תִּרְצָה/*Θαρσώ* (*Θαρσοῦς*). To this day, the Tigris and the Euphrates are referred to as الرافِدان, but no meaning is vouchsafed for رافِد in the present context. I suggest it is the homologue of *ῥόιον*. They were known as *The Two Rivers* in Arabic as well as in Hebrew, thus: *ῥόος* → *ῥ'oos* → *ρفoos* → *ρoفos* (Lat. *ripa*, *rivus*) → *ραفos* → *ραφες* → رافد. (Cf. נהרי כוש Jes 18. 1.)

Incidentally, the discovery of the homologues to בבל accidentally led me to the homology *πάμπολυς*/أبابيل. This Koranic *hapax legomenon* occurs in the chapter of the Elephant, where it probably means 'large' *and* 'numerous'.

μεγαλεῖος/עליון and *μέγας*/עלא(אל)/عالٍ corroborate each

other. The homologies *μεγαλεῖος*/עליון and *Ὑπερίων*/עליון (in the expression *Ἥλιος Ὑ.*/אל ע.) differ one from the other in nuance, since the one is related to *μέγας*, the other to *ὑπέρ*/על. The former indicates an imposing appearance and bearing, the latter a state of aboveness and superiority. A third homonym is to be found in IR 9. 8 and IICh 7. 21, where it is the homologue of *ὀλοιός*/*ὀλοός*, *destroyed*. The N.E.B. translates it by 'ruin', citing *Peshitta* as its authority.

μάγδωλος, *μαγδώλ*, *ὁ*, *watch-tower*, are transliterations of מגדל and מגדול. Once more my theory proves that the Hebrew words borrowed by the Greeks are themselves disguised Greek words, atavisms, the Greek origin of which had—at the time of the borrowing—been long since forgotten.

Again, regarding the *recorded* גְּרָל, which is traditionally *read* גְּדָל, my theory proves once more that the written word and its substitute are identical. There is no sleight-of-hand here or elsewhere in this book: it is all steady slogging, resulting in clear proof which renders all previous cathedral commentaries out of date, and sends seasoned scholars back to the benches of their student days.

THE CHERUBIM

LIV. The Cherubim are birds.

The second volume of the *Catalogue of Samaritan Manuscripts* in the John Rylands Library at Manchester, which lists and describes the Gaster MSS., is full of fascinating material. To my mind, however, the most important feature is the eleventh of twelve plates at the end of the book, which is reproduced from MS. 330A. It represents a chart of the Tabernacle and its furniture, prepared by Abisha son of Pinhas.

At the top of the plate, above the Ark of the Covenant, are two birds facing each other, beak to beak, and with their wings outspread. They resemble doves and are labelled in Samaritan script שני כרובים, and in English 'The Two Carubims'.

This is at variance with Jewish tradition, according to which the two statues above the Ark were winged human forms. In fact, the word כְּרוּב—which occurs many times in twelve books of the Bible—is invariably interpreted and transliterated as 'cherub', in the form we know it.

So far the Samaritan representation has been ignored, dismissed as spurious; for the Samaritans were ever the target of rabbinical scorn. Although they alone have preserved the original Hebrew script, they are still spurned by the Jews (John 4. 9) because of their provenance and original hostility. Yet my theory that biblical Hebrew is identical with Greek vindicates their account which is supported by several passages, where the context helps to ascertain the shape of the cherubim, as well as by a consideration that has been entirely overlooked.

I submit that כרוב is homologous with κόραξ (*raven, crow*) and/or κορώνη (*crow*), thus: the genitive κόρακος indicates that the stem is *korak*; κ and γ are interchangeable dialectally and as copalatals, so that *korak* becomes κοραγ; while γ interchanges dialectally with β, and κοραγ is pronounced κοραβ. As a matter of fact, the Sanskrit word is *karva*, the Latin *corvus*, the French *corbeau*, and the English *crow*! However, כרוב seems to have some affinity with ἀρπίσθος: *phoenix*.

By the way, another homologue of κορώνη/κόραξ is עֹרֵב (*raven, crow*), changing in either of the following ways: the initial κ—which interchanges with غ in غراب, as if the root were γοραγ—interchanges with ע as fellow guttural, or drops out—as sometimes happens in Graeco-Hebrew homology, e.g. κράς (*head*) and רֹאשׁ. It is perhaps significant that one of the birds sent out by Noah to reconnoitre the flooded scene was the raven (Gn 8. 7).

Now on close examination of four verses in the tenth chapter of Ezekiel, one gathers that the shape of the cherubim was not human. Thus verse 14 reads: 'And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion and the fourth the face of an eagle.' From which it is clear that 'the face of a cherub' is not the same as 'the face of a man'. Again, verse 8 reads: 'And there appeared in the cherubims the form of a man's hand under their wings.' Similarly, verse 21 reads: 'Every one (of the cherubim) had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.' From this it follows that the only human feature the four cherubim had in common was the hand. As to verses 15 and 20, the cherubim therein are referred to as הַחַיָּה, translated here as 'the living creature'; but חיה actually means 'beast', and

is so translated elsewhere (e.g. Gn 9. 5 Lev 11. 2). In fact, this word is normally used to indicate animals as opposed to man. (See also Ez 41. 18–19.)

If the cherub was an animal, it was certainly a winged animal; for it is said: 'And he rode upon a cherub and did fly: yea, he flew rapidly upon the wings of the wind' (Ps 18. 11). But what kind of bird was it? There is reason to believe that it was the phoenix, whose threefold legend—long life, burning, and rebirth —is unmistakably referred to in the Bible.

The word *φοῖνιξ* has several homologues in Hebrew, three of which are relevant here, namely: 1. קְנִי (phoenix), because *π* (of which *φ* is the aspirate) dialectally interchanges with *κ*. It occurs in Job as follows: 'Then I said I shall die with the phoenix, and I shall multiply my days as the sand' (29. 18). 2. קֵינִי (Phoenician) which occurs in the Book of Judges thus: 'Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Phoenician, for there was peace between Jabin the King of Hazor and the house of Heber the Phoenician' (4. 17); חֶבֶר and חָבֵר are homologues of *Κάβειρος*. In fact, *φοινίκινος* (another word for Phoenician) is identical with כְּנַעֲנִי (Canaanite). 3. נֶשֶׁר (phoenix), apparently referred to as an *eagle*, thus: 'Who satisfieth thee with good food, so that thy youth is renewed like the eagle's' (Ps 103. 5). No myth or folk-lore ascribes to the eagle the virtue of reincarnation or rejuvenation. Indeed, נֶשֶׁר here is the homologue of *φοῖνιξ*, thus: *φοῖνιξ* → *φοίνικος* → *-νικος* → *-νικορ* → נֶשֶׁר. By the way, this is not the only text where נֶשֶׁר does not signify 'eagle' (Hos 8. 1).

Moreover, in the tenth chapter of the Book of Ezekiel reference is made thrice to fire burning between and underneath the cherubim (vv. 2, 6, 7); while the prophet, addressing the Phoenician King of Tyre, says: 'Thou anointed cherub that shelters, I shall set thee; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of stones of fire . . . and thou hast sinned; therefore I will cast thee [like Adam] as profane out of the mountain of God, and I will destroy thee, O! sheltering cherub, from the midst of the stones of fire' (28. 14–16). No wonder Genesis records that God settled the cherubim in the Garden of Eden. But does הר אלהים (literally, *the mountain of God/gods*) refer to Olympus? (Cf. Ex 3. 1 IR 19. 8 Jes 14. 13.)

Incidentally, there is an independent reason which drives one to the conclusion that it is most unlikely that the cherubim were of human shape. As they stood above the Ark with their wings outstretched—both in the Tabernacle and in Solomon's Temple —the pudenda would be exposed had they been human. This would not at all be consonant with good taste among the Hebrews, especially in the Holy of Holies. Witness the fact that in Isaiah's vision the seraphim covered their 'legs' with two of their six wings (Jes 6. 2), and the specific injunction against baring one's pudenda while ascending the altar (Ex 20. 26). Yet the 'trolleys' in Solomon's Temple seem to have borne a phallic ornament (IR 7. 36). Cf. Hab 2. 15.

Finally, to prove that the myth of the phoenix lingered in the Jewish tradition till late in Hebrew history, it is fitting to conclude with a relevant quotation from the New Testament: 'And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him' (Matt 3. 16). The dove was the other bird released by Noah (Gn 8. 8–12).

I am informed by Rabbi Solomon D. Sassoon, of Jerusalem, that in the illuminated Bible by Solomon ben Raphais of Perpignan (1299), the cherubim look almost like birds, but they have human heads.

MOLOCH-WORSHIP

LV. Moloch is a kiln.

מֹלֶךְ was a deity to whom human sacrifices were offered. Other names associated with this cult are: בַּעַל, כְּמוֹשׁ, מִלְכֹּם, תֹּפֶת, and שֵׁדִים. The following is how the LXX and the *Lexicon* interpret them.

The LXX transliterates בעל by *Βάαλ*, and בְּעָלִים by *Βααλίμ* or *Βααλείμ*; except that it substitutes *αἰσχύνη* (*shame, dishonour*) for בעל in IR 18. 19, 25, and *εἴδωλα* for בעלים in Jer 9. 13 IICh 17. 3. On the other hand, it substitutes *Βάαλ* for בֹּשֶׁת, an alias of בעל, in both Jer 11. 13 and Hos 9. 10. Sometimes *Βάαλ* appears in the feminine, e.g. IIR 21. 3. It transliterates כמוש by *Χαμώς* throughout, and מלך by *Μολόχ* in IIR 23. 10 and *Μολὸχ βασιλεύς* in Jer 32. 35—inserting *Μολὸχ βασιλεύς* in IICh 33. 6, and trans-

lating מֶלֶךְ in Leviticus by *ἄρχων*, and in IR 11. 7 by *βασιλεύς*, perhaps because they read it מָלֵךְ Ashkenazi fashion; but why in the plural in Lev 20. 5? However, it translates מלכם in IR 11. 33, as if the word were מֶלֶךְ in the construct; while the word is omitted from IR 11. 5, and *Μολόχ* is substituted for it in IIR 23. 13. It translates שדים in Ps 106. 37, as in Dt 32. 17, by *δαιμόνιον*; and תפת by *Διάπτωσις* (as a proper noun) in Jer 19. 6, and as a common noun (*fall*) in verse 14; by *ἡ διαπίπτουσα* in verse 12, by *ὁ τόπος διαπίπτων* in verse 13; omits it from verse 11, and transliterates it by *ταφέθ* in IIR 23. 10 and Jer 7. 31, 32 —תפת being the Ashkenazi pronunciation of *ταφέθ*.

Apart from these six words, three others are highly relevant, namely: מלכן (read מלבן) in IIS 12. 31, and שׁיד in Am 2. 1—respectively translated by *πλίνθιον* (*small brick*) and *κονία* (*plaster, stucco, quick lime*)—מלבן in Nah 3. 14 being translated by *πλίνθος* (*brick*). The third word is העביר which is variously translated as follows: in Lev 18. 21 by *λατρεύω* (*serve* the gods *with prayers and sacrifices*), in Dt 18. 10 by *περικαθαίρω* (*purify completely*), in IIR 16. 3, 17. 17, 21. 6, 23. 10 Ez 23. 37 and IICh 33. 6 by *διάγω* (*carry across*); in Jer 32. 35 by *ἀναφέρω* (*bring, carry up*), in Ez 16. 21 by *ἀποτροπιάζομαι* (*avert* evil *by sacrifices*), and in Ez 20. 26 by *διαπορεύομαι* (*carry over*); whereas a different text appears to have been translated in Ez 20. 31.

The entries in the *Lexicon* concerning the above ten words are:

'בַּעַל . . . n. m. owner, lord . . . Esp. . . . *lord* specif. as divine name, Baal. 1. *without article*: במות בעל Nu 22. 41 (poet. Balaam); בעל פְּעוֹר Nu 25. 3, 5 (Elohist) Dt 4. 3 (vid. below). This divine name is not used elsewhere in Hexateuch. It probably originated from the sense of divine ownership, rather than sovereignty . . . It seems to have been used in Northern Israel = אדון in the South. It was the special name of the God of the Canaanites, Philistines, etc., = Babylonian בֶּל . . . In later times scribes substituted בֹּשֶׁת, in n. pr. (ירבשת = ירבעל, אשבשת (*sic*) = אשבעל, vid. בֹּשֶׁת . . .), & also in the text for בעל Ho 9. 10 Jer 11. 13 (hence *ἡ βάαλ* Jer 2. 23, 7. 9, 11. 13, 17, 19. 5 Ho 2. 10, 13. 1+, Rom 11. 4 . . .). 2. c. art.: הַבַּעַל . . . 3. הַבְּעָלִים *emphatic pl.* (cf. האלהים, האדונים) *the great lord, the sovereign owner* . . . (or local special Ba'als . . .). 4. c. *attrib.*: בַּעַל בְּרִית *Lord of covenant* Ju 8. 33, 9. 4 (cf. אל ברית 9. 46 . . .); ב' זבוּב *Lord of flies* 2K 1. 2, 3, 6, 16, Philistine god, Greek version of the LXX *Baal μυῖαν* . . .'

'בַּעַל פְּעוֹר n. pr. m. Nu 25. 3, 5 Dt 4. 3, 3 ψ 106. 28 Ho 9. 10, *Baal of Peor* (Variorum Bible), i.e. worshipped at פְּעוֹר q.v.; or *Baal-P.* (whence *Peor* as n. pr. loc.) . . .'

'פְּעוֹר n. pr. *Φογωρ*: 1. mont. in Moab (appar. from some root פער);—Nu 23. 28 cf. (בֵּית פ׳, בַּעַל פ׳ and reff. . . .) . . . [Greek Version of the LXX Jos 15. 59a [60] gives a *Φαγωρ* with Bethlehem; v. also Greek Version of the LXX for פְּעִי, פָּעִי]. 2. dei (appar.) Nu 25. 18, 18 (cf. בַּעַל פ׳ v. 3, 5), 31. 16 Jos 22. 17.'

'בֵּית פְּעוֹר n. pr. loc. (= ב׳ בַּעַל פ׳, cf. sub בעל) E. of Jordan Dt 3. 29, in land of Amorites 4. 46 cf. Jos 13. 20 (where assigned to Reuben); in land of Moab Dt 34. 6 . . .'

'בֹּשֶׁת n. f. shame Jb 8. 22 . . . 1. *shame* 1S 20. 30, 30 . . . 2. *shameful thing*, substituted for בַּעַל (q.v.) by later editors, Ho 9. 10 Je 3. 24; מִזְבְּחוֹת לַבֹּשֶׁת Je 11. 13, cf. יְרֻבֹּשֶׁת 2S 11. 21 = יְרֻבַּעַל Ju 6. 32; אִישׁ־בֹּשֶׁת 2S 2. 8 = אֶשְׁבַּעַל 1Ch 8. 33.'

'כְּמוֹשׁ n. pr. div. Chemosh (כמשׁ Mesha-Inscription 3, 5, . . . also עשתר כמש l. 17 and n. pr. m. כמשׁמלך l. 1; Assyrian *Kammusunadbi*, a king of Moab . . . Greek Version of the LXX *Χαμώς*);—god of the Moabites to whom Solomon erected a high place 1K 11. 7, 33 2K 23. 13 Je 48. 7 (Kt כמישׁ), v. 13. Moab is עַם־כ׳ Nu 21. 29 (ode) *people of Chemosh*, and Moabites his sons and daughters, cf. Je 48. 46. He is said to be also the God of the Ammonites Jud 11. 25 (probably an error . . .).'

'מַלְבֵּן n. [m.] 1. brick-mould; 2. quadrangle (. . . Ar. مِلْبَنٌ . . .); —1. *brick-mould*, 2S 12. 31 Qr (Kt, by error, מלכן), Na 3. 14. 2. *quadrangle*, Je 43. 9 (at Tahpanhes).'

'מֹלֶךְ n. pr. div. Molech (Greek version of the LXX *Μολοχ*, Vulgate *Moloch*) (= מֶלֶךְ i.e. (*divine*) *King*, with vowels of בֹּשֶׁת to denote abhorrence . . .);—c. art. הַמֹּ׳:—the god to whom Isr. sacrif. children with fire (in valley of Hinnom); העביר בָּאֵשׁ לַמֹּ׳ 2K 23. 10; העביר לַמֹּ׳ Jer 32. 35 (synonymous הַבַּעַל), Lv 18. 21 (Code of Holiness); נתן לַמֹּ׳ Lv 20. 2, 3, 4 (Code of Holiness); more gen. לִזְנוֹת אַחֲרֵי הַמֹּ׳ v. 5 (Code of Holiness). In 1K 11. 7 rd. prob. מִלְכֹּם, q.v.'

'מִלְכֹּם n. pr. div. Milcom, god of Ammonites . . .—מ׳ שִׁקֻּץ עַמֹּנִים 1K 11. 5 (contrast עַשְׁתֹּרֶת); cf. מ׳ אֱלֹהֵי בְנֵי עַמּוֹן v. 33 (contrast כְּמוֹשׁ+ע׳), so rd. also (for Massoretic Text מֹלֶךְ) v. 7 (synonymous כְּמוֹשׁ); מ׳ תּוֹעֲבַת בְּנֵי־עַמּוֹן 2K 23. 13 (synonymous as in 1K 11. 33); rd. מִלְכֹּם also for מַלְכָּם Je 49. 1, 3 (Greek Version of the LXX *Μελχολ*, *Μελχομ*), . . . prob. 2S 12. 30 = 1Ch 20. 2 (v.: מֶלֶךְ 5d), and perh. Am 1. 15 (whence Je 49. 3 . . .).'

'מֶלֶךְ . . . n. m. king . . . 5 . . . d. . . . עֲטֶרֶת מַלְכָּם 2S 12. 30 *crown of their king* = 1Ch 20. 2 (but rd. מַלְכָּם . . .) . . .'

'מַלְכָּן v. sub לבן.'

'עָבַר vb. pass over, through, by, pass on . . . Qal . . . *Pf.* 3 ms. . . . suffix עֲבָרוֹ Je 23. 9 . . . Hiph. *Pf.* 3 ms. הֶעֱבִיר 2S 12. 13+; 2 ms. הַעֲבַרְתָּ Jos 7. 7 . . . *Imv.* ms. . . . הַעֲבֶר־ 2S 24. 10 . . . 1. *cause to pass over, bring over* . . . Esp. d. *devote* children to (לְ) heathen god Je 32. 35 Ez 23. 37 (+לְאָכְלָה), Lv 18. 21 (Code of Holiness), cf. Ez 16. 21; +בָּאֵשׁ *by fire* 2K 23. 10; c. acc. alone *devote* Ez 20. 26; c. acc. +בָּאֵשׁ alone, *devote by fire* Dt 18. 10 2K 16. 3, 17. 17, 21. 6 = 2Ch 33. 6, Ez 20. 31 . . .'

'שִׂיד (root of foll.: New (Late) Hebrew סִיד *lime*, סַיָּד *whitewasher*; Aramaic סִידָא, . . . *lime*, Ar. شِيدٌ (not loan-word . . .).'

'שִׂיד n. [m.] lime, whitewash;—always שׂ;—*lime*, produced by burning bones Am 2. 1, in sim. Is 33. 12; as *whitewash* Dt 27. 2, 4.'

'[שֵׁד] n. [m.] appar. demon (loan-word from Assyrian *šêdu*, a protecting spirit, esp. of bull-colossus . . . cf. Aramaic שֵׁידָא . . . *demon*, and (perh.) Phoenician n. pr. גדשד . . .; orig. root שׁוד (= Ar. سَادَ *rule*) . . . to be preferred to Ar. سعد (III, IV *aid*) . . .);—יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלֹהַּ Dt 32. 17 . . . ψ 106. 37 (human sacrifice).'

'II. תֹּפֶת n. pr. loc. in valley of בֶּן־הִנֹּם S. of Jerusalem (etym. doubtful . . . al. think Aramaic, = *fire-place*, cf. שִׁפְתֹּת);—c. art. הַתֹּפֶת 2K 23. 10 . . ., art. om. Je 7. 32, 19. 11, 12;—place of sacrificing children Je 7. 31, cf. v. 32a, 19. 6 (cf. v. 5), 2K 23. 10; to become burial-place Je 7. 32b, 19. 11; in sim. of desecrated city v. 12, 13 (מְקוֹם הַתֹּפֶת); scene of a prophecy of Jerem., v. 14;—*Ταφές*, *Ταφεθ* . . . *Θαφφεθ* . . .'

I shall prove conclusively that בעל—as the name of the Phoenician deity—has nothing to do with ownership or sovereignty, any more than מֹלֶךְ with מֶלֶךְ, מְלֹכֶם with מַלְכָּם, or בֹּשֶׁת with *shame*; that מֹלֶךְ was not vocalized like בֹּשֶׁת (or תֹּפֶת, for that matter) to denote abhorrence or for any other ulterior reason; that פְּעוֹר is not the name of a place; that מִלְכֹּן/מלכן was not written for מלבן; that בעל was referred to as 'kiln' or 'lime'; and that David found in Baal's kiln a ready-made instrument of torture to use against his Ammonite enemies (cf. *πλινθεύω*: *torture*). However, I am inclined to think that Scythian עבד מלך (Jer 38. 7) and pre-Islamic عبد الملك reflect Moloch-worship.

Among the above-mentioned words are two clues—as un-

suspected as they are sure—which lead directly to the nature of Moloch-worship, and indirectly to the ascertainment of the true meanings of כמוש, מלך, מלכם, and מלכן; namely: שׁיד in Am 2. 1, and שׁדים in Ps 106. 37. It is to be noted that both nouns are in the dative—וַיִּזְבְּחוּ . . . לַשֵּׁדִים, שָׂרְפוֹ . . . לַשִּׂיד—like לַבעל . . . לְשָׂרֵף (Jer 19. 5), לְהַעֲבִיר לַמֶּלֶךְ (Lev 18. 21). Furthermore, it is particularly to be noted that it is לַשִּׂיד and not לְשִׂיד; that is to say, 'for his burning the remains of the king of Edom *unto the lime*', and not—as the A.V. and the N.E.B. have it—*into lime* and *for lime*, respectively.

As to שׁדים, the word occurs in two different books, and each context indicates the meaning of the word. In Deuteronomy it is said: 'They sacrifice to the שׁדים who are no god'; while in the Psalms it is said: 'they sacrificed their sons and their daughters unto the שׁדים.' Seeing that the Arabic homologue of שׁיד is شيد, all the surrounding circumstances point to שׁדים meaning שׁידים, *limes*. But 'limes' *simpliciter* constitute no deity; which justifies the description of שׁדים as *no god*. On the other hand, the divinities whose worship involved human sacrifices—more specifically children—were: the Canaanite בעל, the Ammonite מלכם/מלך, and the Moabite כמוש. As a matter of fact, Ps 106. 38 makes it clear that the שׁדים were Canaanite idols.

Accordingly, the words שׁיד and שׁדים lead firmly to the conclusion that human sacrifices were, somehow or other, connected with *lime*.

Which brings me to the consideration of מלבן, a word closely resembling بِلْبَن (*brick-kiln*), the sure meaning of which led to the discovery that all the four words, بلبن, מלבן, מלכם, and מלכן, are the homologues of *πλινθεῖον* (*brickworks*). It homologizes with each of them directly, according to the Greek pattern of construction, in different ways, thus: in all *π* turns dialectally into מ/م, consonant/vowel metathesis occurs between *λ* and *ι*, and the middle *ν* drops out; in מלבן and بلبن, the *θ* also drops out, whereas it dialectally turns into כ in מלכם and מלכן; the final *ν* turns into מ in מלכם, while the vocalization in بلبن, מלכם and מלכן betrays the first *ι*. Obviously, מ׳לך is an abbreviated version of מלכם.

Both כמוש and כמיש are homologues to the quasi-synonym of πλινθεῖον, κάμινος (*oven, furnace* or *kiln* for smelting, baking, burning earthenware and bricks)—or καμινώδης (*like an oven* or *furnace*)—which also homologizes with قمين and قمينه (*brick-kiln*). In כמוש, the ιν drop out; and in כמיש, the νο drop out. Alternatively, כמוש turns to כמיש, as נתון does to נתין, Ashkenazi fashion.

Thus the accuracy of the biblical record is confirmed, and the scrupulosity of the scribes is vindicated. We ought to be grateful to them for having preserved various structures, instead of presumptuously accusing them of numerous errors.

הֶעֱבִיר in IIS 12. 31 is a different verb from העביר in Jos 7. 7 and in IIS 12. 13 or 24. 10. They are three different homonyms, the respective homologues of ἐκπυρόω (*burn to ashes, consume utterly*), διαπεραιόω (*take across, ferry over*), and ὑπερπεράω (*overlook, take no notice, remit*). The worshippers of בעל did not 'devote' their children to him 'by fire'; they *burned* them *in the fire* for his consumption (Ez 23. 37)—just as the Israelites burnt sacrifices to God as אִשֶּׁה (Ex 29. 18). This is a homologue of ἑστίαμα (*banquet*); another homologue is מִשְׁתֶּה (Gn 26. 30), by suffix–prefix construction. In Esr 3. 7, however, occurs an entirely different מִשְׁתֶּה, the homologue of ποτόν (*that which one drinks, drink*, esp. of wine).

Phonetic identity sometimes conceals etymological difference, e.g. משתה in Gn 26. 30 and Esr 3. 7, העביר in IIS 12. 13 and Jos 7. 7; at others it conceals a difference between verbs of the same root, e.g. העביר in Jos 7. 7 and IIS 24. 10. Similarly, עבר in Jud 3. 26 homologizes with περάω (*pass* the guards, secretly or by force); whereas עבר in Jer 23. 9 is the homologue of πυρόω (*inflame*). Whence we pass on to בעל.

בעל has five homologues, as far different from one another as any five distinct words can possibly be; yet each one of them tallies with it, in accordance with well-tried rules of phonetics, and in perfect semantic harmony with the context—namely:

ἥλιος, ὁ, Epic ἠέλιος, Doric ἀέλιος, ἄλιος, Pamphylian βαβέλιος, Cretan ἀβέλιος (i.e. ἀϝ), Aeolian ἀέλιος, ἄλιος, Arcadian ἀέλιος (or ἀ-), βέλα also occurs, *sun*; as pr. n., *Helios, the sun-god*; identified with Apollo בֵּל Jes 46. 1 בַּעַל IR 18. 26.

πάστας, ὁ, (πάομαι) *owner* בַּעַל Ex 21. 34, 22. 7.

[πάομαι, *possess* בָּעַל Jes 26. 13]

πολίτης, ὁ, *citizen, freeman* בַּעַל Jos 24. 11 Jud 9. 2 IS 23. 11 IIS 21. 12.

πολύς, in several compounds: πολύγλωσσος, ον, *many-tongued* בַּעַל הַלָּשׁוֹן Eccl 10. 11; πολυειδήμων, ον, *knowing much* בְּעֵל יְדָעָה ICh 14. 7; πολύθριξ, ὁ, ἡ, *with much hair* בַּעַל שֵׂעָר IIR 1. 8; πολύκερως, ὁ, ἡ, *many-horned* בַּעַל הַקְּרָנַיִם Dan 8. 6; πολύμητις, ὁ, ἡ, *of many counsels* בַּעַל מְזִמּוֹת Prv 24. 8.

πόσις, ὁ, *husband, spouse*; esp. *lawful husband*: rare in prose. (Indo-European *potis* 'lord, master', cf. πότνια, δεσπότης, Skt. *pátis* 'lord, master, husband', *pátni* 'lady, wife', Lat. *potis* (*sum*), etc.) בַּעַל Gn 20. 3 Hos 2. 18.

πόσις has another homologue, namely, בֹּשֶׁת (Jer 11. 13). This noun is masculine; but it is feminine in form, because direct homologues of nouns ending in -ις terminate in a letter characteristic of a feminine noun, e.g. ἴασπις/יָשְׁפֵה, μάντις/משה/מעכה/מיכה, δούλωσις/זִלְּת. בשת has two homonyms, the homologues of which are αἰδώς (as a moral feeling, *reverence, awe, respect* for the feeling or opinion of others or for one's own conscience, and so *shame, self-respect*) and/or αἰσχύνη IS 20. 30 (cf. בָּשְׁנָה Hos 10. 6), and φύσις Mich 1. 11. But בשת in Zeph 3. 19 means *reverence, sense of honour*, and not *shame*.

With the passage of time people forgot that ἥλιος and בעל, the Phoenician deity, were interchangeable; and בעל came to be assimilated to, and confused with, בעל, *husband*. That is why the deity was also called בשת. Far from being a pejorative nickname of Baal, it was an appreciative alias, since it especially indicated a *lawful husband*. However, the Bible provides conclusive proof that בעל and ἥλιος are interchangeable, for בית בעל ברית in Jud 9. 4, is referred to by בית אל ברית in verse 46; and אל is a homologue of ἥλιος, e.g. Ἥλιος Ὑπερίων/אֵל עֶלְיוֹן (Gn 14. 18). This is further corroborated by עבד אֱדֹם (IIS 6. 10) —the attendant of the Sun(-god)—אֱדֹם, like שֶׁמֶשׁ, being a homologue of ξανθός. Which brings us to the consideration of בעל פְּעוֹר.

The homologue of פעור is: φοῖβος, η, ον: *pure, bright, radiant*: as pr. n. Φοῖβος, ὁ, *Phoebus*, i.e. *the Bright* or *Pure*, an old

epithet of Apollo, *Φ. Ἀπόλλων*; rarely inverted, *Ἀπόλλων Φοῖβος* בעל פעור (Dt 4. 3); then alone as pr. n. פעור Nu 23. 28. I cannot help thinking that בעל, and especially בעלים, may well be a direct homologue also of *Ἀπόλλων*.

Lastly, תפת, the homologue of which is—by the suffix/prefix construction—*ὄπτησις* (*roasting, frying*; *baking* of bread, of pottery). Hence תְּפִינִים Lev 6. 14.

To round off the terminology of Moloch-worship, it is necessary to advert to a list of compounds of בעל and בשׁת—which confirms the Hellenic character of that terminology, and incidentally corrects the Bible as well as the *Lexicon*—that is: אישׁ־בשׁת, מריבעל, מריב בעל, מפיבשׁת, ירבשׁת, ירבעל, אתבעל, אשבעל.

To begin with, אישׁ־בשׁת is אשבעל (IIS 2. 8 ICh 8. 33), ירבעל is ירבשׁת (Jud 9. 1 IIS 11. 21). מריב בעל is מרי־בעל *and* מפיבשׁת (IIS 9. 12 ICh 8. 34, 9. 40). It seems that בעל and בשׁת were used according to fashion or taste, if not indiscriminately. But since these form compounds they must have a meaning, though the interchangeable names need not have the same meaning.

We are told that ירבעל, the surname of Gideon (Jud 8. 35), is a contraction of the phrase ירב בו הבעל (Ib 6. 32). If this is more than a *ben trovato* pun, why was the son of Jonathan called מריב בעל? There is no evidence that *he* had any difference with Baal. The *Lexicon* tries to get over the obvious difficulty by unaccountably suggesting that מריב בעל might mean '*Baal is* (our, my, his) *advocate* (?)', and cites an authority who thinks that it actually means 'hero of Baal', on the assumption that the original form was מרי־בעל. But, then, how is one to explain that the same person is also referred to as מפיבשׁת, for which name no meaning is vouchsafed? Again, the *Lexicon* interprets אתבעל to mean '*with Baal*, i.e. living under B.'s favour'. Moreover, in the entry *sub voce* ירבעל, it cites an authority who suggests that ירבעל stems from the root ירה (*throw, shoot*), and draws attention to ירואל (IICh 20. 16) and יריאל (ICh 7. 2), saying they mean 'founded of El'. My theory reconciles the differences between these compounds, and puts an end to legend and fancy alike.

It was clear to me, at the start of my investigation into Moloch-worship, that these names were—like ירואל and יריאל—composed of a deity plus a prefix: איש, אש־, את־, יר־, ירו־, ירי־, מפי־, מרי, מריב. Obviously, איש and אש־ resembled each other, as did אש־ and את־, מרי and מריב; but מפי־ stood on its own. It suddenly struck me that—like פי־ in פִּיפִיּוֹת (Ps 149. 6)—מפי might be the homologue of ἀμφί (*about, around*; of persons grouped *about* one, οἱ ἀ. *Πρίαμον* Priam *and his train*; οἱ ἀ. *Πρωταγόραν* the *school* of Protagoras; οἱ ἀ. *Εὐθύφρονα* Euthyphro's *friends*; of a single person). This led to my finding that מרי and מריב were the homologues of περί (*about, near*; of persons who are *about* one, ἔχειν τινὰ π. αὐτόν; esp. οἱ π. τινά a person's attendants, connexions, associates or colleagues, οἱ π. τὸν *Πείσανδρον πρέσβεις*; οἱ π. *Ἡράκλειτον* his school; οἱ π. *Ἀρχίαν πολέμαρχοι* Archias and his colleagues; οἱ π. τινά so-and-so *and his family*). אשבעל, then, meant 'an adherent or follower of בעל'. But I was at a loss about the other prefixes, and only by pure chance did I, in one leap, reach their happy solution. Thus, in the course of my research, I came across פִּי־בֶסֶת (Ez 30. 17) which, if it be *Bubastis* in Egypt, of course, had no connection with מפיבשת. Yet בחורי און, the phrase next to it, caught and riveted my attention. I argued with myself: If On had young men about him, why not Baal? And there and then I set out in search of 'young men'. Within minutes I found: εἴρην or ἰρήν (*Lacedemonian youth who had completed his twentieth year*), and ἥβηος/בחור (*unmarried youth* just come to manhood). The former homologizes with יר־, ירו־, and ירי־; while the latter homologizes with איש, אש־, and את־. In the result, the situation became crystal clear: the compounds were surnames of persons who, when young, had been initiated in Baal's worship, or dedicated to his service, or had served an apprenticeship as acolytes in his temple, helping his long-haired priests in the discharge of their sacred duties—like Samuel at Shiloh (IS 1. 22, 28)—or, again like Samuel, a gift of the deity prayed for by his parents. The נתונים or נתינים, however, were originally laymen permanently attached to the Temple, who formed a class of Temple-attendants inferior to the Levites (Esr 8. 17 ICh 9. 2).

It is not to be wondered at that ירבעל or ירבשת and מפיבשת were novices at the shrine of Baal, or Baal's gifts to their parents;

for the concept of monotheism had a hard struggle to monopolize religious belief among the Hebrews, and probably never completely prevailed in biblical times.

UNDERSTANDING GREEK THROUGH HEBREW

LVI. A better understanding of Greek can be obtained through Hebrew and Arabic.

There are two ways in which knowledge of Hebrew helps understanding Greek: one, by tracing to their Greek origin words which the Greeks borrowed from foreign sources; the other, by applying to Greek words the rules of decoding Hebrew words.

I. The Asiatic Greeks called Arabia עֲרַב (Jer 25. 24) or עֲרָבָה (Dt 2. 8), and its inhabitants עֲרָבִי (Jes 13. 20), עֶרֶב (IR 10. 15), עֲרָבִים (Ib 17. 4), עֲרַבְאִים (IICh 17. 11), עַרְבִים (Ib 21. 16), עַרְבִיִּים (Ib 26. 7). There occurs also עַרְבָתִי (IIS 23. 31). These words form the following homologies:

עֲרַב, עֲרָבָה/*ἐρημία, ἡ, a solitude, desert, wilderness.*
ערבי, etc./*ἐρημικός, ἡ, όν, living in the desert.*
ערבתי/*ἐρημίτης, of the desert.*

Many generations later, when all this had long been forgotten, the European Greeks borrowed *Ἀραβία, Ἄραψ, Ἀράβιος, Ἀραβικός* —as they did *Νεῖλος*. For *Νεῖλος* is identical with נַחַל, the homologue of *ῥόος*, a noun which derives from *ῥέω, ῥέομαι, flow, run, stream, gush.* The homologue of this verb is נָהַר; and the noun derived from it, נָהָר, resembles *ῥόος* more closely than נחל. The main difference between the Greek words and their respective homologues is the MV נ. The fact is that when, at the time of the Patriarchs, the Greeks ruled over Egypt, they referred to the stream that flows through it simply as the 'River'. Then the Egyptians rebelled against them and enslaved the Hebrews, but the name *ὁ Νεῖλος* persisted and has survived to this day—النيل, a name given to a tributary of the Euphrates. Another name that persisted for more than a millennium is *Φαραώ* which is, to this day, believed to be an Egyptian word; but I think it is a relic of *ἔφορος* or *φρουρός*, or of both.

II. *ἀρραβών*, and III. *μάγδωλος* are dealt with elsewhere.

IV. *κάμηλος* is supposed to be of so-called Semitic origin, the Hebrew homologue being גָּמָל; but جَمَل is nearer to *κάμηλος*, because it happens to be paroxytone. I submit, however, that גמל is a compound word made up of *μέγα* and *μῆλον*—*big sheep*—and that the Hebrew oxytone is therefore the correct accent. The following are the seven reasons for which I make this claim:

1. The ostriches were called *στρουθοὶ αἱ μεγάλαι* or *οἱ μεγάλοι στρουθοί*, *large sparrows*.

2. The homologue חֲסִידָה (Job 39. 13) suggests that these words underwent crasis (to *γασουθος*) by dropping the first syllable *με* (as in גמל), and *τ* and *ρ*, which is not uncommon—under Props. 14 and 17.

3. *ζαμελής* = *μέγα μέλος ἔχων*, *possessing a large limb* (—*με*).

4. One of the many names for the camel in Arabic is إِبِل, the homologue of *ὄϊς*, אַיִל and אֵילִי (Zach 11. 15).

5. Like the sheep, the camel yields milk and wool.

6. The young of the camel is called *κάμηλος ἀρνός*, *a camel-lamb*.

7. Like *κάμηλος*, גמל is of epicene gender (Gn 32. 16 Lev 11. 4).

It is therefore safe to assume that when the very ancient Greeks first came upon the camel, they called it 'big sheep'—as they quaintly called the ostrich 'big sparrow', when they were first introduced to the giant bird. This appellation was preserved, in abbreviated form, גמל, by the descendants of the Ancient Asiatic Greeks; but its meaning—and much else besides—had been lost at the time it was borrowed by the European Greeks.

V. The joint operation of two phonetic Rules—Prop. 11 concerning the change of the spiritus asper into כ; and Prop. 17 about the dropping of *π* out of Hebrew homologues—have solved at least one puzzle, that is, the relation between *ὁπλή* and *χηλή*. They are simply identical and—together with *χήλινος*, *χηλός*—are akin to *ὅπλον*. This is proved conclusively by the following table of *homologues* and *synonyms*:

The homologues of *ὁπλή*, *ἡ*, (*ὅπλον*) *hoof* טְפַר Dan 7. 19 ظِلْف; in Homer always *the solid hoof* of the horse خفّ حافر; after Homer, like *χηλή*, *the cloven hoof* of horned cattle טפר Dan 7. 19 ظِلْف; distinguished from *χηλή*, Galenus Medicus, *de Usu Partium* 3. 4.

The homologues and synonyms of *χηλή*, *ἡ*, *horse's hoof* خفّ حافر; of

oxen and the like, *cloven hoof* טפר Dan 7. 19 ظِلْف ظُلْف; crab's *claw* טפר Dan 4. 30 צִפֹּרֶן Dt 21. 12 مَخْلَب مِخْلَب ظُفْر; poetic pl., *talons* טפר Dan 4. 30 مخلاب مَخْلَب; *breakwater*, formed of stones laid at the base of a sea-wall, mostly in pl., so called because it projected like a hoof سد; *spur of a mountain* or *ridge of rocks* answering a like purpose حَرْف قُمّه; of various *cloven* or *hooked implements* كُلّاب; *rims of the eyelids* حرف; *crack* in the heels or other parts שֶׁגֶר Ex 13. 12; *net* חֶבֶל Ps 140. 6 Job 36. 8 أُحْبُوله (which also means 'noose'); *plait* גְּדִיל Dt 22. 12 ضفيره جديله.

The homologues of *χήλινος, η, ον* = *χηλευτός, ἄγγος*: *χηλευτός* (*netted, plaited*) ضفر جدل; *ἄγγος* (*vessel to hold liquids*) ספל Jud 5. 25 סְפָרָה Ps 56. 9 כְּלִי Nu 19. 17 IR 17. 10 דְּלִי Jes 40. 15 دَلْو.

The homologues of *ὅπλον, τό, tool, implement* כְּלִי IR 6. 7 آله; *a ship's tackle, tackling*, esp. *ropes, halyards* حَبْل جُمَّل; *any ropes* חֶבֶל Jos 2. 15 حبل כֶּבֶל Ps 149. 8; *implements of war, arms, weapon, armour* כְּלִי Dt 1. 41; *heavy arms* חַיִל IS 2. 4; *men-at-arms* חַיִל IICh 13. 3 חַיִל IR 15. 20; *place of arms, camp* עִפָּל Neh 3. 27 محلّه; *large shield* דְּבֵר Jos 15. 15 (cf. *ἴδρυμα*) סָנָּה Ib 15. 49 (cf. *σκηνή*) צִנָּה درع אֶדְרְעִי סֵפֶר IS 17. 7; *membrum virile* עפל IS 6. 4 שֶׁגֶר Dt 7. 13 زبر ذكّ أير.

The homologue of *χηλός, ἡ, large chest, coffer* כְּלִי Lev 15. 4 Jon 1. 5.

Note that the homologues and synonyms of *χηλή* are, for the most part, phonetically similar to *ὁπλή*, a derivative of *ὅπλον*. Moreover, there is semantic evidence of the affiliation between *χηλή* and *ὅπλον*, in that 'net' and 'plait' are related to 'rope'. Again, in one of its meanings—'netted, plaited'—*χήλινος* is directly related to *χηλή*; while by the other—*ἄγγος*—it is directly linked with *ὅπλον*. Lastly, the homologies corroborate each other most strongly—whether Hebrew, Aramaic, or Arabic. Accordingly, there is cumulative evidence that *ὁπλή* was pronounced *χηλή*, and that these two words were interchangeable.

VI. My theory sheds new light on the word *Σκάμανδρος*, both on the phonetic and semantic aspects. We have seen that homologues of words with *σκ* show that these two consonants may be pronounced together as a digraph, or individually and separately, or by dropping one of the letters (Prop. 12). The late Sir Leon Simon thought this was the reason why Homer did not find it necessary to lengthen the short vowel before *σκ* in *Iliad* 20. 74:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Again, this verse seems to imply that *ξανθός* and *σκάμανδρος* are synonymous adjectives; yet there is no trace of such equation or, indeed, of any other meaning ascribed to *σκάμανδρος* by the Greeks. If one turns to Hebrew and Arabic, however, one finds that both languages have preserved several obvious homologues which confirm the implication; while my rules of phonetics establish that these two adjectives are identical: *Σκάμανδρος*: חַם Gn 10. 6 סְמָדַר Cant 2. 13 צְמָרִי Gn 10. 18 שֵׁם Ib 10. 21 شام (*Syria*), أحْمر (*red*), أسْمَر (*brown*), أصْفَر (*yellow*), شَمَنْدور (*beet*).

VII. Only the so-called Semitic languages provide the key to the philological riddle presented by the two idiomatic words, *ἐννέα* and *ὀκτώ*. They are not, as has hitherto been supposed, simple words; but compounds respectively made up of *εν* and *εκα*, and *εκα* and *τω*—meaning ' ten minus one' and 'ten minus two'. This is proved by their several homologues תְּשְׁעָה and שְׁמֹנֶה. The first syllable in the former (תְּשׁ) stands for *εἷς*, and the second (עָה) for *-κα* in *δέκα*, *δ* dropping out and *κ* interchanging with ע as gutturals, or dropping out. Whereas the first syllable in the latter (שְׁ) stands for *δύο*, the second and the third letters (מֹנ) for *ἀπό*, and the last letter for *-κα* in *δέκα* (two from ten). Thus, *ἐννέα* consists of *ἐν-νέ-α* → *ἓν ἀπὸ δέκα* (one from ten), like *undeviginti* (twenty lacking one); whereas *ὀκτώ* consists of *ὀκ-τώ* → *-δέκα δώ*, an order of words on the prefix–suffix pattern, to avoid confusion with *δώδεκα*—like *δυοῖν δέοντα εἴκοσι* (twenty save two):

ἐννέα → *εν νε α* → *εν με α* → *ἓν με* (מ) *α* → *ἓν ἀπὸ α* → *ἓν ἀπὸ δέκα*
ὀκτώ → *οκ τω* → *ακ τω* → *κα τω* → *δέκα τω* → *δέκα δώ* → *δέκα δύω*

Besides, it is quite possible that the *δ* in *δέκα* is prosthetic—*εκα*/עשׂר—because Aristotle held that the *ν* at the end of *εἴκοσιν* is not *movable ν* but part of the word, *εἴκοσιν* being thus homologous with עֶשְׂרִים (or עֲשָׂרִים), 'two tens'.

VIII. The verb אלךְ לי, לךְ לְךָ, הָלַךְ לוֹ (Cant 4. 6, Gn 12. 1, Cant 2. 11) not only shows that the Middle Voice, a characteristically Greek feature, exists in Hebrew, but also that the Middle Voice suffixes: *-μαι*, *-σαι*, *-ται*, were originally *-μοι*, *-σοι*, *αὐτῳ* (*to me, to you, to him*), to indicate the reflexive nature of the action—just as נִ (in إنْفَعَل) and נְ (in נפעל) (*ἐν*) do.

IX. Arabic joins Hebrew in proving at one and the same time both the etymological origin and true meaning of *Ἅιδης* and its Epic variant *Ἀϊδωνεύς*, the homologue of אֲבַדֹּה (Prv 27. 20), אבדון (Ib 15. 11), أَبَدٌ.

Strangely enough, the traditional derivation of *Ἀϊδωνεύς*, 'unseen place', differs fundamentally from the traditional derivation of אבדון, 'destruction, perdition'. It will emerge from the following analysis that both alleged derivations are spurious, and that these two words are identical with *ἀΐδιος*, *everlasting, eternal.*

Hebrew provides the true derivation and meaning of *Ἀϊδωνεύς*, the homologue of אבדון.

According to the Greeks, *Ἀϊδωνεύς* is a lengthened poetical variant of *Ἅιδης* or *ἄδης*, which is said to be somehow made up of *α privativum* and *ἰδεῖν*, and somehow to mean 'the unseen place'. On the other hand, the regular genitive of *Ἅιδης* is *Ἅιδου*, and the Homeric *Ἀΐδαο* and *Ἀΐδεω*; there is also a genitive *Ἄϊδος* and the dative *Ἄϊδι*, as if from *Ἄις*. None of these words seems to have the remotest relation to the said derivation or meaning of *Ἀϊδωνεύς*, which seems to have been suggested by *Iliad* 20. 62–5, rather than based on firm philological foundations. Indeed, two biblical verses situated widely apart show that—like the Greeks—the Hebrews believed that אַבַדּוֹן was hidden from mortals' view: Prv 15. 11 and Job 26. 6. Yet *this particular belief* need not necessarily import etymological implications. Therefore, let us turn from this unsatisfactory explanation to a consideration of the homologies involving the words with the root א ב ד.

ἀποβάλλω—lose אִבֵּד Prv 29. 3 Ecl 3. 6.

ἀποβολή—loss אֲבֵדָה Lev 5. 22.

ἀφανίζω—make away with person אבד IIR 11. 1 Ps 119. 95 הֶאֱבִיד Lev 23. 30 Nu 24. 19; *destroy* אבד IIR 21. 3 האביד Mich 5. 9 أَبَادَ; *obscure, mar* one's good name אבד Dt 12. 3 הֶאֱבִיד Dt 7. 24; *wipe out* אבד Dt 12. 3 IIR 11. 1 Esth 3. 9 הֶאֱבִיד Nu 24. 19 Dt 7. 24 أَبَادَ; *make away with* property אבד Prv 29. 3.

ἀφανής—missing אֹבֵד IS 9. 20; *uncertain, doubtful, obscure* אבד Dt 32. 28.

ἀφανισμός—extermination אַבְדָן Esth 9. 5 أَبَادَهُ; *destruction* אבדן Ib 8. 6 أَبَادَهُ.

φθίω, -ίνω, -ινύθω—decay אבד Jon 4. 10; *wane* אבד Prv 11. 10,

28. 28 פּוּח Cant 2. 17 [cf. *φεύγω*]; *be wasted* אבד Jer 9. 11 Joel 1. 11 Eccl 5. 13; *perish* אבד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 נֶאֱסָף Jes 57. 1; *disappear* אבד IS 9. 3 Mich 7. 2 נָכְא Job 30. 8.

φθινύθω—poet. for *φθίνω, waste away* אבד Jer 4. 9; *decay* אבד Jon 4. 10; *perish* אבד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 أباد; as an imprecation אבד Jud 5. 31 Job 3. 3.

ἀποφθινύθω—make perish אָבַד IIR 11. 1 Ps 119. 95 הֶאֱבִיד Lev 23. 30 Nu 24. 19 أباد; *ἀποφθίνω—make perish* אָבַד IIR 11. 1 האביד Lev 23. 30 Nu 24. 19; *destroy* אָבַד IIR 13. 7, 21. 3 أباد.

καταφθίω, -ινύθω—ruin, destroy אָבַד IIR 13. 7, 21. 3 أباد.

φοιτάζω, -άω, -τίζω—go to and fro, backwards and forwards; roam wildly about, wander אבד Lev 26. 38 Jes 27. 13 Jer 4. 9 Job 4. 11 שׁוּט Nu 11. 8 Job 1. 7 שׁוטט Jer 5. 1 Am 8. 12 הִתְשׁוֹטֵט Jer 49. 3 תעה Gn 21. 14, 37. 15 Jes 21. 4 (cf. Jer 4. 9) Ps 107. 4, 119. 176 تاه.

φοιτάς—roaming wildly about, wandering אבד Dt 26. 5 Jer 50. 6 Ez 34. 4 Ps 119. 176 Prv 31. 6 Job 4. 11, 29. 13, 31. 19 תֹּעֶה Gn 37. 15 Ex 23. 4.

Ἅιδης or ᾅδης—*the nether world, place of departed spirits* אבדה Prv 27. 20 אבדון Job 26. 6; Ἅιδου οἰκήτωρ, of one dead יושבי חדל Jes 38. 11; עֵדֶן Gn 2. 8 Ez 28. 13 שְׁאוֹל Dt 32. 22 Jes 14. 9, 28. 18 שאולה Ps 9. 18 الأبده عضله الداهيه; *the grave, death* אבדון Ps 88. 12 שְׁאוֹל IIS 22. 6 Hos 13. 14; Ἀϊδόσδε, Adv. *to the nether world* שאלה Gn 37. 35 Jes 7. 11.

ἀΐδιος—everlasting, eternal עַד Hab 3. 6 أبدى; ἐς ἀΐδιον, *for ever* לָעַד Jes 30. 8 עֲדֵי אֹבד Nu 24. 20 עד־אבדון Job 31. 12 עדי־עד Ps 132. 12 أَبَدًا إِلَى الأَبَد; ἀϊδίως, *eternally* וָעֶד Ps 21. 5, 119. 44.

Ἀϊδωνεύς—lengthened poetical form of Ἅιδης, אבדה Prv 27. 20 אבדון Ps 88. 12 Job 26. 6, 28. 22 עֵדֶן Gn 2. 8 Ez 28. 13 الأبد.

ἀεί, Aeolian *αἰϊ(ν)*, *ἄι(ν)*, Boeotian *ἠί*, Epic, Ionic, Poetic and early Attic *αἰεί*, Doric *ἀές*, *αἰές—ever, always* עוד Jer 31. 20 (19); (δεῦρ') *ἀεί until* now (עַתָּה) עד Gn 32. 5; *αἰεί κοτε, ποτε from of old* מאז Jes 45. 21 Ps 93. 2; *ὁ αἰεί every one* כל איש Ex 35. 21; *αἰεί for ever* עוד Lev 27. 20 עַד Ex 15. 18 וָעֶד Ib.; *τὸ ἀεί eternity* אֵל Ps 36. 7 עַד Hab 3. 6 (cf. *εἰς*/אל (עד) אבד Nu 24. 20 أَبَد; ἐς ἀεὶ *χρόνος* לָעַד Ps 19. 10 עדי אבד Nu 24. 20 עדי־עד Ps 83. 18 الى الأبد [The Dictionary goes on to say: 'The statement of Harp. that *ἀεί* = *ἕως* in Att. is based on misinterpretation of such phrases as *ἐς τόνδε αἰεὶ τὸν πόλεμον* Thucydides 1. 18.']

Here are the homologues of *ἕως*(B), Epic *εἵως, ἧος*, Dor. *ἆς*, Aeo. *ἄς*, Boeotian *ἆς* and *ἄως*—relative particle, expressing the point of Time up to which an action goes, with reference to the end of the action, *until*,

till; or to its continuance, *while*: *until*, *till* עד, עוד; ἕ. ἄν or κε with Subjunctive (mostly of aorist), of an event at an uncertain future time עד אם Gn 24. 33 עד כי Ib 49. 10 עד ש־ Jud 5. 7 Cant 2. 7, 17; ἕ. ὅτε *till the time when* עד־עת IIS 24. 15 حَتَّى; ἕ. ὀψέ (ἐς ὀψέ) *till late* עד־בוש Jud 3. 25; ἕ. ἄρτι *till now* עד עתה Dt 12. 9; ἕ. πρωί *until morning* עד־בקר Ex 12. 10 עד־הבקר Jud 19. 25; *while*, *so long as* עוד IIS 1. 9 Job 27. 3 Esth 6. 14 Dan 9. 20.

Since עד־אבדון means ἐς ἀΐδιον, it obviously follows that אבדון means ἀΐδιος, *everlasting*, *eternal*. Again, as אבדון is identical with Ἀϊδωνεύς, so must also ἀΐδιος be. The syllogism is impeccable.

The above analytical recital shows: (1) That the radical א ב ד involves four different Greek verbs, none of which is ἰδεῖν; (2) that one of them, ἀφανίζω, means primarily 'to make unseen'; (3) that one of the derivatives of this verb homologizes with אִבְדָן and أبادة, and not with אַבַדּוֹן or آبدة; (4) that even if אַבַדּוֹן and آبدة had been variants of אִבְדָן and أبادة respectively, they would have indicated 'extermination, destruction', not *occultation*; (5) that the phrase עד־אבדון—like עדי אבד, الى الأبد أبدًا—homologizes with ἐς ἀΐδιον; (6) that אַבַדּוֹן and אבדה are genuine homologues of Ἀϊδωνεύς and Ἅιδης; and (7) that these two Greek words denote eternity.

Complete confirmation of this well-founded conclusion comes from the weighty evidence supplied by four synonymous phrases—all euphemisms for 'cemetery': two biblical, בֵּית עוֹלָם Eccl 12. 5, ארץ חיים Ez 32. 23, 32, and the other two—though not to be found in the Bible—are not necessarily post-biblical in origin, namely: בית הַחַיִּים and בית עֶלְמִין. בית החיים is supposed to mean 'the abode of the living'; and it might plausibly be explained that a cemetery is so described to indicate the continuity of life hereafter.

Fortunately, however, עולם Gn 3. 22, and עָלְמָא Dan 2. 20, and עלמין Ib 2. 4 are biblical terms of no uncertain meaning, and they give a clue to the true meaning of חיים in the third phrase. In fact, עלמין is a variant of עלמא Dan 2. 20, 44 and plural of עָלַם Dan 3. 33 which—like its Hebrew equivalent, עולם Ps 90. 2 or, *more accurately*, עֵילוֹם IICh 33. 7 (which

happens to be the Ashkenazi pronunciation of עולם)—is the homologue of *τέλος*, *end*. This is in agreement with the Septuagint's rendering of אל־בית עולמו by *εἰς οἶκον αἰῶνος αὐτοῦ*—that is, *to his eternal abode*—and with *ἀίδιοι οἶκοι* (*eternal homes*), i.e. 'tombs'. In fact, the context in Gn 3. 22 suggests that עֵץ החיים means 'the tree of eternity'.

As to חיים, it is the homologue of *αἰών* in its various meanings: period of existence חיים Gn 3. 14 Eccl 9. 9 حِين; *lifetime* חיים Lev 18. 18 حياة; *life* חיים Dt 30. 19 חיין Job 24. 22 Dan 7. 12 حياة; *eternity* חיים Gn 2. 9 Ps 30. 6; *space of time* clearly defined and marked out חַיָּה Gn 18. 10 חי IS 25. 6 عام (*year*), أوان, أبان (*season*); as title of various divine beings חי Gn 16. 14 IIR 19. 4 Dan 12. 7 חיים Dt 5. 23 Jer 10. 10 חַי־אֵל Job 27. 2 חיא Dan 6. 27.

Therefore, according to the Bible, as well as to ancient Jewish tradition, the dead explicitly pass on to an eternal abode, and the belief is Greek.

THE NEW TESTAMENT

LVII. The names of 'Sceva' and 'Thomas' can be explained by my theory.

Whatever my qualifications to interpret the Old Testament may be, I have no pretension to be able to interpret the New Testament; although I am not altogether unacquainted with this part of Israel's gift to mankind. But I have reason to believe that my theory sheds some light on at least two names mentioned in it, viz. *Nathanael* and *Sceva*.

נְתַנְאֵל (Nu 1. 8) may be the equivalent, not the homologue, of *θεόδοτος* or *θεόσδοτος* (*given by God*)—just as נְתַנְיָה (IIR 25. 23) may be the equivalent of *Διόδοτος* or *Διόσδοτος* (*given by Zeus*). It is vital to appreciate that the names are נְתַנְאֵל and נְתַנְיָה, not נתנאל and נתניה; for נְתַן may be either the construct of נָתָן, the synonym of מַתָּן and homologue of *δῶρον* (*gift, present, gift of honour*; *votive gift* or *offering* to a god), or the homologue of *ἔδνον* (*gift*) and variant of נָדָן. This interpretation would imply that the bearer of either name had been prayed for by, and was

granted as a gift to, his parents. Yet the names are susceptible of an alternative and more likely interpretation: either of them may mean 'a gift', 'a votive offering', *by* his parents *to* God, in recognition of the divine favour. In that case, נתנאל would be equivalent to *ἀνάθημα*. Now John 21. 2 reads:

ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

In my diffident submission, the punctuation is deceptive: there ought to be no comma after *Δίδυμος*, as I think that Thomas had two other names, Didymus and Nathanael. I suggest that his original name was נתנאל, and that—in their attempt to translate it to the Greeks—the Jews used such words as *δεδόμενος* (*given*) and *ἀνάθημα* (*a votive offering*; *a slave in a temple*), which were perverted to *Δίδυμος* and *Θωμᾶς* respectively.

In support of my theory, I would refer to two texts in the Old Testament and two others in the New. Samuel was prayed for and dedicated to the service of God in the Tabernacle at Shiloh (IS 1. 11, 28). Moreover, in ICh 9. 2 נְתִינִים is translated in the Septuagint by *οἱ δεδομένοι*, נתינים being laymen dedicated to serve in the Temple (Esr 8. 20). Then mark the similarity of reaction in two different contexts by Nathanael and Thomas, remembering that 'Rabbi' is identical with 'Lord'.

'Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel' (John 1. 49).

'Thomas answered and said unto him, My Lord and my God' (Ib 20. 28). Cf. Mark 3. 13–19.

As to Sceva, Acts 19. 14 reads:

ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

It is spelt *Sceva* in the Vulgate, while it is respectively rendered סְקֻוָה and سكاوا in the Hebrew and Arabic translations. Neither of these two renderings resembles any Hebrew word, any more than Sceva or *Σκευᾶ* seems to do. However, those acquainted with my homological Propositions will not be slow in seeing through the disguise of *Σκευᾶ* the true faces of שְׁבַע or שְׁבָעָה and its homologue, *ἑπτά*. For according to them, *σκ*—as a digraph—is equivalent to שׁ, and so is the spiritus asper; *υ* is equivalent

to ב, and so is π; α is equivalent to ע or עָה; while τ drops. So it seems that the priest concerned was nicknamed 'seven' because of the number of his sons. Indeed, this must have been the reason for mentioning the fact that he had 'seven' sons, which *number* is otherwise irrelevant.

On the other hand, the fact that he had seven sons may have been sheer coincidence, and his real name may well have been שֶׁבַע (سَبَع), after the rebel who fought against the resumption of the kingdom by David when its brief usurpation by Absalom had collapsed (IIS 20. 1). Yet that would not affect my reading of *Σκευᾶ*, although the homologue would then be *σκύμνος* (*lion's whelp*) instead of *ἑπτά*, thus: *σκ*/שׁ, *υ*/ֶ, *μ*/ב, *νο*/*ον*, *ο*/ַ, *ν*/ע. Curiously enough, the rebel's name is rendered *Σαβεέ* in the Septuagint and *Seba* in the Vulgate.

THE KORAN

LVIII. A Greek word which occurs in the Koran can only be explained through the Bible.

Hebrew is my mother tongue, but Arabic was spoken in my paternal grandfather's house, and Ladino or Sephardi at my maternal grandfather's. Besides, I heard Arabic all round me in my native Jerusalem and in Cairo, where we lived for eight years. Indeed, at one time I knew two مُعَلَّقات (among many poems) and about half the Koran by heart; so that Arabic is not foreign to me.

My remote ancestors, too, were familiar with Arabic; but the Sephardi they knew was Spartan, and their Ladino was not Latin but Attic. For the Children of Israel maintained contact with their maritime as well as their land kindred (Jud 6. 1 IR 10. 15 Ob 20 Jon 1. 3 IICh 17. 11), and there was a mutual love–hatred between them. The Midianites (*μεσημβρινός*) raided the Land of Israel (Jud 6. 1), and the Aramites ruled over it for a time (Ib 3. 8); while the Philistines were a thorn in the side of Israel. However, King David changed all that: his armies established a base on the Euphrates (IIS 8. 3), and a governorate in Damascus (IIS 8. 3, 6); they carried out a systematic genocide in Edom (IR 11. 15, 16), and subdued the Moabites and the Philistines

(IIS 8. 1, 2). Arab princes brought Solomon (and Jehoshaphat) tribute (IR 10. 15 IICh 9. 14, 17. 11), and the Queen of Sheba paid him a State visit (IR 10. 1–2) while his and his ally Hiram's ships used Aden as their port of call on their voyages to East Africa (Ib 10. 22). But throughout the Assyro-Babylonian crises which resulted in the Captivities, the Syrians and the Phoenicians in the north, the Philistines and the desert-dwellers in the south, joined the enemies of Israel (Jer 35. 11 Joel 4. 4–6 Ps 137. 7). Nevertheless, the Midianites never molested the shrine of Shiloh, and Israelites settled in Arabia (as they did in Greece); so that the priests of Apollo at Mecca—even if they did not maintain regular intercourse with the priests in Jerusalem—must have been conversant with their laws, customs, and way of life generally. Of this there is ample and clear evidence in the Koran. Part of that evidence is philological; and it is not less convincing because it has lain there unsuspected for fourteen hundred years.

Now I am no more qualified to comment on the Koran than I am to comment on the New Testament; but here, too, my theory helps to explain at least four puzzling words that occur in it and nowhere else. They are: أَبابيل and سِجّيل (*Sura* CV, The Elephant), صَمَد (*Sura* CXII, The Unity), and طالوت (*Sura* II, The Cow), in alphabetical order. The first three are easily disposed of: أَبابيل is the homologue of *πάμπολυς*, *very great*, *large*, or *numerous*; سِجّيل, I submit, is the homologue of *θέαγον*, a variant of *θεῖον* (A): *brimstone*; and صمد—akin to צְמִתֻת Lev 25. 23, 30—is that of *ἀθάνατος*: *undying*, *immortal*; *ἐμπέδως*: permanently (W). Here they are in their inimitable settings:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ . أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضْلِيلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ . تَرْمِيهِمْ بِحِجَارَةٍ
مِنْ سِجِّيلٍ . فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ .

قُلْ هُوَ اللّٰهُ أَحَدٌ . اللّٰهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ .

طالوت, however, is in a class apart. Its context is no guide to its far-fetched homophonous Greek homologue, *τελευταῖος*. What is more, one cannot get to it outside the context of the Bible as a whole. The way I came by this homology is so characteristic of my method, and so relevant to the evolution and effectiveness of my theory, that I feel I must report it, if only briefly.

Traditionally طالوت is the Arabic for שָׁאוּל, and the context accords with the biblical account and confirms the tradition. But since the Arabic alternative to שאול is phonetically unaccountable, I wondered whether it might have some semantic affinity to the Hebrew name which I—in common with everybody else—thought was the original, an affinity that would show up in a Greek homologue. This suspicion crept into my mind when my research had led me to two conclusions: one, that because of its vast vocabulary, the isolation of the Arabs by and within their desert fastness, and the further conservation of their language through their deep attachment to tradition, Arabic claimed a wider—though not closer—relationship to Greek than Hebrew did, so that it had many more Greek homologues than Hebrew had, while Greek had a very much larger number of Arabic than Hebrew homologues; the other, that although Mahomet—like other Arabs before him—was obviously influenced by biblical and rabbinical accounts and concepts, he undoubtedly spoke *Arabic*, even as Moses had spoken *Hebrew*, whatever the proximate or remote origin or origins of the words they uttered. Therefore, I shifted the investigation from طالوت on to שאול, and tried to find the equivalents in Greek of 'requested' and 'borrowed'—apart from the homologues connected with שאל (שָׁאַל/*αἰτέω* Jud 5. 25, שָׁאוּל/*ἠτημένος* IIR 6. 5; שְׁאֵלָה/*αἴτημα* IR 2. 16, שאול/*αἰτητός* IS 9. 2)—in the hope of discovering a word which would homologize with طالوت. I drew blank, except that incidentally I came across—*s.v.* *ἀρητός*: *prayed for, desirable*—*Ἄρητος* (حارِث) and *Ἀρήτη*, proper nouns, *the Prayed for*. This proved that the Greeks had the equivalent of שאול for women as well as for men, and confirmed the biblical reason for the name—that the parents of its bearer had longed and prayed for his birth (IS 1. 17, 20, 27 IIR 4. 28).

This prompted me to study individually the four different

Sauls in the Bible, and what I detected was decisive. For one of them—the first king of Israel—was an only child (IS 10. 21 ICh 8. 33, 9. 39); another was the Benjamin of the brood (Gn 46. 10 Ex 6. 15 ICh 4. 24); while the remaining two were indeterminate. Hence, the finding of τελευταῖος (*last*) and τηλύγετος (old Ep. epith., of children, of uncertain origin and sense; sometimes clearly of *a darling son, petted child* . . . so of an *only* son. The best of the ancient interpretations is *latest-born*, i.e. *after whom no more are born* . . . including *only children*, these being the best-beloved) was practically automatic.

Consistently with this concept, the Septuagint renders יָחִיד by ἀγαπητός in Gn 22. 2, 12, 16 Jer 6. 26 Am 8. 10 Zach 12. 10; and by ἀγαπώμενος in Prv 4. 3; elsewhere literally by μονογενής.

The significance of this discovery—the result of determined and sustained efforts to ascertain and proclaim the truth—cannot be overrated. It establishes beyond doubt that the *word* طالوت is *a genuine, independent, Arabic* word, that it was known to the *Arabs* to be an alias of שָׁאוּל; and that by Mahomet's time its meaning had been forgotten—like that of לוּט, also an only child. The implication is inescapable that knowledge of the Bible is essential to the understanding of the language of the Koran. Because the marriage contracted by Moses not only resumed the contact first made by the Fathers with their Scythian neighbours, but also developed in the course of time into regular social intercourse between their descendants—raids, treacheries, wars, tortures, among other manifestations of mutual love–hatred, notwithstanding—over a period approaching two thousand years; indeed, down to the advent of Islam, when the Jewish communities in Arabia were wiped out, the remote Yemenite excepted.

The following is laid down in Deuteronomy 19. 15: עַל־פִּי שְׁנֵי עֵדִים אוֹ עַל־פִּי שְׁלֹשָׁה־עֵדִים יָקוּם דָּבָר. Let, then, two witnesses suffice—although they do not stand alone, if corroborative evidence counts—further to support my contention: the books of Ruth and Job. Ruth, the great-grandmother of King David, was a Moabite—as Uriah was a Hittite (Σκύθης)—and Job, one of the outstanding philosophers of antiquity, lived in אֶרֶץ עוּץ (which, there are strong indications, was Northern Arabia) long before السَّمَوْأَل.

XVI. TESTS OF ACCURACY

THE disguise whereby a simple Greek word is passed off as a Hebrew one is mainly of four kinds: the addition of a letter or syllable to the Greek word, the elimination of one or more of its letters and/or syllables, metathesis, and/or a patchwork camouflage contrived by exchanged letters and/or varied vocalizations—so that at the end of the process the Greek word often becomes almost unrecognizable at first sight, both phonetically and morphologically: e.g. *πατήρ*/אב, *δυνατός*/*μεδέων*/אדון, *δέρας*/*δέρος*/*δέρρις*/אדרת, *ἐχθρός*/זר/סר/צר, *ἄρα*/אלה/קְלָלָה, *ἀράομαι*/ארר/אלל, *μήτηρ*/אם, *οἶκος*/בַּיִת, *κωκύω*/בכה, *κύκλος*/גַּלגַל, *χωλεύω*/הלה, *δάος*/זאב, *κόμη*/זְמורה, *δῶρον*/זרת, *ἔντερον*/חֵדר, *κενός*/חִנָּם, *ἀριθμέω*/חרץ, *κόμη*/כימה, *κατακροάομαι*/כְּתר, *οὐ*/לֹא, *οὐχ*/אַד/עד, *μάντις*/מיכה/משה, *μαντεῖον*/موسَى, *ὅραμα*/מראה, *κόμη*/צמה, *κόμη*/צֶמֶר, *κόμη*/צַמֶּרת, *κωκύω*/צעק, *Θεράπνη*/צרפת/سَرَفْنْد, *κράς*/ראש, *δόσις*/תשורה/תודה, *ψιττακός*/תֻּכִּי, *Θρασύ*/תרשיש.

This complex philological masquerading is further complicated in two ways: on one hand, the same Hebrew letter may mask a variety of Greek letters, digraphs, diphthongs, both the spiritus asper and the spiritus lenis; on the other hand, any of these may be masked by more than one Hebrew letter or vocalization: e.g. *γῆ*/אי, *γηθυλλίς*/בצל, *ἀγείρω*/אגר, *διαδοχή*/דר, *ἀγαπάω*/אהב, *πώγων*/*σιαγών*/זָקָן, *γλάγος*/חָלָב, *γεύω*/טעם, *γαμβρός*/יָבָם, *γε*/כי, *γυγαίη*/*νύξ*/לַיְלָה, *ἄγχω*/חנק, *γέρρον*/סְחָרה, *γεμίζω*/עמס, *γωνία*/פִּנה, *ἄγερσις*/*πανήγυρις*/עֲצֶרת, *γεννάω*/קנה, *γαλήνη*/שַׁלְוה, *βοή*/גַּאֲוה, *γυῖον*/גְּוִיה, *δηλόω*/גלה, *κυφός*/גִּבֵּן, *λύομαι*/גאל, *τοξαλλίς*/גָּזם, *ποκίζω*/גזז, *πύϊον*/גְּבִינה, *φάρυγξ*/גָּרון, *ὄχθη*/גְּדֵה, *ὑψόω*/גָּבה, *δειρή*/צַואר, *ἀγαπάζω*/חפץ, *σκοπός*/צוֹפֶה, *σκῦτος*/שׂוט, *στέφος*/צֶפֶת, *στῆθος*/צַד, *στέλλω*/שׁלח, *λείχω*/לקק/לחך, *εὐνή*/עֲנה/קן, *ἀγαπάζω*/אהב, *ἄγαμαι*/עגב, *ὄνομα*/שֵׁם, *αἱρέω*/בחר, *ἕδος*/הֲדום, *ὁδός*/הדור, *ἑπτά*/שָׁבַע, *ἅπτω*/חתה/חתר/כפת/עבת.

Hebrew homologues are of four kinds: simple, compound, hybrid, and mixed, primary and secondary.

Those comprised in the first and second categories respectively homologize with simple and compound Greek words, e.g. חשׁב/*ψηφίζω*, חִשֵּׁב/*καταψηφίζω*, מחשׁבת/*ψήφισμα*; הִתנחם/*παραμυθέομαι*, נֶחוּמִי/*παραμυθητικός*; שׁוב/סוב/*στρέφω*, הֵשִׁיב/הֵסֵב/*ἀπο-*/*μετα-*, מְשׁוּבה/*στρέμμα*; ראה/*ὁράω*, מראה/מַרְאֶה/*ὅραμα*.

The hybrid homologues incorporate the affixes of the Greek word, including *-ζω*, or combine more than one Greek word, e.g. חלום/*ὅραμα*, חפץ/*ἀγαπάζω*, כִּפֶּר/*καταπραΰνω*, כָּתַר/*κατακροάομαι*, תותח/*τὰ τόξα*, אולם *ἀλλ' οὖν*.

The mixed category includes: (*a*) verbs with the built-in M.V. נ and their derivatives, e.g. נחל/*κληρόω*, נחלה/*κλῆρος*, נפל/*πίπτω*, הִתנפל/*προσ-*; (*b*) verbs on the scale התפעל which homologize with simple Greek verbs, e.g. הִתהלך/*ἔρχομαι*, הִתנחם/*νοέω*; (*c*) simple verbs (extremely few) which homologize with compound Greek verbs, mostly with prepositions *παρα-*, *προ-*, *προσ-*, e.g. *παραδίδωμι*/ירד, *προστίθημι*/יסף; and (*d*) such verbs as are followed by the personal pronoun in the dative case, e.g. אלך לי/*ἔρχωμαι*.

As to the Hebrew homologues of Greek derivatives and compounds, they usually preserve the original letters of the simple Hebrew homologues, and their forms fall into four different categories:

The first, the hybrid, comprises words which reproduce the Greek derivatives and compounds as if they were simple words, e.g. *εὐφυής*/יָפֶה, *ἄκουρος*/עָקֹר, *οἰκουρός*/עֶקֶרֶת, *ἐπιγουνίς*/פַּחַד.

The second comprises words which follow Hebrew grammatical constructions, e.g. *ἀγαπητός*/אָהוּב, *δανειστής*/נֹשֶׁא.

The third category comprises words the construction of which follows directly the Greek forms, e.g. *ὅραμα*/חֲלוֹם, *ῥύσιον*/עֲרֵבָה/עֵרָבוֹן, *χρῆμα*/הָרִים/כַּמָּה/לַמָּה/מָה/לָמָּה/קריאה/קְרִיאִם/קֻרְאָן, רְאִיָּה/רְאוּת/רְעוּת, *ὅρασις*/רָאמות.

The fourth comprises words the construction of which follows indirectly the Greek forms, by having as a prefix the equivalent of the Greek suffix of the homologue concerned, e.g. *ὅραμα*/

מַרְאֶה, ὅρασις/תִּפְאֶרֶת, δόσις/תְּשׁוּרָה, ὀπτάνιον/מַחֲבַת, χρῆμα/מִקְרֶה/מִקְרֹא/מֶכֶר/מְחִיר/مصارى/בְּצָרִים/בֶּצַע.

In the result, farcical situations would inevitably arise, unless strict precautions were taken, and great care was exercised, in scrutinizing each disguise, and studying the processes of form-construction and literal replacements of each homologue, in faithful conformity to my empirical rules or Propositions of tried efficacy.

Obviously, each homologue must stand on its merit or fall by its defect. It must speak for itself, and speak precisely and clearly: no stretching of points, no interpretations, no commentaries. Either the word in question bears a definite meaning which fits, or it does not. A doubtful homologue is discarded or put aside for further consideration; to a likely one, tests are applied and the homology is kept under review until finally approved or abandoned. But few false homologies can survive such scrutiny.

Now it hardly needs stating that a Hebrew word that conforms to all the rules of *phonetics* and *morphology*, in relation to a similar Greek word, cannot—by these two qualifications alone—claim to homologize with it. If it could, we would have such monstrosities as ἄτονος/אתון, ἄτονος/חתן, or ἄτονος/קטן.

Nor could a Hebrew word that bore the same *meaning* as a Greek word, for that reason alone claim to be its homologue. Otherwise, any Hebrew word would homologize with all the Greek words of its own meaning. This would be impossible because synonyms in the same language are mostly of different sound, form, shade of meaning and origin one from the other.

To qualify as homologues, such two words must not only relate as to sound and form, but also share the same meaning, e.g. ערג/ὀρέγω.

Yet two such acoustically and formally similar words might frequently coincide in meaning as well, without attaining homological status, except in a certain context. This is obviously the case where *homonyms* are concerned; and there are many hitherto unsuspected homonyms in the Bible, e.g. חֵבֶל or חֶבֶל, the homologues of which differ according to context. Thus:

βολή, ἡ, *pangs* or *throes of childbirth* Jes 13. 8, 66. 7; καταβολή, ἡ, *throwing down*: hence, esp. of *begetting* Job 39. 3; *periodical attack* of illness, *fit* Ps 18. 5;

ἀγκαλίς, ἡ, pl., *arms* Jer 38. 12;

ἄμπελος, ἡ, measure of length = 20 παλαισταί (palm, four fingers' breadth) IIS 8. 2; γύης, ὁ, *a measure of land* Am 7. 17;

ἵππος, ὁ, *horse*; καβάλλης, ὁ, *nag*, Latin *caballus*; κέλης, ὁ, *courser, riding-horse, horse* Ez 27. 24 خيل;

κεφαλή, ἡ, *band* of men; or νέφος, τό, metaph., *a cloud of men* IS 10. 5;

κοῖλος, η, ον, of Places, *lying in a hollow* or *forming a hollow*, κ. Λακεδαίμων *the vale* of L., κ. Θεσσαλίη Zach 2. 5, κ. Ἄργος חבל ארגב Dt 3. 4, as proper noun, *K. Συρία* the district between Lebanon and Anti-Lebanon Dt 3. 4; cf. κύβος *die*, πάλος *lot* Dt 32. 9 Ps 16. 6;

νεφέλη, ἡ, *fine bird-net*, in pl.; χηλή, ἡ, *net, plait* Ps 140. 6 Job 18. 10;

ὅπλον, τό, a ship's *tackle, tackling*; esp. *ropes, halyards*, etc. Jes 33. 23; generally, *any ropes* Jos 2. 15 Jer 38. 11; *v.* χηλή, p. 315.

On rare occasions even the formal, acoustic, semantic, and contextual conformity of a Hebrew word with its Greek equivalent will not suffice to qualify them to constitute a proper homology, e.g. נחם/παρα-καλέομαι. To be considered definitely sound, a homology must—in addition to fulfilling all these requirements—pass one or more *tests*, each of which qualifies as a touchstone by virtue of two characteristics: its independence of either of the two words constituting the homology, and its capacity to connect them to each other in a certain material particular, e.g. ברקן/ῥαφανίς (Jud 8. 7). This homology is confirmed beyond a shadow of doubt by an ancient Greek custom.

The word ברקן occurs twice, both times in the same chapter and in similar contexts, that is, Jud 8. 7 and 16. On the two occasions the Septuagint bypasses the difficulty of translation by transliteration; whereas the *Lexicon* states that the root of the word is unknown, and explains ברקנים as *briars*. It quotes authorities who opine that ברקנים means '*threshing sledges* furnished with sharp (*glittering*) stones'—supposing the root to be ברק, the homologue of which is βόστρυχος. In fact, there is clear evidence of such a contraption in the homologue מורג/τρυγάνη: *tribula* (*a thrashing sledge* with sharp pieces of flint or with iron teeth) IIS 24. 22 Jes 41. 15 ICh 21. 23. However, the Ben Yehuda Dictionary—which states that ברקן is a kind of thorn—rightly considers the said supposition to be far-fetched.

However, in the first verse ברקן is associated with the verb דוש, and in the second with the verb ידע. The *Lexicon* resorts to

the familiar and facile slander that the text suffers from a clerical error: it should read וַיִּדָּשׁ, instead of וַיֵּדַע. Once more Greek homology vindicates the authenticity of the record and the reliability of the scribes.

The homologue of דוּשׁ is *δαΐζω*, and that of ידע is *εἴδω*, a non-extant verb meaning *to see* (second aorist *εἶδον*) and *to know* (perfect *οἶδα*). It belongs to the mixed class of verbs, sharing tenses in the first meaning with *ὁράω*, and in the second with *γιγνώσκω*. Of *εἴδω* in the first meaning the homologue is יִדְּעוּ Dt 34. 10; otherwise, יִדְּעוּ—like *γιγνώσκω*—means *to know* Gn 4. 9, and *to know carnally* Ib 4. 1 Jud 8. 16. The identity of these Hebrew and Greek homologues is reinforced by the identity of relevant Hebrew and Greek expressions. Thus *ἴττω*, Boeotian, *ἴστω*, 3 per. sg. imper. of *οἶδα*, esp. in the phrase *ἴττω Ζεύς*, *Zeus be witness!* Cf. עֵד יְהוָה בָּכֶם IS 12. 5; *ἴστω νῦν Ζεὺς αὐτός Iliad* 10. 329, *now be my witness Zeus himself*; *θεοὶ δ' ἐπὶ μάρτυροι ἔστων Odyssey* 1. 273, *and let the gods be the witnesses*; cf. יְרֶא יְהוָה עָלֵיכֶם רְאֵה אֱלֹהִים עֵד בֵּינִי וּבֵינֶיךָ Gn 31. 50; וְיִשְׁפֹּט יְהוָה בָּכֶם לְעֵד וְיהִי אֲדֹנָי יְהוִה לְעֵד Ex 5. 21; יִרְא Mich 1. 2; אלהי אבותינו ויוכח יְרֶא יְהוָה וְיִדְרֹשׁ ICh 12. 18; IICh 24. 22. Moreover, the participle *εἰδώς* means *one who knows*, *one acquainted with the fact*, *one skilled in*; cf. יֹדְעֵי הָעִתִּים Esth 1. 13.

As to the homology ברקנים/*ῥάφανος* itself, it raises two problems which can easily be solved: the interchange between the spiritus asper and ב, and that between *φ* and ק. The first interchange occurs in dialectal Greek, e.g. *βρᾶ*, Aeolian for *ῥᾶ*; *βρᾱδιον* (i.e. *Fρᾱδιον*), Aeolian for *ῥᾴδιον*; *βραϊδίως*, Aeolian for *ῥᾳδίως*; *βράδινος*, Aeolian for *ῥαδινός*; *βράκετρον*, Aeolian for *ῥάκετρον*; *βράκος*, Aeolian for *ῥάκος*; *βρατάναν*, *ῥατάναν*; *Fρινός*, *ῥινός*; *βρίζα*, Aeolian for *ῥίζα*; *βρόδον*, Aeolian for *ῥόδον*; *βρυτίς*, Aeolian for *ῥυτίς*; *βρύχειν*, *ῥώχειν*; *ἥλιος*, *ἀβέλιος* (i.e. *ἀF-*). Besides, consider the homologies, *ῥήτρα* (*Fράτρα*)/ברית and *ἥλιος*/בעל. Regarding the interchange between ק and *φ*, let the double-homology *φοῖνιξ*/קִנִּי/קִנְיָ suffice as an example.

Yet however sound these three homologies may appear when standing separately and independently of each other, they fail to support each other—or so it seems—when conjoint. For how on earth could radishes be related to 'piercing' and/or 'carnal

knowledge'? In the event, an old Greek custom provides an unbreakable link between them. In ancient Athens adulterers used to be punished by having a radish (presumably of enormous carrot shape and size, the kind still cultivated in Israel—*ῥάφη*, *ῥάφα*) thrust up their fundament (Aristophanes, *Nubes* 1083).

It does not need a great deal of imagination to visualize the cruel torture to which the inhospitable elders of Succoth were subjected when victorious Gideon returned to vent his threatened vengeance on them. By the light of this Greek custom, the two verses concerned become probatively complementary, each containing a verb (דוש, ידע) which matches a particular meaning of the other verb (piercing, knowing carnally), although both verbs are susceptible of more than one meaning. Obviously, the peculiar way of piercing rendered the use of radishes more humiliating, if less painful, than the use of thorns. No doubt, both thorns and radishes were employed to achieve the maximum mental and physical pain.

Another way of punishing marital infidelity among the ancient Greeks was by means of scorpions (Plato, *Comicus* 173. 21). Which recalls another incident in the history of Israel, and confirms the homology *σκορπίος*/עקרב IR 12. 11 *scorpion*.

Thus in each case an ancient Greek custom has served as an ideal test whereby to corroborate the homologies concerned. For it is independent of the homologues involved, while linking them together by a common usage. It appears that those who fail to support their leader in distress, as well as those who betray their new king, incur the penalties reserved for disloyal spouses. Hence the scorpions and the radishes—adding the thorns for good measure.

A third relevant custom worth recalling is referred to in Mich 7. 19; although Homer (*Iliad* 1. 314) uses *ἅλς*, the homologue of צולה, and not *ἅλμη*/מצולה. This ritual continues to be solemnly performed by the Jews once a year.

Lastly, but not of least interest, is the دبكة —the customary dance at the Baalbek Festival—a homologue of *ἡ Βάκχη*/*ἡ Βακχίς* or *τὰ Βάκχεια*.

However, there is seldom such a custom at hand wherewith to back up an homology. Fortunately, no less than eight tests are available, whereby it is possible systematically to determine—or at least to help to determine—the soundness of Graeco-Hebraic

homologies. We may, therefore, lay down the following Proposition:—

LIX. It is not enough for a Hebrew word to accord in form, sound and sense with a Greek word to become its rightful homologue; the provisional homology must—in addition—pass one or more of the following tests:

1. Comparison with other biblical homologues.
2. The context.
3. Comparison with Arabic homologues.
4. Resemblance in more than one meaning.
5. Resemblance of derivatives.
6. Semantics.
7. The Septuagint.
8. The supreme test.

1. *Comparison with other biblical homologues.* Comparing any homologue in hand with another biblical homologue often has a decisive effect, e.g. שאנן/*γαληνός*. This homology is easily explained by the phenomenon whereby certain letters—including λ—drop out of Greek words in Graeco-Hebraic homology. That this phenomenon has been operating here will readily be conceded when it is pointed out that the truant λ keeps its place in a variant of שאנן (Jes 32. 9), namely, שלאנן (Job 21. 23).

A similar homology is *κλισία*/כסא (Esth 1. 2), where the λ has been absorbed by the דגש in the ס. As a matter of fact, it turns up under the guise of ר in Aramaic כרסא (Dan 5. 20), which is confirmed by Arabic كرسى. Cf. *μάντις*/מנשה/משה.

Somewhat different, but not less characteristic, is the homology שוט/*φοιτάω*. The lengthened form of שוט (Nu 11. 8) is שוטט (Jer 5. 1) which homologizes with *φοιτάζω*, the lengthened form of *φοιτάω*. Compare these two homologies with another pair—*ἀγαπάω*/אהב and *ἀγαπάζω*/חפץ—where the ח and פ in the latter homology respectively replace the equivalents of the ה and the ב in the former. Cf. מותה, תמותה; רפואה, תרופה.

It happens that in order to make absolutely sure that the homology in hand is correct, one has to make more than one comparison e.g. הדה/*ὦδωις*. *ὦδωις* is crasis for *ὁ Ἄδωνις*, and the phenomenon of duplication—widespread in the Bible—suggests that הוי הדה is equivalent to הוי אדון (Jer 22. 18). Since אדון is,

in the context, the homologue of *Ἄδωνις*, it is possible that הדה is the right homologue of *ὦδωνις*. This possibility is converted into a certainty by the conjunction of two facts: that אבדון (Prv 15. 11) is homologous with *Ἀϊδωνεύς*, and that it is a variant of אבדה (Ib 27. 20), as מגדון is of מגדו.

Similarly, the homology תמוז/*θάνατος* is confirmed by comparison with other homologues, one Hebrew and the others Greek. To begin with, תמותה (Ps 79. 11)—another homologue of *θάνατος*—resembles תמוז (Ez 8. 14). Then, some more support may be got from the puzzling equation, *ἀϊδώνια* = *θανάσιμα*. For the first member of the equation resembles *Ἀδωνία, τά*—*mourning for Adonis*, celebrated yearly by the Greek matrons. Whereas the second member seems to be the plural of *θανάσιμον*, the adjectival noun of *θανάσιμος* which means *belonging to the dead.* Clearly, the mourning for Adonis bore a funereal character, and the women of Jerusalem used to bewail התמוז, *the death* (of Adonis), after the fashion of their Hellenic sisters, holding a ritual session at the very gates of the Temple.

It is obvious that one of the customary dirges intoned at funerals in ancient Israel was the lament on the death of Adonis, the refrain of which was: הוי אדון והוי הדה. Another was entitled or began with the words, 'Alas, my brother/sister' (Jer 22. 18). For three millennia the scene did not change; for when I lived in Cairo sixty years ago, I attended several funeral parties at which hired women mourners (cf. Ib 9. 16) ritually whined and chanted traditional dirges adapted to suit the particular occasion, such as the death of a father or a mother, a young man or a maiden (cf. Ez 19. 14 IICh 35. 25). Indeed, faithful to and in conformity with such adaptation, the Septuagint only translates הוי אחי—leaving out והוי אחות—to fit the lamentation of the male concerned, namely, King Jehoiakim; just as the same lamentation is recorded in IR 13. 30, where it related to the punished prophet. There is, however, an old traditional dirge specially for women, אשת חיל, in the 31st chapter of the Book of Proverbs; and another for men, Ps 91.

2. *The context.* The context is the best test for a genuine homology, e.g. אבדון/*Ἀϊδωνεύς*. The Bible and Homer are at one, that the nether world is hidden from the sight of men. This is vividly expressed in *Iliad* 20. 61–5, with reference to the realm of

Ἀϊδωνεύς; and made clear in Prv 15. 11 and Job 26. 6, with reference to אבדון. The homology suggests that the word Ἀϊδωνεύς originated among the Asiatic Greeks, although the belief in Ἅιδης was common to both European and Continental Greeks.

The context is also a very good guide, leading to the accurate Greek homologue, where the meaning of a Hebrew word is obscure. In the absence of other clues, it informs one's guessing, where necessity not only warrants guessing, but also compels it. In the light shed by the context, one endeavours first to ascertain the likely meaning of the Hebrew word concerned, and then to find a Greek homologue that conforms to that meaning as well as being agreeable to the context, e.g. חפץ in Cant 2. 7, 8. 4.

Now I found it impossible to accept that *in this setting* חפץ could reasonably be related to ἀγαπάζω, seeing that the subject of חפץ was אהבה, ἀγάπη. So I set about getting the exact sense of each other word in the context. First, comparing the two verses, one observes that the relevant passages in both differ in one word. In one, the passage runs: אם־תעירו ואם־תעררו את־האהבה עד שתחפץ; in the other: מה תעירו ומה תעררו את־האהבה עד שתחפץ. I made up my mind that אם could not be a conditional conjunction, simply because the verse ended with the supposed protasis and there was no apodosis. As to מה, it might well have been an interrogative adverb, short for לָמה; but in that case, the character of the passage in this verse would unaccountably differ from the apparently identical passage in the other verse. I came to the conclusion that *here*—as in Jud 5. 8 Prv 27. 24—אם has for homologue οὐ, and not εἰ; and that—as in IR 12. 16, Jer 8. 9, Prv 31. 2 (cf. אַל Ib 31. 3, 4 and אוֹ Ib.), IICh 10. 16—מה has for homologue μή, and not ποῖος or τί χρῆμα. I had long since established the homology ἐξεγείρω/העיר/עֹרר, so that I was now well equipped to cast about for the homologue of the isolated word, חפץ; but no amount of conjecture availed, and I abandoned—or rather suspended—the speculative search.

Then one day, while I was dealing with ἔψω and ἐφέψω as the respective homologues of בשל and בְּשֵׁל, I recalled the above passage. Some time later, while I was dealing with the homology ἐφθός/אופז, I again remembered it. And that is how I came across the alternative or joint homologues of חפץ, ἐφθόω and ἔψω.

Such accidental finds come about because of my habit of continually murmuring to myself puzzling words and phrases, as I go along in my research, and one of them accidentally relates to the Greek word which happens to be under consideration. One enigmatic verse that I have tirelessly repeated to myself for years, without the benefit of such a coincidence, is the last in the sixth chapter of Canticles. It is the penultimate in the N.E.B., and does not seem to have baffled its scholarly editors, who are not noted for their sensitivity to ticklish passages.

Another example of contextual help is the ascertainment of the homologue of מלח in Jes 51. 6. As a matter of fact, the homology מלח/*μελαίνω* was one of my earliest discoveries. It seemed plain enough to me that in the prophet's imagining the sky might become overcast and darken like smoke. Yet I had my reservations, pending the discovery of other words where the *ν* changes into ח, although at a pinch one might allow the diphthong to account for the ח. In those early years I was full of reservations, as indeed was my note-book full of provisional homologies many of which have been discarded.

But the context not only helps to ascertain a genuine homologue or to confirm a sound homology; it also determines the rejection of a plausible one. An example in point is a compound of *μελαίνω*—namely, *ἐπιμελαίνομαι*—which means, of fruit, *blacken in ripening*. At first, I almost jumped with glee at the idea that here was an excellent homologue for המלֵח in Ez 16. 4, which would incidentally corroborate the homology מלח/*μελαίνω*. I thought the prophet was legitimately using poetic imagery by transferring to human beings a chromatic expression which only fits certain fruit. I imagined he meant that Jerusalem (a personification) had not as yet attained maturity and full development. For a moment I jibbed at a metaphor of my own creation; for a moment or two I hesitated to erect an unsteady superstructure on an as yet unfirm foundation. But the imagery was too attractive to bypass, so I provisionally adopted the homology המלח/*ἐπιμελαίνομαι*, ever mindful of a possible error of judgment.

Much later, as is my wont, I reviewed this homology—among others—and went back to the text with a fresh mind. The verse visualizes Jerusalem on her birthday, with her umbilical cord still unsevered, and herself not yet washed for a show or wrapped

up in swaddling clothes. All this is infantile and far too early for adulthood, I thought. The next verse goes on to say: 'No eye pitied thee to do any one of these things unto thyself, in compassion towards thee.' Clearly, then, המלח was a service to be rendered to a new-born child, and not to an individual at an advanced stage of growth. Needless to add, the much favoured homologue did not survive this belated scrutiny: it was scrapped and consigned to oblivion, where so many other provisionals had and have been relegated. Instead, I have substituted *μαλακίζομαι* (*to be softened, appeased*) and/or *καταμαλάσσω* (*soften, appease*). At first sight it would seem that there was a conflict of claims between these two verbs; yet none actually exists, since both derive from *μαλακός*.

Finally, the context can be helpful even where proper nouns are concerned, e.g. שִׁלֹחַ/*σχολαῖος*. According to the context, the flow of the שׁלח is *slow*. Therefore, *assuming* that the brook took its name from the sluggish nature of its waters, the homology is sound. The Septuagint refers to it as *Σιλωάμ*, and to this day it is known locally as سِلْوان—an ancient variant of שׁלח, because the *ν* exchanges with all the gutturals in Graeco-Hebraic homologics. This explains why Joshua's father, נון, is called *Ναυή* (נָוֶה) in the LXX—like נָדָן and נֵדֶה (Ez 16. 33), צרתן (IR 7. 46) and צרדתה (IICh 4. 17). Cf. צידון/صيدہ, פַּרְעֹה/فرعون, and שְׁוָא/سُكون; נכרִיָּה (Prv 27. 13) and נכרִים (Ib 20. 16), אביה (IICh 12. 16) and אבים (IR 14. 31). However, it is submitted that the context precludes the possibility of the formal resemblance between שׁלח (Jes 8. 6) and *σχολαῖος* being purely coincidental.

3. *Comparison with Arabic homologues.* Since Arabic and Hebrew are sister languages, scholars (including my late father) have—from the Middle Ages down to our times—freely resorted to Arabic for assistance in the interpretation of obscure Hebrew words. But such assistance has sometimes been illusory, for four reasons: first, because the formal and phonetic resemblance between the Hebrew and the Arabic words involved is insufficient; secondly, because resemblance in form does not invariably accompany resemblance in meaning; thirdly, because Arabic and Hebrew words often differ from each other in the sound and

morphology of their homology with Greek; and lastly, because the Arabic and Hebrew homologues of a Greek word do not always bear the same meaning—the Arabic homologue bearing one meaning of the Greek word, and its Hebrew fellow homologue bearing another meaning of the same Greek word. *Per contra*, the assistance given by Arabic, in ascertaining and testing the Greek homologues of Hebrew words, is most reliable as well as very generous—whether the Arabic and Hebrew fellow homologues tally or not phonetically, morphologically, or semantically. Yet, for the reasons stated above, semantic difference between such homologues may be even more important than phonetic and morphological resemblance or identity of meaning, for the purpose of testing. Several examples will convincingly illustrate the various aspects of my contention.

A. *φάος, τό*, Attic contraction *φῶς*:

light אוֹר Gn 1. 3 אור Jes 31. 9 אוֹרה Ps 139. 12 נִיר IR 11. 36 נִיר IIS 22. 29 נֵר Prv 20. 27 בוּז Job 12. 5 נהרה Ib 3. 4 עין Ex 10. 5 IIS 20. 6 נהירא/נהורא Dan 2. 22 نور;

esp. *daylight* אוֹר Jud 19. 26;

also of moon*light* אוֹר Jes 30. 26;

and star*light* אוֹר Jes 13. 10;

τὰ φῶτα, sc. sun and moon, אוֹרים Ps 136. 7 מאוֹרֹת Gn 1. 16;

in poets, frequently in phrases concerning the life of men, אוֹר Job 33. 30;

into *the light*, i.e. *public* אוֹר Zeph 3. 5 Job 28. 11 עינים Gn 20. 16, 38. 21;

simply *a day* نهار;

the light of a torch בוּז Job 12. 5, lamp אוֹר Jer 25. 10, fire אוֹר Ps 78. 14 אור Jes 50. 11, etc. עין Ez 1. 4;

fire אור Jes 44. 16 נור Dan 3. 27 נורא Ib 3. 26, 27, نار;

τὰ φῶτα the *illuminations* טוטפֹת Ex 13. 16 תנור Jes 31. 9;

the light of the eyes אוֹר Ps 38. 11 מאוֹר Prv 15. 30;

pl., *φάεα eyes* עינים Gn 49. 12 عيون; *φάη* sg. עין Ex 21. 24 عين;

window חוֹר Cant 5. 4;

opening חֹר IIR 12. 10 חֻר Jes 11. 8 מאורה Jes 11. 8 ثُغْر ثُغْره جحر;

light as a metaphor for deliverance אורה Esth 8. 16, happiness עין Dt 33. 28, glory פאה Neh 9. 22;

of God אוֹר Job 24. 13;

with reference to *illumination* of mind נהירו Dan 5. 11.

The homologies נִיר, נֵיר, נֵר/*φάος* (*light*) are tested and found to be sound by the homologies نور/*φάος* (*light*) and نار/*φάος* (*fire*).

Again, the homologies נהרה, נהורא/*φάος* (*light*) and נהירו/*φάος* (*illumination of mind*) are tested and found to be sound by the homology نهار/*φάος* (*a day*).

Similarly, the homologies נור, נורא/*φάος* (*fire*) are tested and found to be sound by the homologies نور/*φάος* (*light*) and نار/*φάος* (*fire*).

Also the homologies חֹר, חור and חֵר are tested and found to be sound by their fellow homologues جحر and ثغر—although they do not tally with each other in sound—because the differences between them are accounted for. Thus, the ج in جحر, and the ث in ثغر, stand for the *φ* which drops from חֹר, חור and חֵר; while the غ in ثغر—like the ח in חֹר, חור and חֵר, and the ح in جحر—interchanges with the internal vowel as a guttural.

Note that the initial נ or ن in the homologues is the Middle Voice נ and ن; and that the initial מ in מאור, מאורה, and מאורת is not a prefix but a substitute for *φ*, the aspirate of *π*.

B. *στέλλω*, *ἀπο-*, *ἐξαπο-*, *ἀποστολή*, etc.

στέλλω, *make ready*, *prepare* أعدّ;
dispatch, *send* שׁלח Gn 42. 4, 45. 23 سرح;
journey سفر;
repress صدّ;
draw in شدّ.

ἀποστέλλω, *send off* or *away from* שָׁלַח Gn 3. 23, 25. 6 Ex 12. 33 Nu 5. 2 Dt 24. 1 IS 20. 13 שָׁלַח Gn 44. 3;
send away שָׁלַח Ex 3. 20, 4. 23;
banish שָׁלַח Jud 1. 25 Ob 7;
go away, *depart* سافر;
dispatch on some mission or service; freq. of messengers or forces שָׁלַח Dt 28. 48 IIR 24. 2 Jes 57. 9 Joel 2. 25 IICh 32. 31 שָׁלַח Ob 1 Prv 17. 11 הִשׁלִיח Lev 26. 22 IIR 15. 37;
put off, *doff* شلّح.

ἐξαποστέλλω, *dispatch* שָׁלַח Gn 8. 7–8, 10, 38. 17 IS 5. 11, 6. 8 Neh 8. 12;
send forth שָׁלַח Ex 8. 28 Jud 12. 9;

send away, dismiss, e.g. prisoner, שָׁלַח Ex 21. 26 Dt 15. 12, 21. 14 IR 20. 42 Jes 58. 6 Jer 34. 9, 50. 33 Zach 9. 11 Job 39. 5;
divorce שָׁלַח Dt 22. 19, 24. 4 Jes 50. 1 Jer 3. 1 Mal 2. 16 שִׁלּוּחָה Jes 50. 1 طلّق سرّح;
discharge a projectile שָׁלַח Ez 5. 16 أَطْلَق;
destroy שָׁלַח Jes 27. 10.

ἀποστολή, ἡ, *sending off* or *away* שִׁלּוּחַ Ex 18. 2;
as a parting gift שִׁלּוּחַ IR 9. 16 שֶׁלַח Cant 4. 13;
dispatching מִשְׁלוֹחַ Esth 9. 19;
expedition מִשְׁלַחַת Ps 78. 49.

στήλη, ἡ, *prop* or *buttress* to a wall צֵלַע Ez 41. 6 عضاده;
block or *slab* used as a memorial, *monument* inscribed with record of victories, dedications, votes of thanks, treaties, laws, decrees, etc. לוּחַ Ex 24. 12 Dt 9. 9 Jes 30. 8.

ἀπόστολος, ὁ, *dispatching*, of envoys מִשְׁלַחַת Ps 78. 49 Eccl 8. 8.

στολή, ἡ, *armament* עֲדִי Ex 33. 4 שֶׁלַח Neh 4. 11 IICh 32. 5 سلاح;
equipment in clothes, raiment, garment, robe, full dress חֲלָצָה Job 38. 9 עֲדִי Jes 49. 18.

στολίζω, *dress* חָתַל Ez 16. 4 הָחְתַּל Ez 16. 4; cf. χυτλάζω;
deck, adorn עדה, הֶעֱדָה Ez 16. 11, 13. Cf. ἐνδύω.

στολίς, ἡ, *garment, robe* חֲלָצָה Job 38. 9 حُلّه شال; pl., *folds* in a woman's robe שׁוּל Ex 28. 33 Jes 6. 1 Jer 13. 22 Thr 1. 9.

στόλισις, ἡ, *dressing* חִתּוּל Ez 30. 21.

στόλος, ὁ, gen. λου, *expedition* זֹנֵב Jes 7. 4;
generally, *journey* or (oftener) *voyage* سفر;
vestment חֲלָצָה Job 38. 9 حُلّه;
equipment עֲדִי Ps 32. 9;
army זֹנֵב Jes 7. 4 חֵיל Nu 31. 14 IIR 6. 15 Joel 2. 25;
armament חֵיל IIS 22. 40; *v.i.* ὅπλον;
sea force, fleet חֵיל Zach 9. 4 צִי Jes 33. 21 צִיר Ib 18. 2 أُسطول;
generally, *party, band, troop*, pl., שִׁלְחוֹת Jes 16. 8;
the people חֵל Ob 20; cf. ὄχλος;
stump of the tail, in animals זֹנֵב Dt 28. 13 ذيل ذنب جذل;
= πάσσαλος (*peg, pale, stake*) צִיר Prv 26. 14; spurious, cf. θαιρός.

The homologue שָׁלַח is tested and found to be sound by its fellow homologue سرح—although they do not tally with each other—because the sound-differences between them are slight and can easily be accounted for. Thus—as with שׁלח—one of the

double λs drops out from سرح, while the ر rightly replaces the remaining λ.

The homology שלח/στέλλω (*send*) is tested by its fellow homology سفر/στέλλω (*journey*)—although the Hebrew and Arabic homologues do not tally with each other—because the differences between them can be accounted for. Thus, one λ drops out of both homologues, whereas the ف and the ر rightly replace the τ and the remaining λ respectively.

Similarly, as regards the four homologies—שלח/ἀποστέλλω (*send away from*), שלח/ἀποστέλλω (*send away*), שלח/ἀποστέλλω (*banish*), שלח/ἀποστέλλω (*dispatch on a mission*)—*vis-à-vis* their fellow homology, سافر/ἀποστέλλω (*depart*). Besides, سافر corroborates سفر and سَفَر.

They are further tested and found to be sound by their fellow homology شلّح/ἀποστέλλω (*doff*), where the Arabic and the Hebrew homologues—שלח and شلّح—tally perfectly. This double homology confirms all the other homologies which contain the verb שלח or any of its derivatives. Indeed, its corroborative character is all the stronger because of the peculiar meaning of شلّح, seeing that—on the face of it—*stripping* has no relation to *journeying*, *banishment* or *divorce*.

The homologue שלח is further tested and confirmed in its soundness by its fellow homologues سرّح and طلّق—although neither tallies with it—because, here again, the differences between them can be accounted for. Having dealt with سرح in relation to שלח, it is unnecessary to relate سرّح to שלח.

As for طلّق, it does not—at first sight—strike one as being related to שלח, although the two words have a double consonant and a guttural in common; while ש replaces ט in לקש (Job 24. 6). But wide differences between homologues of a Greek word are common—e.g. שלח and أعدّ—and irrelevant to the criterion of testing the soundness of an homology. What is important is that each homology should independently conform to the rules, and then pass one or more tests of accuracy. ἐξαποστέλλω/طلّق/أطلق—

like ἐξαποστέλλω/שָׁלַח—is a perfect homology: both verbs are compound homophones, σ drops out of στέλλω, τ changes into ط, and a terminal guttural is added: each homology is well and truly tested by the other, and duly confirmed in its soundness.

Similarly חתלה is tested and confirmed by its fellow homologue حُلّه; just as שׁוּל is by شال, עדי by أعَدّ, and أعدّ by شدّ and صدّ. חֵיל, חיל, and חֵל are also tested and confirmed by حُلّه.

A word about أسطول which is a perfect homologue of στόλος, except for the prosthetic أ. In this connection, it is interesting to note that in speaking English, the Pakistanis and Iraqis add a prosthetic to every word beginning with *s*, saying: ispeak, istand, istation, istop.

And so it goes on: the obvious שָׁלַח and سِلاح, and the not-so-obvious צלע and عضاده or זנב (in its two or three different meanings) and جذل. All of this adds up to a massive body of evidence the quality of which is of a very high order.

Perhaps it should be pointed out that the initial מ in the homologies—ἀποστολή/מִשְׁלֹחַת, משלחת and ἀπόστολος/משלחת—is the homologue of the prefix ἀπο-; as distinct from the initial מ in the homology ὅραμα/מראה, which is the prefix into which the suffix -μα has been converted.

4. *Resemblance in more than one meaning.* When a Greek word has several meanings, and its Hebrew homologue bears more than one of them, the possibility of mere coincidence in formal and/or phonetic resemblance between them is eliminated. Indeed, not only does this go to strengthen the homology, but it also constitutes a test of its soundness. For instance:

A. δαΐζω: *cleave asunder, rend, divide* דוק Jes 28. 28, 41. 15 Dan 7. 23 הֵדַק IIR 23. 15 הוּדק Jes 28. 28 הֵדֵק Dan 2. 34 דוּשׁ Am 1. 3 דּישׁ Dt 25. 4 הוּדשׁ Jes 28. 27 דוּשׁ Dan 7. 23 اندقّ شقّ;
slay, destroy utterly הֵדַק Mich 4. 13 דוּשׁ Jes 28. 28;
pierce through, rend דקר Nu 25. 8 דָּקַר Thr 4. 9 דוּשׁ Jud 8. 7.

Here both דוק and דוּשׁ bear more than one meaning of δαΐζω, while דקר may be considered as a lengthened form of

דוק. The Arabic homologues add some further strength to the Greek–Hebrew homologies formed by these verbs.

B. ὅπλον, τό: *tool, implement,* mostly in pl., כְּלִי Gn 31. 37 Ex 22. 6, 35. 22 Lev 8. 11, 11. 33, 13. 49, 15. 12 Nu 1. 50 IIS 24. 22 IR 6. 7 Jes 22. 24 Jer 40. 10 Am 6. 5 Esr 1. 7 IICh 9. 20, 36. 7 نبل نُبالة نُبْله عُدَّة أداة آله (*v.i.*) (χώρημα: *receptacle*);

a ship's *tackle, tackling,* esp. *ropes, halyards* חבל Jes 33. 23 حبْل جُمَّل;

generally, *any ropes* חֶבֶל Jos 2. 15 Jer 38. 6, 11–13 Job 40. 25 Esth 1. 6 כֶּבֶל Ps 105. 18, 149. 8 حَبْل;

tools, strictly so called גֶּבֶל IS 10. 3, 5 Ps 71. 22 Thr 4. 2 סֶפֶל Jud 5. 25, 6. 38 סְפָרָה Ps 56. 9 نُبله;

in pl. also, *implements of war, arms* and *armour* כֵּלִים Gn 27. 3 Dt 1. 41 IS 16. 21, 17. 22 Ez 9. 1 عُدَّه;

rarely in sg., *weapon* חֵיל IS 2. 4 IIS 22. 40 Ps 18. 33, 40 نبل حُلّه (*arrow*); *the large shield* (צִנָּה, סַנָּה, דֶּבֶר) from which the men-at-arms took their name of ὁπλῖται פְּלָתִי IIS 8. 18, 20. 23;

heavy arms IS 31. 9, 10 כֵּלִים.

ὅπλα, = ὁπλῖται, *men-at-arms* גַּמָּדִים Ez 27. 11 חֵילִים IR 15. 20 ICh 7. 40;

τὰ ὅπλα *the place of arms, camp* מַחֲנֶה Jud 7. 15, 8. 10 (cf. σκήνημα) עִפֶּל IICh 33. 14 محلّه;

of the *arms* possessed by animals for self-defence מַפָּלִים Job 41. 15;

membrum virile עפל IS 6. 4 שֶׁגֶר Dt 7. 13 زُبْر ذُبّ أُبْر.

Each of the following homologues bears more than one meaning of ὅπλον, a fact which tests and confirms their homology with it: חבל (supported by حبل), חיל (corroborated by حُلّه), כלי, and עפל. Although נבל also has three meanings—'stringed instrument of music', 'wine skin', and 'vessel of clay'—they are not different meanings of ὅπλον. Yet it is corroborated by نُبْله نبل and نَبْله; so is גמד by جُمّل.

Resemblance in more than one meaning, of two homologues constituting an homology, can be ideally exemplified by comparing the kindred words that make up the respective families of those two homologues, e.g. מדד/μετρέω, מלא/πίμπλημι, רפא/θεραπεύω, ראה/ὁράω:

מָדַד: *μετρέω, measure* (Jes 40. 12 Ez 40. 20); *count* (Jer 33. 22 Hos 2. 1).

מִדַּד: *ἐκμετρέω, measure out, measure* (IIS 8. 2 Ps 60. 8);
διαμετρέω, (astron.) *to be in opposition, to be diametrically opposite to* (Job 7. 4).

מִדֵּד: *διαμετρέω, measure with the eye, scan* (Hab 3. 6).

הִתְמַדֵּד: *συμμετρέω, to be in right measure with, to be commensurate with* (IR 17. 21).

מִדָּה: *μέτρον, τό, measure* (Zach 2. 5); *weight* or *measure* (Lev 19. 35); *duration* (Ps 39. 5): *length* (Ex 26. 2) מַד Lev 6. 3 Ps 109. 18; *size* (IR 6. 25); pl., *dimensions* (Nu 13. 32 Jer 22. 14 Ez 40. 24).

מְמַד: *μέτρημα, τό, measurement*; *μέτρον, due measure* or *limit, proportion*, pl., *dimensions* (Job 38. 5).

מִדָּה: *μέδιμνος*, a corn measure: very nearly 12 gallons (Job 28. 25).

The Indo-European *métro-m* from *médtro-m*, 'measuring instrument', probably accounts for the double ד in מדד. It is also relevant that מָדָה is similar to Gothic *mitan*, 'measure'. Moreover, Hebrew provides two homologues of *μέτρον*, formed in accordance with the Greek pattern and similar to the Latin *mensura*—but not מדה—namely: מָסֹרֶת and מְשׂוּרָה:

מסרת: *μέτρον, τό, limit, term* (Ez 20. 37).

משורה: *μέτρον, τό, weight* or *measure* (ICh 23. 29);
μέτρημα, τό, measure, allowance, dole, soldier's rations (Ez 4. 11, 16).

מָדָה/*μόδιος*: a measure of length, = 200 *ὀργυιαί* (*the length of the outstretched arms*, about *6 feet* or *1 fathom*) Ez 48. 30, 33.

מָלֵא: *πίμπλημι, fill*; *πληρόω, fill* Ex 40. 34; נִמְלָא pass., *to be filled, to be full of* Cant 5. 2;
πλημύρω = *πλημυρέω, overflow, rise like the flood-tide, to be full* or *in flood* Jos 3. 15 (cf. *πλήρης*);
πληθύω, to be or *become full* Jud 16. 27 IIR 6. 17;
πληρόω, make full or *complete* Jes 40. 2; *render, pay in full* IS 18. 27;
πλήθω, to be full Joel 4. 13, intransitive form of *πίμπλημι*.

מִלֵּא: *ἐμπίμπλημι, fill quite full, fill full of* a thing; *ἐκπίμπλημι, fill* them *full of*; *ἐπιπίμπλημι, fill full of*; *καταπίμπλημι, fill quite full, fill full of* Ex 35. 35 IIR 21. 16 Jer 41. 9;
ἐκπληρόω, fulfil; *ἐμπίμπλημι, fulfil, accomplish* IR 8. 15;
ἐμπίμπλημι, fill a hungry man *with food* Ps 107. 9 (Od. 17. 503);

ἐκπληρόω, *make up the number of*; διαπληρόω, strengthened for πληρόω, *make full, complete* Ex 23. 26.

הִתְמַלֵּא: συμπληθύω, *multiply* Job 16. 10.

מָלֵא: πλήρης, *solid, whole* Gn 23. 9; *full* Jer 4. 12; *full of* Jer 5. 27; of wine, *full-bodied, with a persistent flavour* Ex 22. 28 Nu 18. 27; used indecl. in later Greek, esp. of payments *in full* Gn 23. 9 ICh 21. 22, 24; *gorged, satisfied, satiated* Dt 33. 23; *full, complete* Jer 6. 11; *full of people* Jud 16. 27; abs., *full*, of swollen stream Jos 3. 15.

מְלֵא: πλέως, *full* Ex 9. 8, 16. 32 IS 28. 20;
πλησμονή, ἡ, *abundance* Dt 33. 16;
πληθώρα, ἡ, *fullness* Jes 34. 1, 42. 10.

מְמִלֵּא: πλήρωμα, τό, *fullness* Ez 12. 19, 32. 15.

מִלֵּא, מִלּוּא: πλήρωσις, ἡ, *filling* Ex 25. 7, 28. 17.

πλήμη, πλήσμη, and πλημυρίς, which derive from πίμπλημι, have a direct homologue, בלימה, and an indirect homologue—via the suffix–prefix construction—מַבּוּל, which do not seem to be related to מלא, but nevertheless are:

בְּלִימָה: πλήμη, ἡ, *flood-tide* Job 26. 7; cf. Ps 136. 6.

מבול: πλήσμη = πλημυρίς, ἡ, generally, *flood, deluge* = πλήμυρα; πλήμη, ἡ, *flood-tide* Gn 6. 17.

רָפָא: θεραπεύω, θαρ-, *do service to* the gods; abs., *worship* Job 13. 4; *treat medically* Ecc 3. 3; *to heal, cure* Jer 33. 6 شفى; *take care of* Hos 11. 3; of land, *cultivate* IICh 7. 14; *mend* garments رفأ.

רִפֵּא: ἐκθεραπεύω, strengthened for θεραπεύω, *mend* IR 18. 30; *cure perfectly* Ex 21. 19.

הִתְרַפֵּא: ἐκθεραπεύω, Med., *get oneself quite cured* IIR 8. 29.

רְפָאוּת: θεραπεία, ἡ, *healing* Prv 3. 8.

רְפוּאָה: θεραπεία, ἡ, *medical* or *surgical treatment* Jer 30. 13.

תְּרוּפָה: θεραπεία, ἡ, *medical treatment* Ez 47. 12.

רְפָאוֹת: θεραπεία, ἡ, pl., *cures* Jer 46. 11.

רֹפֵא: θεραπευτής, *medical attendant* IICh 16. 12.

מרפא, מרפה: θεράπευμα, *care* of the body Jer 8. 15, 14. 19, 33. 6.

Note that the first syllable of θεραπεύω drops out of all the homologues in the family, except תרופה and شفى.

אורה: ὁράω, *look* Jes 60. 1, ראה IS 24. 12.

וְרָאֹתָה: ὁράω, *see that, perceive* IIR 11. 1.

רָאָה: ὁράω, *see* Gn 29. 10 Jes 40. 26; *look* Gn 29. 32 Jer 6. 16; *see, observe, behold, perceive* Ex 20. 18 Lev 13. 3, 56; *see that* Jud 20. 41;

perceive Gn 16. 4, 39. 3; *behold* Gn 27. 27 Dt 1. 8; *discern, perceive*, metaph. of mental sight Mal 3. 18 Ecl 1. 16; *observe* Gn 31. 12; *see visions* IS 9. 9 Jes 30. 10 Zach 1. 8; *look* to, *pay heed* to; *see* to, *look* to, i.e. *take* or *give heed* IS 12. 17, 24. 12 IR 12. 16; *look out for, provide* Gn 22. 8 IS 16. 17; Pass., *appear in vision* Gn 12. 7, 48. 3.

רָאוּי: ὁρατός, *to be seen, visible* Esth 2. 9.

רָאוּ: pass., ἐφοράω, *attend, be in view* Job 33. 21.

הֵרָאֶה Gn 12. 1, הֶרְאֵה Ex 25. 40, 26. 30 ?

רֹאֶה: οὗρος (B), ὁ (ὁράω, ὥρα), *watcher, guardian* IS 9. 9 Jes 30. 10 IICh 16. 10.

רָאֵה: ὅρασις, ἡ, *seeing, the act of sight* Job 10. 15.

רְאוּת: ὅρασις, ἡ, *seeing, the act of sight, power of sight* Eccl 5. 10.

רְאֹת: ὅρασις, ἡ, *vision* IICh 26. 5.

רֹאִי: ὅρασις, ἡ, *appearance* IS 16. 12.

תֹּאַר: ὅρασις, ἡ, *appearance* Gn 29. 17.

תִּפְאֶרֶת: προσόρασις, ἡ, *appearance* Jes 44. 13.

חָלַם: ὁράω, ὁλάω, *see visions* Joel 3. 1.

הַחֹלִים Jer 29. 8 ?

רָעָה: ὁράω, *look towards* Prv 15. 14.

רְעִיוֹן: ὅραμα, *sight, spectacle* Ecl 1. 17; *device, plan* Ib 2. 22.

רָעָה: οὐρέω (οὗρος (B)), *watch* Ez 34. 23.

רֹעֶה: οὗρος (B), ὁ, *watcher, guardian* Gn 4. 2.

רְעוּת: ὅρασις, ἡ, *vision* Ecl 1. 14.

רָעָה: ἐφοράω, of the gods, *watch over* Gn 48. 15.

רֹעֶה: ἔφορος, ὁ, *observer, guardian, ruler* Ps 23. 1.

פַּרְעֹה: ἔφορος, ὁ, *observer, guardian, ruler* Gn 12. 15 فرعون.

מַרְאֶה: ὅραμα, τό, *that which is seen, visible object* Nu 12. 8; *sight* Lev 13. 12; *sight, spectacle* Ex 3. 3; *device, plan* Ez 42. 11.

מַרְאָה: ὅραμα, τό, *vision* during sleep, *dream* IS 3. 15.

מוֹרָא: ὅραμα, τό, *sight, spectacle* Dt 4. 34.

חֲלוֹם: ὅραμα, τό, *spectacle, vision, dream* Ecl 5. 6; *dream* Gn 40. 5; *vision* Job 20. 8.

The initial ו in וראתה is part of the radical, replacing the initial vowel in ὁράω. There is no homologue to the הפעיל of either חלם or ראה, a unique and unaccountable gap: one of the very rare independent developments in both Arabic and Hebrew. *Per contra*, הביא—the homologue of εἰσβαίνω, which is causal only in the first aorist—is causal throughout. ὁλάω is the lisping pronunciation of ὁράω, and חלום is a direct homologue of ὅραμα,

following the Greek pattern. The final מ represents the suffix -*μα*, whereas the final מ in חָלָם is terminal. On the other hand, מראה is an indirect homologue of *ὅραμα*—as מַבּוּל is of *πλήμη* and *πλήσμη*—following the suffix–prefix construction: the prefix מ represents the suffix -*μα*. Similarly with ראות or ראֹת and תאר: the final ת in the former represents the suffix in *ὅρασις*, as indeed does the initial ת in the latter—the noun changing gender in the process. Similarly, again, with מִדָּה/*μέτρον* and מֻמָּד/*μέτρημα*.

The regular changes undergone by the Greek homologues, *ἐφοράω* and *ἔφορος*, to be transformed into Hebrew are as follows:

רָעָה results from the last two syllables of *ἐφοράω*; the first syllable drops out because it includes *φ*, while *ο* and *ρ* undergo vowel/consonant metathesis, at the same time *ο* turning into *α*, as in *ὁράω*/ראה. Thus: *ἐφοράω* → *οράω* → *ροαω* → *ρααω* = רָעָה. That is why רָעָה is Qal.

רֹעֶה results from the first syllable dropping out of *ἔφορος*, metathesis taking place between the first *ο* and the *ρ* which follows it, the second *ο* turning into *ε*, and the final *σ* dropping. Thus: *ἔφορος* → *ορος* → *ροος* → *ροες* → *ροε* = רֹעֶה.

פרעה results from vowel–consonant metathesis taking place in *ἔφορος*, between *ε* and *φ*, and *ο* and *ρ*; the *ε* turning into *α*, and the terminal *σ* dropping. Thus: *ἔφορος* → *φεορος* → *φεροος* → *φαροος* → *φαροο* = פַּרְעֹה.

5. *Resemblance of derivatives.* The existence of homologous derivatives is an essential test to a sound verb-homology, for homologies of derivatives corroborate each other in common solidarity as members of two sound homologous families. This has already been amply illustrated by five large homologous families: מדד/*μετρέω*, מלא/*πίμπλημι*, ראה/*ὁράω*, רפא/*θεραπεύω*, and שלח/*στέλλω*. Yet there is an extremely rare example which throws into relief the function of homologous derivatives as a vital test of sound homology, where the verbs competing for homology appear to have equally good claims to it.

The two verbs concerned are *καλέομαι* and *μυθέομαι*. Grammatically, both qualify to homologize with a verb beginning

with the MV נ. Phonetically and morphologically both qualify to homologize with נָחַם: the exchanges, κ/ח, θ/ח, λ/מ, the addition of a terminal מ, and the dropping of the first syllable which includes μ are all regular phenomena. Semantically also, both their compounds with the preposition παρά—παρακαλέομαι and παραμυθέομαι—coincide, meaning 'to comfort, to console'. Accordingly, either of them tallies with נָחַם in apparently perfect harmony. So much so that, had their claims in other respects been equal, נָחַם would have rightly claimed them both as legitimate homologues. For there is nothing to prevent a word in one language having more than one homologue in the other. It would merely imply that, with the passage of time, similar Greek words meaning more or less the same thing came to be pronounced the same way. But the claims of these two verbs are not equal in other respects; since, for one thing, παραμυθέομαι has, whereas παρακαλέομαι has not, derivatives that homologize with derivatives of נָחַם. Therefore, the whole family of the former verb prevails, as follows:

παραμυθέομαι, *to comfort, to console* נִחַם Jes 40. 1; Pass., נֶחָם Jes 66. 13 הִתְנַחֵם Gn 37. 35 הִנָּחֵם Gn 24. 67 Ez 5. 13.

παραμυθητής, *consoler* מְנַחֵם Thr 1. 2.

παραμύθημα, τό, *consolation* נֹחַם Hos 13. 14 נְחוּם Jes 57. 18 תַּנְחוּם Jer 16. 7.

παραμυθητικός, η, ον, *consolatory* נְחוּמִי Zach 1. 13.

παραμυθία, ἡ, *encouragement, reassurance, consolation* נֶחָמָה Ps 119. 50 Job 6. 10 תנחום Ps 94. 19 Job 15. 11, 21. 2.

The ת in תנחום is not a prefix; it represents π.

6. *Semantics.* Semantics are a decisive factor in the following circumstances:

A. When allied to sound, the semantic factor constitutes a preliminary guide to, and prima facie evidence of, accurate homology. Thus κυφός is—by virtue of its meaning (*hunchbacked*), as well as by reason of the phonetic changes experienced in Graeco-Hebraic homology—a sound homologue of גִּבֵּן (Lev 21. 20). So is ὑβός, for the same reasons: ʿ/כ, ʿ/ק, ʿ/ג, γ/κ, β/פ, terminal נ. In fact, the said changes prove that ὑβός is a variant of κυφός. Similarly, ὖβος (*hump* of a camel) is proved to be a variant of

κῦφος, and passes muster as the homologue of דַּבֶּשֶׁת. Is it not highly significant that the Latin *gibbus*, the Italian *gobbo*, and the French *gobin* resemble so closely the Hebrew גבן?

The corroborative efficacy of semantics and phonetics when conjoined together is exemplified to advantage by comparing two Greek words which sound very much alike, yet completely differ in meaning, together with their respective homologues—one Arabic and the other Hebrew—which also sound strikingly alike while vastly differing in sense, namely: ὕπνος, ὁ, *sleep* שְׁנָה Jer 51. 39; *slumber* שְׁנָה Prv 6. 10; and ὕπνον, τό, *lichen* أُشْنَة. In the circumstances, can there be a shadow of doubt that ὕπνος/שְׁנָה and ὕπνον/أُشْنَة are absolutely genuine homologies?

Another pair of Greek nouns—κέρας and κράς—resemble one another phonetically, though semantically they are wide apart. Each of them has the same two Hebrew (and two similar Arabic) homologues which sound utterly unlike each other, namely קֶרֶן and רֹאשׁ.

κέρας, τό, *the horn of an animal* קרן Gn 22. 13 שופר قرن Jos 6. 4; as a symbol of strength קרן Jer 48. 25; of elephants' *tusks* קרן Ez 27. 15; *bow* קרן IIS 22. 3, cf. IICh 14. 7; of musical instruments, *horn for blowing* קרן Jos 6. 5 שופר Hos 5. 8; *drinking horn* קרן IS 16. 1; *arm* or *branch* of a river ראש Gn 2. 10; *corps* or *wing* of an army ראש Jud 7. 16 Job 1. 17; *mountain-peak* ראש Dt 34. 1 قرن رأس.

κράς, τό, gen. κρατός: Homer also has gen. and dat. κράατος, κράατι, pl. nom. κράατα . . ., but no nom. κρᾶας is found. *head* קרן IS 2. 1 Ps 75. 5, 6 Job 16. 15 ראש IS 17. 54 رقة رأس Jud 4. 21, 22 (cf. ῥάχις); *top* ראש Gn 28. 12 Esth 5. 2; *peak* ראש Cant 4. 8 قرن رأس; the *head* or *far end* ראש Gn 47. 31; *down from the head, from the top*; *from head to foot, entirely* ראש Lev 13. 12 Jes 1. 6 رأس.

However, here—as elsewhere where homonyms are involved—the context plays a vital part: it, and not semantics, is the decisive factor.

Sound and sense combine to establish beyond a peradventure that native *Hebrew* words, undoubtedly *borrowed* by the ancient Greeks, are in reality veiled *Greek* words of pristine genuineness, which have returned home altered almost beyond recognition—e.g. ἀρραβών/ῥύσιον. Indeed, the entire family of this word has been preserved, unimpaired and free from ambiguity. Besides,

for good measure, the Greek custom of ratifying a pledge by giving the (right) hand is specifically recorded (Prv 6. 1, 11. 15, 17. 18, 22. 26). All testing and confirming the validity of the homologies concerned, and its consequential thesis that Hebrew is Greek.

ἔρυμα, τό (ἐρύω B): a *breast work*, also of a river or trench used as a military *defence*, stronghold (W) ארומה Jud 9. 41 ארמון Ps 122. 7.

ἐρυμνός, ή, όν (ἐρύω B): *fenced, fortified, strong* by art or nature; τὰ ἐρυμνά *strong positions* ארמנות Am 2. 2 Ps 48. 14, 122. 7 Thr 2. 7.

ἐρύω (B), only in Med. ἐρύομαι; thematic present ῥύομαι: *protect, guard* ערב Gn 43. 9; *redeem* ערב Jes 38. 14.

ῥυσιάζω, Doric ῥυτιάζω: *treat as* a ῥύσιον, *seize, distrain* ערב Prv 11. 15, 20. 16.

ῥύσιον, Doric ῥύτιον, τό (ἐρύω B): *surety, pledge*; *property held* or *seized as a pledge* or *compensation* עֵרָבוֹן Gn 38. 17 עֲרֵבָה Prv 17. 18; *person seized and held to ransom* תַּעֲרֻבוֹת IIR 14. 14.

ἀρραβών, ἀραβών, ὁ, generally, *pledge, earnest* עֵרָבוֹן Gn 38. 17.

ἀρραβωνίζεται, ἀρραβῶνι δίδοται, ערב Prv 17. 18, 22. 26 Neh 5. 3.

I believe תערבות to be the homologue of two words, τὰ ῥύσια, 'hostages'—like תותח/τὰ τόξα (Job 41. 21)—the initial ת standing for the article.

B. Meaning and morphology combine to explain why sense does not necessarily vary with form, thereby testing and confirming the validity of an homology, despite the alteration in the form of the homologue.

For instance, אֶתְנָה Hos 2. 14, אתנן Ez 16. 34 Mich 1. 7, נֵדָה Ez 16. 33, נָדָן Ib. bear the same meaning, but differ in form one from the other. However, this test, when applied to each one of these nouns, accounts for the change in it and confirms its homology with ἔδνον (mostly pl., *bride price* or *wedding gifts*; generally, *gifts*). Thus, the ה in אתנה may have exchanged phonetically with the final ν; and since ἔδνον is neuter, it is capable of homologizing with a masculine or a feminine noun, or—as here—with both a masculine and a feminine noun. Alternatively, אתנה may be the homologue of ἔδνον in the plural, i.e. ἔδνα; and the context inclines towards this interpretation. On the other hand, the ה in נדה certainly replaces the final ν. As to the difference between אתנה and אתנן on one hand, and נדה and

נדן on the other—the former two nouns are direct homologues, conforming to the Greek pattern; while the latter are indirect homologues, homologizing with ἔδνον via the suffix–prefix construction.

Similarly, מַרְאֶה Ex 3. 3, מַרְאָה Ez 1. 1, חֲלוֹם Gn 20. 3: all three homologues of ὅραμα in their several meanings: the first noun is masculine, the second feminine, and the third heterogeneous. The last is a direct homologue, whereas the other two are indirect.

Also similar are רְאִי IS 16. 12, רְאוּת/רְאִית Eccl 5. 10, תֹּאַר Gn 29. 17 Thr 4. 8, all—in their several meanings—homologues of ὅρασις: the second noun is regularly feminine, the others are irregularly masculine; the last is an indirect homologue, the other two are direct.

C. Semantics combines with etymology to substantiate recondite homologies. Two completely different examples will illustrate the efficacy of this combination.

We have seen that התנחם is the homologue of παραμυθέομαι in the Passive voice, meaning 'to be consoled, to be comforted'; and that this homology is vouched for by several kindred homologies based on common derivation. However, התנחם has two homonyms and, therefore, two other homologues: νοέω and/or ἐπινοέω, and μετανοέω.

νοέω, Aeolian *νόημι*, with infinitive, *to be minded, intend*; *ἐπινοέω*, *think on* or *of, contrive, have in one's mind, purpose* הִנָּחֵם IS 15. 29 התנחם Gn 27. 42;

μετανοέω, *change one's mind* or *purpose* התנחם Nu 23. 19; *repent* נִחַם IS 15. 35 התנחם Dt 32. 36.

Two tests apply: first, the context which establishes the homology התנחם/*νοέω*/*ἐπινοέω*; secondly, semantics which corroborates and further tests this homology by the homology *μετανοέω*/התנחם. Indeed, both corroboration and testing are reciprocated and reciprocal.

The other example concerns סְחָבוֹת (Jer 38. 12) which is rendered in the Septuagint by ῥάκη (*rags, tatters*). This is not a meaning which—by a reasonable stretch of the imagination—might be suggested by the context, by a similar Arabic word, or by a connection between the verb סחב and 'rags'. However, Greek

homology not only confirms the said translation, but also shows that סחבות derives from סחב, affording the semantic link which connects the two words. Thus:

σπάω, draw חשׂף Jes 30. 14 Hag 2. 16 שׂאב Gn 24. 13; *pull away* סחב IIS 17. 13; *tear, rend,* esp. of ravenous animals סחב Jer 15. 3; שׂאף Ez 36. 3 Ps 56. 2; *snatch, tear* or *drag away* סחף Jer 46. 15 סחב Ib 22. 19 סחף Prv 28. 3; *draw in, suck in,* drink off, quaff (W) סבא Dt 21. 20 Jes 56. 12 Prv 23. 20 שׂאף Ps 119. 131; *draw* breath שׂאף Jer 2. 24, 14. 6; *enjoy* שׂאף Job 7. 2; *derive* its origin שׂאף Eccl 1. 5. Cf. חשׂף/*γυμνόω*.

σπάσμα, ατος, -μός, that which has been torn off, fragment, shred סחבה Jer 38. 11 מחשׂף Gn 30. 37; *spasm, convulsion*; *fit of epilepsy* שׂבץ IIS 1. 9.

It is not clear whether סחב in Jer 15. 3 means 'pull away' or 'tear, rend'; but the Septuagint has *εἰς διασπασμόν, tearing in pieces.* However, there is no doubt that סחב homologizes with *σπάω*, at least in respect of the senses of 'pulling' and 'dragging'. Besides, the notion of 'tearing' and 'rending' is transferred from *σπάω* to its derivative, *σπάσμα*, in the form of 'shred'. These two facts, coupled together, enable סחבה to homologize with *σπάσμα*. Moreover, the semantic link of 'tearing' and 'rending' which exists between *σπάω* and *σπάσμα* acts as a test of the validity of this homology. At the same time this homology, in its turn, constitutes corroborative evidence that סחב in Jer 15. 3 actually means 'tear, rend'—especially as the context is by no means averse to that meaning (*v.* p. 371, *s.v. σπαράσσω*).

7. *The Septuagint.* This *magnum opus* of our forefathers is not a perfect translation of our holy writ. Among other shortcomings, it sometimes overcomes the difficulty of translating a certain word by circumlocution (Jes 14. 23), or evades it by transliteration (Jud 8. 7). At other times it bypasses an obscure word, omitting to translate it altogether (Jer 38. 11). Yet again, it fails to use the apt word, as when רֹאשׁ in Gn 2. 10 is rendered by *ἀρχή* (used only by the LXX to mean 'branch of a river'), instead of by its homologue, *κέρας* ('arm' or 'branch' of a river). Similarly, רֹאשׁ in Job 1. 17 is rendered by *κεφαλή* (a 'band' of men, 'right-hand half' of a phalanx), instead of by its homologue, *κέρας* ('corps of 8192 men' or 'wing' of an army). Cf. p. 348. Occasionally there

occur downright errors, e.g. IR 22. 17. Despite its faults, however, the Septuagint may be used as a reliable test whereby to establish the accuracy of certain homologies. Nowhere is the utility of this admittedly fallible touchstone more evident than in the two following examples:

A. There are two words which differ slightly one from the other in spelling as well as in vocalization, i.e. מוֹרָא and מוֹרֶה. I believe them to be variants of one another, and homologues of *μέγας* (*high, great, mighty*, a frequent epithet of gods).

The Septuagint meaninglessly translates למורא Ps 76. 12 by *τῷ φοβερῷ* ('to terror'), as if it were the same as מורא in Mal 1. 6, 2. 5, the homologue of which is *τρόμος*. However, it translates אֵלוֹן מורה Gn 12. 6 by *τὴν δρῦν τὴν ὑψηλήν* ('the high oak'), אלוֹנֵי מורה Dt 11. 30 by *τῆς δρυὸς τῆς ὑψηλῆς* ('of the high oak')—as if there were only one tree—and מורה Job 36. 22 by *δυνάστης* (*lord, master, ruler*, of Zeus). As to גבעת המורה Jud 7. 1, the two words are transliterated together *Γαβααθαμωραί*, as if constituting a single word—the diphthong *αι* pronounced *ε*, as in modern Greek.

It seems clear that at the time of the Septuagint מורה was known to mean 'high, lofty'. It also appears that by that time the other meaning—'great, mighty'—and its special use as an epithet of a divinity had been forgotten. For in my submission, אלון מורה means 'the Elm-Grove of the Mighty One'; similarly, אלוני מורה. גבעת המורה means 'The Hill/Height of the Mighty One'—like גבעת האלהים IS 10. 5, הר האלהים Ex 3. 1, מהר אלהים Ez 28. 16, and הר־יהוה Jes 2. 3—while מורה in Job 36. 22 is an adjective qualifying אל, and means 'high, great, mighty'; מי כמהו מורה is similar to מי כמוך חסין יה Ps 89. 9. יבילו שי למורא Ps 76. 12 means 'they will bring a sacrificial feast to the Mighty One'.

That מורא is an adjective, used as a noun elliptically for the divinity it qualifies, is corroborated twice over: once, contextually by the phenomenon of reduplication in Ps 76. 12; and again, in the two other verses where שי occurs—i.e. Jes 18. 7 and Ps 68. 30—and where the sacrificial meal, *δαίς*, is offered to God.

But for the above translation of מורה Gn 12. 6 Dt 11. 30 in the Septuagint, I very much doubt whether I would have

ever suspected it to be the homologue of *μέγας* (*high*). It was not long before I realized that מורא also was a homologue of *μέγας*, homologizing with it in respect of its meaning 'great, mighty', as epithet of a god. This discovery—together with the fact that אלונים and גבעה are in the construct, in Dt 11. 30 and Jud 7. 1 respectively—convinced me that מורה homologizes with *μέγας* like מורא, rather than in respect of its meaning 'high', as rendered by the Septuagint. Thus the Septuagint's translation of מורה had led me to the discovery which enabled me to correct the Septuagint in that very translation.

B. Strange to say, the following example bears a striking resemblance to the last one, in respect of מורא and מורה, each being supposed to bear a different meaning of their common homologue, *μέγας*. Here the Hebrew word concerned (חפץ) is supposed to have the same meaning as a very similar Arabic word (خفض); whereas both are homologues of a Greek word (*κουφίζω*), in respect of different meanings.

The Septuagint rendered the passage יחפץ זנבו כמו ארז, in Job 40. 17 (12): *"Εστησεν οὐρὰν ὡς κυπάρισσον* [*ἄρκευθος*]—'He raised his tail like a cypress [*cedar*].' Ibn Ezra, presumably independently, maintains that יחפץ means יעמיד—'will make to stand'. In fact, *ἵστημι* means 'make to stand, set up, raise'. The interpretation seemed reasonable to me, for the erectile tail of animals generally stiffens and distends upwards when they are angry or otherwise excited. Yet all the commentators, lexicographers, and translators have ignored the Septuagint and embarked on a wild goose chase. I, however, banked on it, cast about for a suitable homologue, and soon came upon *κουφίζω*, a verb of diverse meanings and various homologues:

κουφίζω, *lighten*, *make light* הֵקל Ex 18. 22 خَفَّفَ خَفَضَ; *lift*, *raise* חפץ Job 40. 17; *ἅλμα κουφιεῖν make a light* leap קפץ Cant 2. 8 قَفَزَ; *lighten* ships *of their cargo* הֵקל Jon 1. 5; *relieve* הֵקל IR 12. 4 خَفَّفَ; *cancel* نَسَخَ فَسَّخَ; *cheapen* קל Gn 16. 4, 5 נקל IIS 6. 22 הֵקל Ib 19. 44 قَلَّلَ: *abate* קל Gn 8. 8 هبط قلّ خَمَدَ; *assuage* خَفَّفَ; *to be light* קל Jer 4. 13 Job 7. 6. (*V.* p. 248.)

Therefore, the homology חפץ/*κουφίζω* is tested and validated by the Septuagint.

8. *The Supreme Test.* Naturally, the object of sound homology is to interpret a given text accurately, so as to convey to the reader its true and full meaning. Therefore, the ultimate test of sound homology is this: Does it render the text in hand—be it a passage or an episode—intelligible and clear, without straining the significance of the word or words concerned? This is essential, whether the word in question is an *hapax legomenon* or occurs elsewhere also; because any given word or text cannot be treated in isolation from the rest of the Bible, but must be considered in relation to other words or texts and should harmonize with them. Particularly since most words convey more than one meaning or shade of meaning.

This test is universal, and no homology escapes the rigour of its application. Accordingly, it is applied in the next chapter but one to several homologies, by comparing them with biblical translations and other interpretations.

XVII. COMPLETE HOMOLOGIES

LX. An examination of complete homologies shows the number and variety of Hebrew words which homologize with the average Greek homologue, and have to be considered individually with an eye to corroboration.

ἄγαλμα, τό: (ἀγάλλω) *glory, delight, honour* הַלֵּל ICh 16. 36 מְהֻלָּל Prv 27. 21 جَلال; *ornament* חֶלְיָה Prv 25. 12 חֶלְיָה Hos 2. 15 زخرف حليه; *pleasing gift*, esp. for the gods הִלּוּל Lev 19. 24 הִלֵּל Jud 12. 13 (אֵל)מְהֻלָּל Gn 5. 12 צַלְמוֹן IIS 23. 28 צַלְמָנֶת Jud 8. 5; generally, = ἀνάθημα (*votive offering* set up in a temple) הִלּוּל Jud 9. 27; *statue in honour of a god* (pl.) צֶלֶם IIR 11. 18 צלם, צלמא Dan 2. 31 צלמון Jud 9. 48 צַלְמֹנָה Nu 33. 41 صَنَم; *sculpture*; *statue* חלא Cant 7. 2 צלם IS 6. 5 Ez 16. 17; *portrait*, picture; generally, *image* גֶּלֶם Ps 139. 16 צלם Gn 1. 26 Ez 23. 14 (cf. γλύμμα; *v.* αἰνίζομαι, p. 110); *v.* p. 375

ἀγγεῖον, -ήιον, τό: *vessel* אַגְמֹן Job 41. 12; of metal, *jar* or *vase* for water נֵקִיון Ps 26. 6, 73. 13 מְנַקִּיָּה Ex 25. 29 Nu 4. 7 (*v.* p. 159) יַיִן Job 32. 19 فُنْجان; *vessel* for holding money in a treasury צְנְצֶנֶת Ex 16. 33

ἀγορά, ἡ: (ἀγείρω) *assembly* עֲצֶרֶת Joel 1. 14 עֲצֶרֶת Jer 9. 1 حَفْله, esp. *of the people*, opp. the Council of Chiefs אֲדִירִים IICh 11. 9 חֲפָרִים Jos 19. 19 יְעָרִים Ib 15. 9 עֵגֶל Ps 68. 31 עֲגָלִים Ez 47. 10 עצרה Joel 1. 14 עָרִים Esr 2. 25 צָרְעָה IICh 11. 10 שַׁעַר Prv 24. 7, 31. 23 שַׁעֲרִים Jos 15. 36 שָׁרוּחֶן Ib 19. 6 حفله; *place of assembly* חֵסֶר Jos 12. 17 עָפְרָה Jud 6. 11 צִיעַר Jos 15. 54 צֹעַר Gn 14. 2; *market place* שער Jer 31. 40 (39) Zeph 1. 10 Job 5. 4; business of the ἀγορά شُغْل; generally, *provisions*, *supplies* סְחֹרָה Ez 27. 15 שֶׁבֶר Gn 47. 14 ذخائر; as a mark of time ἀ. πλήθουσα the *forenoon* when the market place was full, ἀγορῆς πληθούσης, ἀγορῆς διάλυσις the time just *after midday* when they went home from the market عَصْر; עֲרָבַיִם Ex 12. 6 צָהֳרַיִם Ps 55. 18 Job 5. 14 ظُهْر; *v.* p. 377

ἄγορος, ὁ: = ἀγορά; used only by Euripides in lyrical poetry; generally in pl. יערים Jos 15. 9 עגלים Ps 68. 31 ערים Esr 2. 25 שערים Prv 31. 23 עצרת Am 5. 21

Ἄιδης p. 318

ἀΐδιος p. 318

Ἀϊδωνεύς p. 318

αἷμα, τος, τό; *blood* דָּם Gn 4. 10 אָדֹם Jes 63. 2 חָמַס Jer 51. 35 חֲמַת Dt 32. 33 Ps 58. 5 [cf. χυμός]; in pl., *streams of blood* דמים Hos 4. 2; of *anything like blood*, αἷ. σταφυλῆς דַּם־עֲנָבִים Dt 32. 14 דם־עֲנבים Gn 49. 11; *bloodshed, murder* דם Ez 22. 13 דמים Ib 24. 6 הַמֵּץ Jes 16. 4 חמס Gn 6. 11; a kinsman's *murder* דם Nu 35. 19 Jud 9. 24 IIS 3. 27 חמס Jud 9. 24; *murder* (pl.) דם Lev 17. 4 Dt 19. 10 IS 25. 26 Nah 3. 1; concrete, of a person אָדָם Gn 1. 26, 27; cf. ἀνήρ; *v.* p. 379

αἱμακτός, ή, όν: *mingled with blood, of blood* חָמוּץ Jes 63. 1

αἱμαλέος, α, ον: *blood-red* אָדֹם Gn 25. 30 Nu 19. 2 IIR 3. 22 Zach 1. 8, 6. 2 Cant 5. 10 אָמֻץ Zach 6. 3 אַדְמוני Gn 25. 25 IS 16. 12 אַדְמֻדָּם Lev 13. 19, 42 חמר Ps 75. 9 [cf. ξανθός]

αἱμασιά, ή: *wall* of dry stones חומה Ex 14. 22 Ez 40. 5, 42. 20 Am 7. 7; of the walls of a city or fortress חומה Lev 25. 29 Jos 2. 15 IS 25. 16 Jer 15. 20 [cf. χῶμα]

αἱμάσσω, -ττω: *make bloody, stain with blood* מחץ Ps 68. 24; Pass., *become bloody* חמוץ Jes 63. 1; intr. *to be bloody, blood-red* אדם Thr 4. 7 חמס Job 15. 33 חמרמר Job 16. 16 הִתְאַדֵּם Prv 23. 31

αἱματάω: *to be bloodthirsty* חמץ Ps 71. 4

αἱμάτη, ή: = λεκάνη (*pot*) אַחְמְתָא Esr 6. 2

αἱματόεις, contr. αἱματοῦς: = αἱματηρός (*bloodstained*); *blood-red, or of blood* אמץ Zach 6. 3 חמוץ Jes 63. 1

αἱρέω: From √ἑλ-; future ἑλῶ . . . the etymology is doubtful, and ἀγρέω . . . probably has a different root. Active, *take with the hand, grasp, seize* לקח Lev 4. 30 Jos 9. 11 IR 14. 26 Jes 6. 6 Jer 36. 14; *take away* גרע Nu 36. 3 Dt 4. 2 Ez 16. 27 לקח Gn 5. 24 Job 1. 21; *overpower, kill* גרע Ez 5. 11; generally, *win, gain* נטל; generally, *get, obtain* ארה Cant 5. 1 נטל; *convict*; *get a verdict of conviction*; *get a conviction* עור Ps 7. 7; *prove* גרע Job 15. 4; *grasp with the mind, understand* לקח Ez 3. 10 Prv 4. 10; Med. *take for oneself* לקח לו Gn 31. 32 Ex 6. 25 IS 2. 16 IIS 2. 21 ICh 21. 23; *take one's* spear לקח IS 26. 11; *take to oneself, choose* בחר Dt 7. 6 ברה IS 17. 8 ברר Ez 20. 38 ICh 7. 40 חלק Dt 4. 19 לקח Ez 33. 2; Pass., *to be chosen* נחרף Lev 19. 20; *prefer* בחר Dt 10. 15 IS 20. 30 IIS 6. 21 Jer 8. 3 Prv 21. 3; *choose by vote, elect* בחר IS 8. 18 לקח Jos 3. 12; cf. ἁλίσκομαι

ἀιών p. 320

ἄκουρος, ον: (κοῦρος) *childless* עָקָר Dt 7. 14 עקרה Gn 11. 30; cf. στερρός (B), χέρρος, χέρσος: *barren* עֲרִירִי Ib 15. 2; *v.* p. 380

ἀκρωτηριάζω+ p. 667

ἁλίσκομαι, defective Passive, Act. supplied by αἱρέω: *to be taken, conquered, fall into an enemy's hand,* of persons and places, נִלְכַּד IS 4. 11; *to be seized and taken* נִלְכַּד IIR 2. 9; *to be convicted and condemned* לָקוּחַ Prv 24. 11 נִלְכַּד Ez 33. 6

ἁλμυρίζομαι: *to be made salt* מָלַח Lev 2. 13 מֶלַח Ex 30. 35

ἀλχηρὸς (ὕπνος)· ἀηδής (*unpleasant*), οὐκ ἔχων χαράς (*not having joy*). [Only Hebrew can properly explain this strange word, fully and conclusively, thus: ἀλ- is the homologue of אַל (Gn 15. 1), which occurs instead of *a privativum* in אַל־מָוֶת (Prv 12. 28), the homologue of ἀθάνατος. In fact, אל is the homologue of οὐ, and both אל and its variant או occur in one verse, Prv 31. 4]

ἀμαζανίδες· μηλέαι (*apple-tree, μ. Ἀρμενική apricot, μ. γλυκεῖα jenneting, Περσικὴ μ. citron, Μηδικὴ μ. peach, μ. Κυδωνία quince*). Which of these are ἀμαζανίδες? Arabic unerringly points to *apricot,* ἀμαζανίδες being the homologue of مِشْمِش or مَشْمَش

ἀμάναν· ἅμαξαν. In my considered opinion, there can be no doubt but that this word is a dialectal variant of ἀπήνη, ἡ: *four-wheeled wagon,* drawn by mules, much the same as ἅμαξα: עֲגָלָה Dt 28. 68 עֲגָלָה Am 2. 13; later, any *car* or *chariot, war-chariot* אניה Dan 11. 40 שְׁנָאן Ps 68. 18; metaph. *ναῦα ἀ. ship* אֳנִי IR 9. 26 אניה Ib 9. 27 Jon 1. 3 סְפִינָה Ib 1. 5. Cf. ἀγάννα· ἅμαξα ἱερά (*wagon*) עגלה IS 6. 7–14: (1) עגלה qualifies for homology with both ἀγάννα and ἀπήνη, that is, if ἀγάννα is not—like καπάνη, *chariot*—a dialectal variant of ἀπήνη. (2) Just as עגלה is the homologue of κύκλα, calling the whole by the part; so is אופן the homologue of ἀπήνη, calling the part by the whole

ἁμαρτία, ἡ: *a failure, fault* מְרִי Nu 17. 25 עָמֶל Ib 23. 21; *error* מַעַל Lev 5. 15; *guilt, sin* אֶמֶר Job 20. 29 חֵבֶל Mich 2. 10 מעל Lev 5. 21 מֶרֶד Jos 22. 22 מַרְדוּת IS 20. 30 מרי Dt 31. 27 Jes 30. 9 עֲבֵרָה Prv 11. 23 עמל Jes 10. 1 Ps 7. 17 Job 11. 16; *v.* p. 380

ἅμιλλας, ὁ = ἅμιλλα, ἡ: *contest for superiority* עָמֶל Eccl 2. 21; *conflict* עמל Ib 4. 6; *contest* עמל Jer 20. 18; *struggle* עמל Eccl 6. 7

ἀμφί p. 168

ἀνά p. 168

ἀνήρ+ pp. 285–9

ἄντος· εὖρος: *Εὖρος, the East Wind* קָדִים Gn 41. 6 Jon 4. 8

ἄντρον, τό: poet. word, *cave* חֹר IS 14. 11 מְעָרָה Gn 23. 9, 11 مغارة غار; of a lion, חֹר Nah 2. 13 מָעוֹן Ib 2. 12 מְעוֹנָה Ib 2. 13 عَرِين; of a serpent, חֹר Jes 11. 8 מְאוּרָה Ib. מָעוֹן Jer 9. 10; *inner chamber, closet* מעון Ps 26. 8, 68. 6 IICh 36. 15 مقصور مقصاره حُجْر

ἀπαπαῖ: = ἀππαπαῖ (an exclamation of grief or pain) אֲבוֹי Prv 23. 29 يَا بِيهِ أَبِيّ ; = ἀπαππαπαῖ

ἅπας, ἅπαν: (ἁ- = *sm̥-*, cf. εἷς) strengthd. for πᾶς, *quite all, the whole* הַכֹּל Ex 29. 24 IS 30. 19; ἅπασι, ἐν ἅπασι *in all things* בַּכֹּל Gn 24. 1; *everyone* הַכֹּל IIR 24. 16 IICh 28. 6; *everything* הַכֹּל Jos 21. 45 IICh 36. 18

ἀπάτη, ἡ: *trick, fraud, deceit, guile* הֶתֶל Job 17. 2 פֶּתִי Prv 1. 22 خِداع خِدعه غِشّ غَدْر

ἀπατήλιος, ον: poet. Adj., *guileful, wily, deceptive* خداعى خدّاع خاتل خاتِر ; = ἀπατηλός, -ήμων

ἀπάτημα, τό: *deceit, stratagem, beguilement* מַהֲתַלָּה Jes 30. 10 مختاله תַּעְתֻּעִים Jer 10. 15

ἀπάτητος, ον: *untrodden*; *not trodden down*; hence, metaph., *unusual* شاذّ

ἀπάτωρ, ὁ, ἡ: (πατήρ) *without father, disowned by the father*; *of unknown father*, like σκότιος (*bastard*) מַמְזֵר Dt 23. 3; = ἀπάτωρος

ἄπεζος, ον: (πέζα) *footless* פִּסֵּחַ IIS 9. 13 Jes 35. 6 Job 29. 15; cf. ἄπους

ἀπειλή, ἡ: mostly in pl., *boastful promises, boasts*; commonly in pl., *threats*; of threatening conditions פֶּלֶא Jes 29. 14 [cf. ἀπειλέω (B)/ הִפְלִיא] פְּלָאוֹת Dan 12. 6 פְּלָאִים Thr 1. 9 [cf. πολλά *very much, too much*]; = ἀπείλημα

ἁπλόος, η, ον: contr. ἁπλοῦς, ῆ, οῦν, late form ἁπλός, opp. διπλόος *twofold*, and so, *single* כֶּפֶל Job 41. 5, כְּפָלַיִם Jes 40. 2; *simple, plain, straightforward* سَهل; *open, frank* مُخْلِص; *simple-minded*; in bad sense, *simple, silly* غَبِيّ أَبْلَه; of precious metals, *unalloyed, pure* עֲפָרֹת Job 19. 24, 28. 6; cf. ἄπυρος

ἁπλότης, ἡ: *singleness*; *simplicity*; of persons, *frankness, sincerity* إِخْلاص

ἁπλόω: *unfold, spread out*; Pass., *to be simplified* سهّل

ἀπό pp. 168–9

ἄπους, ὁ, ἡ: gen. -οδος; *without foot* or *feet*; *without the use of one's foot, lame* פִּסֵּחַ Dt 15. 21 IIS 9. 13; *v.s.* ἄπεζος

ἅπτω: *fasten* or *bind to* דבק IR 11. 2 Ps 102. 6 Thr 4. 4 סמך Gn 27. 37 ספח IS 2. 36 צפד Thr 4. 8 קשׁר Gn 44. 30 Dt 6. 8 Jer 51. 63 Prv 3. 3 [cf. δέω, ἐκ-]; *fasten* כָּפַת Dan 3. 21 תמך Prv 5. 22 أَوْثَق تبّث شدّ كفت; *join* דבק Gn 2. 24 Jos 23. 12 IIS 23. 10 Job 19. 20, 41. 15 Ruth 2. 8 חבר Gn 14. 3 Ez 1. 9 קשׁר Neh 3. 38 وصل; *fasten oneself to* נִסְפַּח Jes 14. 1 סמך Ps 88. 8; *grasp*; take hold of (W) כבשׁ Jos 18. 1 Jer 34. 11, 16 תמך Gn 48. 17 Ex 17. 12 תפשׂ Gn 39. 12 Dt 21. 19, 22.

28 IS 15. 8 IR 18. 40 Jer 26. 8, 34. 3, 40. 10 נתפשׂ Nu 5. 13 Ez 21. 29 كفت قبض ; metaph. *take hold of, cleave to* דבק Dt 13. 18 IIS 20. 2 Job 31. 7 Ruth 1. 14, 2. 23 תמך Jes 33. 15 Prv 4. 4, 11. 16; abs., *begin, set to work; engage in, undertake, prosecute vigorously*; attempt (W) חתר Jon 1. 13; *attack, impugn* תפשׂ Dt 22. 28 Prv 30. 9 ناقض ; *handle* תמך Ib 31. 19 תפשׂ Gn 4. 21 Jer 46. 9, 50. 16 Ez 27. 29, 38. 4 Am 2. 15; *touch on, treat superficially* תפשׂ Hab 2. 19; *fasten upon, attack* סמך Ez 24. 2; *lay hands on* סמך Ex 29. 10 Dt 34. 9; *have intercourse with* a woman דבק Gn 2. 24 חמם Ib 30. 38 כבשׁ Esth 7. 8 Neh 5. 5 [خبط دفس] كبس طفش طفس جامع ; *come up to, reach, overtake* דבק Gn 19. 19 תמך Prv 5. 5; *make use of, avail oneself of* כבשׁ Gn 1. 28 תמך Prv 3. 18; Act., *kindle, set fire* (i.e. by *contact* with fire) חתה Jes 30. 14; *kindle* חתה Prv 25. 22 יצת Jes 9. 17 Jer 51. 58 סבך Nah 1. 10 שׁפך Thr 2. 4, 4. 11; Pass., *to be set on fire* נצה Jer 4. 7 נצת Ib 2. 15 Neh 1. 3; *cook* טבח Gn 43. 16 Dt 28. 31 IS 8. 13 Prv 9. 2 طبخ [cf. *θύω, σφάζω*; *πήγνυμι*]

ἀπτώδιον, τό: *brooch* חֹבֶרֶת Ex 26. 4, 10 מַחְבֶּרֶת Ib 26. 4, 5

ἄπυρος, ον: *without fire* אֶפֶר Nu 19. 9 Thr 3. 16 עָפָר Gn 18. 27 Job 30. 19; *ἄ. χρυσίον unsmelted*, opp. *ἄπεφθον* (מופז), אופיר Job 22. 24 ICh 29. 4 כֶּתֶם אופיר Jes 13. 12 Ps 45. 10 Job 28. 16 סָגוֹר IR 10. 21 עִפְרָת Jer 6. 29 Job 19. 24 Zach 5. 7, 8 אוֹפִיז [pure gold] (but *ἄ. χρυσός*, of nuggets, or gold dust) עֲפָרוֹת Job 28. 6; *θεῖον ἄ. native* sulphur גָּפְרִית Gn 19. 24 كبريت [cf. سِجِّيل] *ἀρπάζω* p. 242; *ἀριθμέω* p. 685

ἀρχαῖος, α, ον: (*ἀρχή* I) *ancient, former* ראשׁון Dt 10. 4 Eccl. 1. 11; *simple, silly* ראשׁ IIS 3. 8; as Subst., *τὸ ἀρχαῖον*, of money, *principal* ראשׁ Lev 5. 24 Nu 5. 7 [cf. *ἀρχή*]; *capital* رأس مال ; *v.* p. 383

ἀρχαιότης, ἡ: *ancient history, antiquity, ancient times* רִאשׁנות Jes 46. 9

ἀρχή, ἡ: *beginning, origin* ראשׁ Jud 7. 19 רֵאשׁה Ez 36. 11 רֵאשׁית Gn 1. 1; *foundation* ראשׁ Ps 118. 22 ראשׁה Zach 4. 7 [cf. *ῥίζα*] ראשׁית Prv 1. 7; with Preps. in adverbial usages, *ἐξ ἀρχῆς from the beginning, from the first* מֵראשׁ Jes 40. 21, 41. 4; *ἀπ' ἀ.* the *principal sum* בְּראשׁ Lev 5. 24 Nu 5. 7; *end, corner* of a bandage, rope, sheet, etc. ראשׁ Gn 47. 31 Esth 5. 2; *branch of a river* ראשׁ Gn 2. 10 [cf. *κέρας*]; *sum, total* ראשׁ Ex 30. 12 רֵאשׁ Dan 7. 1; *authority* רְשׁין Esr 3. 7; *command*, i.e. *body of troops* ראשׁ IS 11. 11 Job 1. 17; *v.* p. 383

ἀρχιδιάκονος, ὁ: *chief deacon* כֹּהֵן הָרֹאשׁ IIR 25. 18; cf. *ἀρχός*

ἀρχός, ὁ: *leader, chief* ראשׁ Nu 1. 4 Dt 1. 15 IIR 25. 18 Neh 11. 16 ICh 27. 5 רִאשׁון IICh 22. 1; *ruler*; = *ἄρχων* (*ruler, commander*; *chief*,

king; as official title, *chief magistrate*, esp. at Athens) ראשׁ Jud 11. 9 Jes 7. 8 ICh 5. 7, 12 רֹדֶה IR 5. 4 [cf. ὁ κρατῶν, -ωρ]; *v.* p. 384

ἀφανίζω p. 317

βαίνω: *go*; *go away*, *depart* בּא Jon 1. 3; *come* בּא Gn 19. 5; *arrive* בּא Gn 19. 23 Ruth 1. 2; to have sexual intercourse בּא Gn 38. 2 בּעל Dt 24. 1

βάρβαρος, ον: *barbarous*, i.e. *non-Greek*, *foreign*; *barbarian*; after the Persian war, *brutal*, *rude* בַּעַר Ps 73. 22 بَرْبَرِی

βῆμα· πρόβατα (*cattle*, *flocks*, and *herds*) בְּהֵמָה Gn 1. 24 בָּמָה Jer 26. 18

βῆμα, Aeol and Dor βᾶμα, τό, (βαίνω): = βάθρον (pl., *foundations*), בָּמָה Job 9. 8; *raised place* or *tribune* to speak from in public assembly, etc. مِنْبَر; = θυμέλη (prop. *place of burning*, *hearth*, but usu. of *sacrificial hearths* or *altars*) בָּמָה IR 3. 4 IIR 23. 15; *v.* p. 385 βοῦς p. 662

βόσκημα, τό: *that which is fed* or *fatted*: in pl. *fatted beasts*, *cattle*; of a *single beast* בְּהֵמָה Dt 11. 15 Mich 5. 7 Ps 8. 8; *food* מְשַׁק Gn 15. 2

γεμίζω: *fill full of*, *load* עמס Neh 13. 15 עמשׁ Ib 4. 11 העמיס IR 12. 11 عمّر عَبّى حمّل; *freight* or *charge with*, prop. of a ship شحّن; *stuff*, *gorge* حشا صبّر; *v.* pp. 243, 385

γόμος, ὁ: *ship's freight*, *cargo* شَحْن; شَحْنه; *burden*; *beast's load* حِمل [cf. γομάριον: Dim. of γόμος; γέμισμα, gloss on γέμος: *load* מַעֲמָסָה Zach 12. 3]; *v.* p. 386

δαΐζω p. 341

δαμάζω: *overpower*; of maidens, *make subject* to a husband; *subdue*, *conquer* דמה Hos 4. 5; Pass., *to be subjected to* another נִדְמָה Ib 4. 6; *force*, *seduce* טָמֵא Gn 34. 13 Nu 5. 13 Ez 18. 6, 22. 11, 23. 13; = δαμνάω, δάμνημι δανείζω p. 678

δειρή, δερϝά, ἡ: *neck* צַוָּאר Jer 28. 10; *throat* צואר Ps 75. 6; *collar* צורון Cant 4. 9

δέλτος (B), ἡ: *writing tablet* דֶּלֶת Jer 36. 23

δέμας, τό: (δέμω) *bodily frame*, usu. of man, rarely of other animals; prop. *the living body* עֶצֶם Thr 4. 7; but also of a *corpse* דֶּמֶן IIR 9. 37 Ps 83. 11 עצם Gn 50. 25 Ex 13. 19 Am 6. 10; the island of Delos דמה Ez 27. 32; οἰνάνθης δ., i.e. the vine *shoot* דָּם Ez 19. 10; Δάματρος ἀκτᾶς δ., i.e. *bread* לֶחֶם Gn 28. 20 [cf. בית לחם/οἶκος Δημήτερος]; as Adv., *in form* or *fashion like* דְּמוּת Gn 1. 26 Ez 1. 5, 26; *v.* p. 386

διά pp. 169, 649; διάκενος: *thin*, *lank* מְחֻלָּל Jes 53. 5

δίδωμι: *give freely* נתן IIS 24. 23 Esr 1. 2 ICh 29. 8 התנדב ICh 29. 17; *to be ready to give*, *offer* התנדב Esr 2. 68 Neh 11. 2 נתן

Gn 15. 2; of the gods, *grant, assign,* κῦδος, *νίκη* הבה (יהב) Ps 60. 13 נתן Ib 144. 10; *grant permission* נתן Ex 3. 19 Nu 21. 23; *offer* to the gods הבה Dt 32. 3 Ps 29. 1–2 נדר Gn 28. 20 IS 1. 11 התנדב Esr 3. 5 ICh 29. 9; *give* הבה Gn 30. 1, 47. 15 נתן שָׂכַר Gn 4. 12, 15. 2 עטה Ps 84. 7 [cf. Gn 28. 4 Ex 32. 29 Dt 11. 26, 29, 12. 15 Jos 15. 19] תתן أعطى عطى IR 17. 14; *give* to eat or drink נתן Gn 25. 34 IIR 4. 44; *tender* an oath נתן ICh 29. 24; ἐμβολὰς δίδοναι, *ram,* of ships נתן Ez 26. 9; *hand over, deliver up* הבה Gn 29. 21, 47. 16 נתן Nu 21. 29 Jud 11. 30 הִנָּתֵן Jer 32. 4; of parents, *give* their daughter to wife נתן Gn 16. 3, 34. 16, 41. 45 Dt 22. 16 IS 25. 44 IIR 14. 9 נִתנה Gn 38. 14 IS 18. 19; *appoint, establish* הבה Jos 18. 4 IIS 11. 15 נתן Jos 9. 27 Neh 13. 26 ICh 12. 18 (19); in vows and prayers, c. acc. pers. et inf., *grant, allow, bring about that,* esp. in prayers נתן Jer 18. 21 Hos 9. 14; seemingly intr., *give oneself up, devote oneself* התנדב Jud 5. 2, 9 IICh 17. 16; *v.* p. 386

δικάζω: *judge, sit in judgment* דון Jes 3. 13 חקק Ib 33. 22 שפט Gn 18. 25; *give judgment on, decide, determine* דון Jer 21. 12 גזר Job 22. 28 חקק Jes 10. 1 חֹקק Prv 8. 15 שפט IR 3. 28; *decree punishment* גזר Esth 2. 1 שפט Ez 7. 3; *ordain* שפט Gn 19. 9 גזר Esth 2. 1; *condemn* דון Gn 15. 14 גזר Thr 3. 54 שפט IS 3. 13; *plead, plead one's cause, go to law, defend one's right* דון Job 35. 14 Eccl 6. 10 נשפט Prv 29. 9; *decide between persons* שפט Gn 16. 5 Ex 18. 16; *judge* person's *cause* דון Jer 22. 16 שפט Ps 7. 9, 10. 18 (*v.* p. 676)

δῶρον, τό: (δίδωμι) *gift, present* מַתָּנָה Gn 34. 12 מַתָּנָה Ib 25. 6 מתת Eccl 3. 13 שֹׁכַר; *gift of honour* מַתָּת IR 13. 7; *votive gift* or *offering* to a god מתן Nu 18. 11 מתנה Ex 28. 38 Nu 18. 6 מתת Ez 46. 5 נְדָבָה Ex 35. 29 נֶדֶר Gn 28. 20 Lev 7. 16 Nu 15. 3; *presents* as retaining fees or bribes מתן Prv 21. 14 מתנה Ib 15. 27; in pl., *good qualities, talents* מתת Eccl 5. 18; *hand's breadth, palm,* as a measure of length זרת Ex 28. 16 IS 17. 4 שִׁבְר; *v.* p. 389

εἷς pp. 169, 650

εἷς, μία, ἕν, (μίη only in later Ion. Prose)—Ep. ἔεις, Dor. ἧς. (Orig. ἕνς, assim. ἕν(δ) . . .) as a Numeral, *one* אָח Ez 18. 10 אֶחָד Zach 14. 9 אַחַר Gn 22. 13 Jes 66. 17 חַד Ez 33. 30 מֵאה Gn 17. 17 מְאַת (תי)עש Ex 26. 7 תְּחַת Prv 17. 10 איש Jes 40. 26 Ez 1. 23; in oppos., made emphatic by the Art., ὁ εἷς, ἡ μία האחד Gn 19. 9, 42. 27, 32, 33 האחת Ib 32. 9; *united* אחד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* פה אחד Jos 9. 2; ὑφ' ἕν *at once* בְּאַחַת Prv 28. 18 אַפְּתֹם Esr 4.

13 פִּתְאֹם Nu 12. 4 פִּתַּע Ib 35. 22 [cf. *αἰφνηδόν*, *παρὰ* or *πὰρ ποδός*]; *first* אחד Gn 1. 5, 8. 5; *one*, i.e. *the same* אחד Ib 40. 5 Eccl 2. 14; *one* opposite *another* ἓν μὲν . . . ἓν δέ אחד . . . אחד Ex 25. 19; *οὐ μίαν οὐ δὲ δύο* not *once* nor twice לֹא אַחַת וְלֹא שְׁתַּיִם IIR 6. 10; *v.* p. 389

ἐΐσκω: poet. Verb only pres. and impf. (exc. fut. *ἐΐξω*); *deem like, liken* שׁוה Jes 40. 25 שְׁוָה IIS 22. 34 הִשְׁוָה Jes 46. 5 Thr 2. 13 شابه شبّه أشبه; I *do* not *deem* thee *like*, i.e. *take* thee *for* a wise man חשׁב Gn 38. 15 Job 13. 24, 41. 24; *deem, suppose* חשׁב IIS 19. 20 Jes 53. 4 حسب

εἴσω p. 169

εἶτα, εἶτεν: Adv., used to denote the Sequence of one act or state upon another: of Sequence in time, without any notion of Cause, *then, next* אֱדַיִן Dan 2. 15, 17, 19, 25; *soon, presently* Ib 5. 6, 8 إِذًا

ἐκ p. 170

ἕκαστος, η, ον: *each*, opp. the whole body אישׁ Gn 2. 24 Ex 1. 1, 28. 21 Jud 16. 5; strengthd. by the addition of other Prons., *εἷς ἕ.* איש איש Lev 20. 2 (*v. ἀνήρ*, p. 286)

ἐκκενόω: *empty out* חָלָה Jes 14. 10 (cf. *γεννάω*) חָלַל Ez 28. 9 חָלַל Ib 32. 26 (cf. *ἐκκενωτέον*: *one must empty*, of venesection); *clear out* חָזִיחַ IICh 29. 19 פָּנָה Gn 24. 31 Lev 14. 36 Jes 40. 3; *to be exhausted* מְחֹלָל Jes 53. 5; *v.i. κατα-*

ἐν p. 170

ἔνδικος, ἴν-, ον: (*δίκη*) *according to right, just, legitimate* צֶדֶק Lev 19. 36 Dt 16. 18 Jes 32. 1 *truth* צְדָא Dan 3. 14 צַדִּיק Jes 41. 26 צֶדֶק Ib 45. 19 Ps 52. 5 Prv 16. 13 صِدْق صَدْق; *ἔ. πόλις* a city *in which justice is done*, Plato, *Hippias Major* 292b עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* צדיק Gn 6. 9, 18. 23 צדוק IIS 8. 17 صديق صادق; Adv. *-κως right, with justice, fairly* צֶדֶק Dt 1. 16 בְּצֶדֶק Lev 19. 15; *v.* p. 389

ἐξορύσσω, Att *-ττω*: *dig out* the earth from a trench נָקַר Jes 51. 1 עִזֵּק Jes 5. 2 عزق; *dig out* of the ground, *dig up*, uproot (W) עקר Eccl 3. 2 שֵׁרֵשׁ Ps 52. 7; *gouge out* נָקַר Nu 16. 14 Job 30. 17 [cf. *ἐκριζόω*, *ἐκκόπτω*]

ἔξωθεν p. 170

ἐπαινέω+ p. 110

ἐπί p. 170

ἐρείπω: Pass., *to be thrown down, fall in ruins* חָרַב Jer 26. 9 נֶחֱרַב Ez 26. 19

ἐρύω+ p. 349

εὐθύς p. 641

ἐχθέω+ p. 660

ζήλη, ἡ: *female rival* צרה IS 1. 6

ζιζάνιον, τό: a weed that grows in wheat, prob. *darnel* דוּדאים Gn 30. 14 זלוּלים Jes 18. 5 זנים IICh 16. 14

ἡγεμών p. 637

ἥλιος p. 309

θεάομαι, Dor *θαέομαι*: *gaze, behold* שׁור Job 17. 15 שׁעה Gn 4. 4 השׁתעה Jes 41. 23 נטר; mostly with a sense of wonder השׁתאה Gn 24. 21 השׁתעה Jes 41. 10; *reconnoitre* תור Nu 13. 2; *contemplate* שׁור Job 35. 5 שׁעה IIS 22. 42; *see clearly* שׁור Nu 24. 17 Job 7. 8 שׁעה Jes 32. 3 נטר

θεός, ὁ, Bocot *θιός*, Lacon *σιός, σιόρ*, Dor also *θεύς*, voc. (only late) *θεός* also *θεέ* . . . but classical in compd. names, *Ἀμφίθεε* פיכל Gn 21. 22; *God, the Deity*, in general sense, both sg. and pl. אל Dt 32. 18 (פי)כל Gn 21. 22 צור IS 2. 2; *one set in authority* אול IIR 24. 15 איל Ex 15. 15 (*v.* p. 390)

θεραπεύω+ p. 344 (*v.* p. 391)

θεωρέω: Pass., *to be sent to consult an oracle* תור IR 10. 15; *look at, behold* שׁור Nu 23. 9 Job 35. 5 Cant 4. 8 נטר; *inspect* שׁבר Neh 2. 13 נוטר; = *ἐπιθεωρέω* (*examine over again* or *carefully, inspect* שׁבר Neh 2. 13; of the mind, *contemplate, consider* שׁור Job 17. 15; *observe* תור Nu 13. 16. (Derived from *θεωρός* and *θεάομαι*; cf. *ὁράω*; *v.* p. 391)

θρύμμα, τό: (*θρύπτω*) *that which is broken off, bit* טרפה Ex 22. 30

θρύπτω, later form *θρύβω*: *break in pieces, break small* טרף Gn 8. 11 37. 33 Dt 33. 20 Hos 6. 1

θυμός+ pp. 297–8

θύρα, Ion *θύρη, ἡ*: *door* דֶּלת Gn 19. 9; freq. in pl. of *double* or *folding doors* דלת Ez 41. 23, 24 צלע IR 6. 34 קלע Ib.; rarely for *πύλαι, gates* דלת Dt 3. 5 טירה Cant 8. 9 שׁער Jos 2. 5; at Priam's *door*, i.e. before his dwelling טירה Ps 69. 26 דביר IR 6. 16, 8. 6 دار; csp. of kings and potentates, *court* טירה Gn 25. 16 שַׁעַר Esth 3. 2 תְּרַע Dan 2. 49; *frame of planks, raft* דברות IR 5. 23; generally, *entrance*, as to a grotto דלת Job 3. 10 תרע Dan 3. 26. Indo-European *dhur-*, cf. Latin *foras, fores*, Old English *duru* 'door' [Here we have the same word, albeit differently pronounced, in Arabic (دار), Aramaic (תרע), English (*door*), Greek (*θύρα*), Hebrew (טירה), and Latin (*foras*)—the Arabic and the English, the Aramaic and the Latin, the Greek and the Hebrew, most closely resembling each other. Deleted is the bogus barrier which has for so long segregated the Aryan from the so-called Semitic languages!] (*v.* p. 392)

θώραξ, ὁ: *corslet, coat of mail, scale armour* סִרְיֹן Jer 46. 4 שְׁרִיָה Job 41. 18 שִׁרְיוֹן IS 17. 5 שִׁרְיֹן Neh 4. 10 שִׁרְיָן IR 22. 34 درع ترس; = *θωράκιον* (*breastwork, parapet*) אֲשַׁרְנָא Esr 5. 3 טור Ez 46. 23 טִירָה Ib. שׁוּר Gn 49. 22 سور [שִׁרְיוֹן/*Σύριος*: Syrian Dt 3. 9]

ἴζω+ p. 659; *ἴσος* p. 641

καθαίρω p. 685 (*v.* p. 394)

καιρός, ὁ: *due measure, proportion* אזכרה Lev 2. 2 זִכָּרוֹן Nu 31. 54 שְׁעָר Gn 26. 12; of Place, *vital part* of the body שְׁעָרָה Jud 20. 16; generally, *time, period*; *chronological sequence* of events זִכָּר Ps 145. 7; in pl. *οἱ καιροί the times* זִכְרוֹנוֹת Esth 6. 1; Pythag. name for *seven* ז

καλέω, -λήζω, -λημι, κλείω: *call, summon* קרא Lev 9. 1; *call to one's house* or *to a repast* קרא IR 1. 9 Job 1. 4; *κεκλημένος the guest* קְרוּא IS 9. 13; *invoke* קרא Gn 12. 8 IIR 5. 11; special construction, *is called* נקרא Dan 10. 1 يُقال لـه; = *κλέω* (B)

κατά p. 171

κατακενόω: strengthd. for *κενόω*; *make empty by depletion* הֲזִנִיחַ Jes 19. 6; *make a place empty by leaving* it, *desert* it הֲזִנִיחַ ICh 28. 9 פָּנָה Zeph 3. 15

κελευθήτης, ὁ: [I believe this word to be kindred to *ἔρχομαι*] *wayfarer* אֹרַח Jer 14. 8 הֲלַךְ IIS 12. 4 (*v.* p. 394)

κενός, κεινός, κενεός, κέννος, κενευρός: mostly of things, *empty*, opp. *πλέως* (מלא) خال, חליל (*αὐλός*) IS 10. 5 חלל Ps 109. 22 (cf. Job 11. 12) Dt 32. 42 Ez 32. 22 חֲלָה Lev 2. 4, 24. 5 נָבוּב Jer 52. 21 Job 11. 12 (cf. *διάκενος*) נְחִילָה (*αὐλός*) Ps 5. 1 צְלִיל/צְלוּל Jud 7. 13 קָנֶה IR 14. 15; *to no purpose* חנם IS 19. 5, 25. 31 *οὐ μαχοῦμαί σοι διὰ κενῆς* חִנָּם Ps 109. 3; *without the fruit of toil* חִנָּם Gn 29. 15, *empty-handed* חִנָּם Ex 21. 2; of place, *without garrison* צְנוֹר IIS 5. 8; *without flesh* צְנוּם Gn 41. 23 (*v.* p. 395)

κένωμα, τό: *empty space* מקום Gn 24. 23, 31 Ex 33. 21 Jud 20. 22 Jes 5. 8. 28. 8, 49. 20 Jer 7. 32, 19. 11 Neh 2. 14 خَلاء, خُلُوّ; Gn 18. 24, 29. 26, 30. 25 Dt 12. 21, 21. 19 IIR 5. 11 Esth 4. 14 Esr 8. 17 مَكان مَحَلّ; *vacancy* מקום Gn 24. 23; *οἴκημα*: *temple* Ib 22. 4–5

κεραμεύς: *potter* יוֹצֵר Jer 18. 2 נֹצֵר Job 7. 20 (cf. Gn 2. 7; נטר/*τηρητής*) צוּר Ps 73. 26 (*v.* p. 398)

κέρας p. 348

κηρίον, τό, κηρός, ὁ: *honeycomb*, mostly in Pl. יַעַר Cant 5. 1 יַעְרָה IS 14. 27 צוּר Ps 81. 17 قرص

κλέω (A), Ep. *κλείω*: *tell of, make famous, celebrate* קרא Ruth 4. 11; Pass., *to be famous* קרוא Ez 23. 23 קריא Nu 1. 16 נקרא IIS 20. 1

κλήζω, Ion *κληΐζω*: *make famous, celebrate in song* קרא Ruth 4. 11;

mention, speak of; *invoke* קרא Gn 12. 8 IIR 5. 11 Ps 80. 19; *summon* קרא Lev 9. 1; *call* קרא Gn 1. 5; Pass., *is called* נקרא Dan 10. 1 (*κλε(ϝ)-ίζω* (fr. *κλέος*) 'celebrate' and *κλη-τίζω* (fr. *καλέω*) 'call' were confused by the Greeks.)

κνεφάζω: (*κνέφας*) *cloud over, obscure* נְכְנַף Jes 30. 20

κνέφας: *darkness of evening dusk, twilight*; *morning twilight* כנף Ps 139. 9

κοινός, ή, όν: *common* חֹל IS 21. 5; *τὸ κ. the state*; abs. of one's own state حال; *the government, public authorities* חֵיל Esth 1. 3; in bad sense *κοινή, ή, prostitute* זונה Gn 34. 31 חללה Lev 21. 7; of persons, *connected by common origin, kindred* חֵל Ob 20; of forbidden meats, *common, profane* חֹל Lev 10. 10; *τὸ κ.* name of *eyesalve* كُحْل

κολάζω: *check, chastise*; *punish* חלשׁ Ex 17. 13

κολασμός, ὁ: = *κόλασις* (*chastisement, correction, retribution*) נְקָלָה Ps 38. 8 קָלוֹן Jer 13. 26 Prv 9. 7, 22. 10 (doubtful)

κολαστής: *chastiser, punisher* חֹלֵשׁ Jes 14. 12

κόμη, ή: *hair of the head* צַמָּה Cant 4. 1, 3; *the hair* צֶמֶר Lev 13. 47 עֲמַר Dan 7. 9 صوف; metaph. *foliage* of trees זמורה Ez 15. 2 צַמֶּרֶת Ib 17. 22; of herbs צֶמַח Ez 16. 7; *luminous tail of a comet* כימה Am 5. 8 [cf. *εὔκομος*; *v.* p. 399]

κουφίζω p. 353

κράς p. 348

κυρέω, also *κύρω*: *hit, light upon* קרא Gn 42. 38 קרה Ib 44. 29; *meet with* קרה Dt 25. 18; *befall* גור Ps 5. 5 קרה Esth 4. 7 جرى; *happen* קרא IIS 1. 6 קרה Dan 10. 14 صار جرى (*v.* p. 399)

κύριος p. 656; *κωφάω*+ p. 664

λόγος, ὁ, verbal noun of *λέγω* (B): *measure* לג Lev 14. 10; *explanation*: *statement of theory, argument, discourse*; *rule, principle, law, thesis* לקח Prv 4. 2; *spoken* opp. written *word, talk* להג Eccl 12. 12; *divine utterance, oracle* לחשׁ Jes 3. 3; *utterance* لَهْجَة; *language* لُغَة; *reason* לקח Jes 29. 24 Prv 1. 5 (*v.* p. 399)

μασχαλίζω+ p. 667

μέγας+ pp. 295–8

μετά p. 171

μετρέω+ p. 343

μῶμος, ὁ: *blemish* מום Lev 24. 19; *blame, reproach* מְאוּם Dan 1. 4 מאומה IS 29. 3

ναός, ὁ, ναιός, Aeol *ναῦος*, Spartan *ναϝός*: *temple* נא Nah 3. 8 נוה Ex 15. 13; *part of a temple, shrine* ניות/נוית IS 19. 18, 20. 1; *v.* p. 400

νάπη, ἡ: *woodland vale, dell, glen*; *valley* נוה IIS 7. 8 [cf. *νομός*] نَقْنَف עֲבָרָה IIS 19. 19 (*v.* p. 400)

νάπος, τό: post-Homeric form = *νάπη*: *grove* or *thicket* עֵב Jer 4. 29 غابة; also *ravine, gully* נוה IIS 7. 8 עֵבר IS 26. 13

νοέω+ p. 350

νομός, ὁ: (*νέμω*) *place of pasturage* נוה IIS 7. 8; *habitation* נוה Jes 35. 7 Prv 3. 33; metaph., *apportionment* מנאה Neh 12. 44 מנה Ex 29. 26 IS 1. 5, 9. 23 Jer 13. 25 Ps 16. 5 [cf. *δόμα* (A), *δώρημα*] מניה Neh 12. 47 (*v.* p. 400)

ξανθός, ή, όν, genitive *-θοῦ*: *yellow*, of various shades, frequently with a tinge of red אדם IIR 3. 22 Cant 5. 10 אדמוני Gn 25. 25 שני Jos 2. 18 Cant 4. 3 (cf. *φοῖνιξ*) أَصْفَر أَحْمَر; *brown*; *auburn* חום Gn 30. 32 חם Ib 5. 32 סמדר Cant 2. 13 סמר [of horses] Jer 51. 27 أَسْمَر أَدْهَم; in Epic mostly used of *fair, golden* hair צהב Lev 13. 30; of complexion אדמוני Gn 25. 25 אשכנז Gn 10. 3 צובא IIS 10. 6 צובה IS 14. 47 צח Cant 5. 10 צידון Jud 10. 6 צידן Gn 10. 15 צמרי Ib 10. 18 שח Ib 5. 32 שמר IR 16. 24 שמרית IICh 24. 26 שִׁמְשׁוֹן Jud 13. 24; also of horses, *bay* אדום Zach 1. 8 أَشْقَر; after Homer, of all kinds of objects; of gold זהב Ex 25. 11 ذهب; חַמָּה Jes 24. 23 שמש Gn 15. 12 شمس; of roast pigeon אשפר ICh 16. 3; in Medic. freq. of bile صفراء; *Ξάνθος*, paroxytone, as proper noun, a stream of the Troad, so called by gods, by men Scamander (Il. 20. 74) (*v.* p. 400)

ξηραίνω: *parch, dry up* שער Jer 2. 12 שחר Job 30. 30; Pass., *to be* or *become dry, parched* נצרב Ez 21. 3; *to be withered* סערה Jes 54. 11 [cf. *χειμάζω*]; *drain dry* חרב Gn 8. 13 שוב Ib 8. 3 نشف; Pass., of a paralytic مشلول أَشَلّ (*v.* p. 402)

ξηρός, ά, όν: *dry* חרב Lev 7. 10 צרה Prv 23. 27 ناشف جافّ; *solid* food, i.e. cereals גרש Dt 33. 14 חרבון Ps 32. 4 עריסה Nu 15. 20 قفيف جفيف; of bodily condition, *withered, lean* סערה Jes 54. 11 هزيل ناحل; *fasting*; hence generally, *austere* סערה Jes 54. 11 صارم; *τὸ ξ. aridity* גזרה Lev 16. 22 חֹרֶב Dt 1. 2 Jer 49. 13 חָרְבָה Ib 25. 18 Ez 38. 8 [cf. *ἐρείπιον, -ιών*]; *ἡ ξηρά* (sc. *γῆ*) *dry land* חָרָבָה Gn 7. 22 שרב Jes 35. 7; *τὸ ξ. τοῦ ποταμοῦ the part* of its bed *left dry* חָרְבָה Ex 14. 21 Jos 3. 17 Ez 30. 12 חֹרֶב Jer 50. 38

ξύλον, τό: *wood* cut and ready for use עץ Gn 6. 14 Ex 31. 5; *firewood* עץ Nu 15. 32 IR 17. 10, 12 Jer 7. 18; *timber* עץ Hag 1. 8 ICh 29. 2; *logs* עץ Lev 1. 7; *piece of wood* עץ Lev 14. 4 Ez 37. 16; *log* كتله; *beam* كتله; *post* صاريه صارى; board (W) צלע IR 6. 15; *gallows* עץ Esth 5. 14; *table* שלחן Ex 25. 23; of live wood, *tree* אילן Dan 4. 8

אשירה Mich 5. 13 אשרה Dt 16. 21 עץ Gn 1. 11 צאלה/צאל Job 40. 21 [cf. *σχοῖνος*]; of persons, *blockhead* כסיל Prv 10. 1 סכל Eccl 2. 19 [cf. *ὄξυλον*; *v.* p. 402]

ξυρίζω+ pp. 249, 636

ὁδός, *ἡ* (*οὐδός* once in Hom., Od. 17. 196): of Place, *way*, *road* אשור Job 23. 11 הדור Jes 45. 2 חוץ Jer 37. 21 חוצה Jer 11. 13 יד Job 8. 4 [cf. Ps 107. 17] שבול Jer 18. 15 שביל Ps 77. 20 وسبيل *course*, *channel* of a river יד Dt 2. 37 وادى; the *way* to truth هُدى; *πρὸ ὁδοῦ further on the way*, *forward* קדם Jes 9. 11 قدّام; *profitable*, *useful* בצע Gn 37. 26 Ps 30. 10 Job 22. 3 [cf. *χρῆμα*]; *foray* גְּדוּד IIS 3. 22 IIR 5. 2 IICh 26. 11 غزو; metaph., *way* or *manner* عاده أدب; *form* צורה Ez 43. 11 صوره; *method*, *system* أسلوب (*v.* p. 402)

ὀδούς, Ion *ὀδών*, *ὁ*: *tooth* שן Gn 49. 12 سنّه; *anything pointed* or *sharp*, *tooth*, *prong* שן IS 2. 13; *ploughshare* את Jes 2. 4; *ὁ. πέτρας*, *peak*, *pike* שן הסלע IS 14. 4 [cf. *στόνυξ*; *v.* p. 405]

οἰκέω+ p. 665

ὅλος, *η*, *ον*, Ion *οὖλος*: *whole*, *entire*, *complete in all its parts* כליל Ez 27. 3 שלם IR 8. 61 IICh 8. 16 كامل; *whole*, i.e. *safe and sound* אולם Ps 73. 4 שלם Gn 33. 18 سليم سالم; *entire*, *utter* כל IIS 2. 9 Jer 15. 10, 20. 7 كلّى; neut. as Adv. *ὅλον* or *τὸ ὅλον on the whole*, *generally* بالكلّيّه; = *πᾶς*, *all* כל Ex 1. 22 IIS 2. 9 Jes 22. 3 Jer 15. 10, 20. 7 Ps 116. 11 הכל Ex 29. 24 الكل; *every* אֶל Gn 30. 40 כל Ib., Ex 1. 22; as subst., *τὸ ὅλον*, *the universe* חלד Ps 49. 2 עולם Ps 66. 7 תבל Jes 18. 3; *τὰ ὅ. one's all* חלד Ps 39. 6; Adv. *ὅλως wholly*, *altogether* כליל Ex 28. 31 Lev 6. 15; freq. with a negative, *οὐχ ὅ.* or *ὅ. οὐ not at all* חלילה Gn 44. 7 IS 14. 45, 20. 2 חללה Gn 18. 25 [Mark the different scales of the homologues and their corroborative value: חלילה, כליל, سليم; שלם, سالم, كامل; אולם, كلّ; עולם, כל. Moreover, having regard to כל, كلّ and بالكلّيّه, can it be said that בְּכֻלָּל—which was not borrowed from Arabic—is a post-biblical word?] (*v.* p. 405)

ὅπη p. 649

ὁπλή p. 314

ὅπλον pp. 315, 342 (*v.* p. 406)

ὁράω+ pp. 344–5 (*v.* p. 406)

ὀργίζω: *make angry*, *provoke to anger*, *irritate* הוגיע Jes 43. 23–4 Mal 2. 17 כְּעַס IS 1. 6 הכעיס Ib 1. 7 גרשׁ Jes 57. 20 Am 8. 8 רגן Prv 16. 28 עצב IR 1. 6 עָצַב Jes 63. 10 העציב Ps 78. 40 הרגיז IS 28. 15 רגע Job 26. 12 הרגיע Jer 50. 34 הרעים IS 1. 6 أغاظ أغضب أسخط; *grow*

angry, be wroth נעצב Gn 45. 5 רגז Gn 45. 24 התרגז IIR 19. 27 רגן Jes 29. 24 רעם Ez 27. 35 כעס Neh 3. 33 רגש Ps 2. 1; abs. in part., *in a passion* נִגְרָשׁ Jes 57. 20 Am 8. 8 נִרְגַּן Prv 16. 28 (*v.* p. 406)

ὀρθός+ p. 634

ὁρίζω: *divide, separate from* בדל Nu 16. 21 הבדיל Gn 1. 6 Ex 26. 33 Lev 1. 17 Nu 16. 9 נפרד Gn 10. 5 פָּרַד Esth 3. 8; *delineate* גבל Dt 19. 14; *bound* גבל Jos 18. 20; *part, divide* הפריס Lev 11. 4 נפרש Ez 34. 12; *banish* one *from* נגזר IICh 26. 21 נגרז Ps 31. 23 נגרש Jon 2. 5 גֵּרַשׁ Gn 3. 24, 4. 14 Jud 9. 41 גֹּרַשׁ Ex 12. 39 הוריש Jud 1. 33; *mark out by boundaries, mark out* הגביל Ex 19. 12, 23; *ordain, determine, lay down* נגזר Esth 2. 1 חרץ IR 20. 40 פֹּרַשׁ Nu 15. 34 Neh 8. 8 הרגיע Jes 51. 4

ὄρος, τό: *mountain, hill* הַר Gn 31. 25 Ex 3. 12 Jes 13. 2, 40. 4 ארר(י) IIS 23. 33 הָרָר(י) Jer 17. 3 הָרָר(י) IIS 23. 11 צור עֶלֶם Nu 23. 9 רמה טור Jos 18. 25 רָאמוֹת Dt 4. 43 רָאמוֹת ICh 6. 58 תֵּל Jer 30. 18, 49. 2; *canton, parish* הר Gn 10. 30, 36. 8 הַרְרָם Ib 14. 6; in Egypt, *desert* בִּרְיָה בִּרְיָה; cf. ὄρος: *pillar* טור IR 7. 2; *bound* טור (*v.* p. 410)

ὄφις, ὁ: *serpent* אפעה Jes 30. 6 צפע Ib 14. 29 צפעני Ib 11. 8; τρικάρηνος ὄ. ὁ χάλκεος dedicated at Delphi Nu 21. 4–9 IIR 18. 4. It was pronounced (and perh. written) ὄπφις שפיפון Gn 49. 17 [cf. ὀφίδιον; נחשתן]

Παιάν, ὁ, Ep. Παιήων: *Paean* or *Paeon*, the physician of the gods בְּיָהּ Jes 26. 4 Ps 68. 5 יה Ex 15. 2; title of Apollo (later as epith.); also of other gods; of Zeus at Rhodes; *physician, healer* חֹבֵב Nu 10. 29 طبيب; *saviour, deliverer* חֹבֵב Dt 33. 3 [cf. Διός]

παρά p. 171

παραμυθέομαι+ p. 347

πάστας+ p. 309

πέλτη, ἡ: *small light shield* of leather *without a rim*, originally Thracian שלט IIR 11. 10 (*v.* p. 410)

περί p. 172

πήρα, Ion πήρη, ἡ: *leathern pouch, wallet* כלי Dt 23. 25 IS 17. 40 תחרא Ex 28. 32 תלי Gn 27. 3

πιέζω pp. 251, 637

πίμπλημι+ p. 343

ποκίζω+ p. 636

πολεμέω: *to be at war* or *make war* נִחְרַב IIR 3. 23 נלחם Ex 14. 25 تحارب; *with* one נלחם IICh 13. 12; *fight, do battle* נלחם IR 22. 31; later c. acc. *make war upon* לחם Ps 35. 1

πολεμίζω, also πτολεμίζω, poet. form of πολεμέω: *wage war, fight* נֶחרב IIR 3. 23 נלחם Ex 14. 25 נפתל Gn 30. 8; trans., *war* or *fight with* נלחם IICh 13. 12 (πόλεμος, p. 97)

πόλις, Ep. also πτόλις, ἡ: *city* בירה Dan 8. 2 [cf. βρία] מדינה IR 20. 14 עיר Jes 1. 26 פלך Neh 3. 9 קיר Jes 16. 7 קריה Ib 1. 26 [cf. πολίδιον] קרת Prv 11. 11 שער Gn 22. 17 مدينه قريه بلده بلد; π. ἄκρη = ἀκρόπολις מלוא IICh 32. 5 סלע IIS 22. 2 שֶׁלי Ib 3. 27 مِلّ (بِرْكة ماء) [in Jerusalem] قَلْعه; *one's city, country* מדינה Esr 2. 1 بلد; *country*, as dependent on and called after its city מדינה Dan 8. 2; esp. of *islands* peopled by men جَزيره; *community* or *body of citizens* مِلّه; *state* ولايه; *assembly of citizens* שער Prv 31. 23 (secondary to ἀγορά); πόλιν παίζειν a game resembling backgammon طاوْله (*v.* p. 411)

πολίτης, πολύς, πόσις p. 310

πρό p. 172

πρός pp. 172–3

πτηνός, ή, όν, Dor πτανός: *flying, winged*; π. ὄφις פתן Dt 32. 33 תַּנין Ib. תַּנים Jes 13. 22

πύλη, ἡ: prop. *one wing of a pair of double gates*; mostly in pl., *gates of a town* (whereas θύρα = house-door) שער Jer 1. 15; pl. of several *gates* שער Prv 1. 21; πύλαι Ἅιδαο the *gates of the nether-world*, periphr. for *hell* שערי שאל Jes 38. 10; *entrance into a country through mountains, pass*; these passes were sometimes really barred by gates שער Nah 3. 13; πύλαι Γαδειρίδες the *Straits* of Gibraltar (Cadiz) שער Ib 2. 7 [cf. שער/πόλις]

ῥαγάς+ p. 647

ῥαχίζω, ῥακκίζω, ῥακχίζω: *cut through the spine*, esp. in sacrifices ערף Ex 13. 13

ῥέω, Ep. ῥείω: *flow, run, stream, gush* זוב Ps 78. 20 נגל Am 5. 24 נְגר Thr 3. 49 נהר Jes 2. 2 נזל Jer 18. 14 רור Lev 15. 3 زرب رعف جرى سال; metaph. of things, *rain* נזל Jes 45. 8; esp. of a *flow* of words נזל Dt 32. 2 ערף Ib.; *to be in a tumble-down condition, collapse* נזל Jud 5. 5; *leak* [خرّ] سال دلف رشح [شرّ]; very rarely trans., *let flow, pour* גרע Job 36. 27 נְגר IIS 14. 14 זרם Ps 90. 5 נזל Job 36. 28 ערף Dt 33. 28 רעף Job 36. 28; land *runs* milk and honey זוב Ex 3. 8

ῥήγνυμι or -ύω, later ῥήσσω: The word is hardly used by correct Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* כרת IR 15. 13 קרע IS 15. 28 IR 11. 31 רגם Lev 20. 2 רעע Ps 2. 9 רצץ Jes 42. 3; later, esp. *rend* garments, in sign of grief קרע Gn 37. 29,

34 Ex 28. 32 IS 4. 12, 15. 27 IIS 13. 19, 31 IR 11. 30 Jer 36. 23 Eccl 3. 7; *break* a line of battle or a body of men פרץ IIS 5. 20 רעץ Ex 15. 6; *break through* פרץ Ps 80. 13 קרע לו Jer 22. 14; Pass., *break, break asunder* חרוץ Lev 22. 22 פרוץ IICh 32. 5 נקרע IR 13. 5; of a stone *scored* with lettering, i.e. inscribed חקק Jes 22. 16, 30. 8 Ez 4. 1, 23. 14 [spurious; cf. *χαράσσω*]; intr., like Pass., *break* or *burst forth* פרץ Gn 38. 29

ῥίζα, Aeol *βρίζα*, poet. *ῥιζίς*, *ἡ*: *root* גזע Job 14. 8 ראש Ex 30. 23 שׁרשׁ Mal 3. 19 عِرق شِرش جِذر; mostly in pl., *roots* קציר Ps 80. 12 ראשׁ Cant 4. 14 שׁרשׁ Jer 17. 8; *the roots* or *foundations* of the earth קרקע Am 9. 3 שׁרשׁ Job 36. 30; *that from which anything springs as from a root* גזע Jes 40. 24 שׁרשׁ Prv 12. 12 Job 19. 28; *foundation* ראשׁ Ps 118. 22 ראשׁה Zach 4. 7 שׁרשׁ Job 13. 27, 28. 9; *root* or *stock* from which a family springs שׁרשׁ Jud 5. 14 Jes 14. 29–30; *race, family* גזע Jes 11. 1 שׁרשׁ Ib 14. 29 Hos 9. 16; *base, foundation* קרקע IR 6. 15; *base* of a vertical pillar ירך Ex 25. 31 (*v.* p. 414)

Σάτυρος, *ὁ*, Dor *Τίτυρος*: *Satyr* שׂעיר Lev 17. 7 שׂער Zach 13. 4 שׂער IIR 23. 8

σέβας, *τό*: *reverential awe*, which prevents one from doing something disgraceful; also *awe* with a notion of *wonder*; generally, *reverence, worship, honour* צבא Nu 4. 3, 8. 24; c. gen. objecti, *Διὸς σέβας*, *reverence* for him צבאות IS 1. 3 IIS 5. 10 Jes 47. 4 Am 3. 13, 9. 5; after Hom., *the object of reverential awe, holiness, majesty*; *object of awestruck wonder* צבי Jes 13. 19 Jer 3. 19 Ez 20. 6 (*v.* p. 414)

σέβομαι: *feel awe* or *fear* before God, *feel shame*; after Hom., c. acc. pers., *revere, worship*; generally, *pay honour* or *respect to*; Act. *σέβω* is post Hom., used only in pres. and impf., *worship, honour*, mostly of the gods צבא Nu 4. 23; of suppliants צבא Ex 38. 8 IS 2. 22; *σέβομαι* as Pass., *to be reverenced* נצב Ps 82. 1, 119. 89

σῆμα, *σᾶμα*: *sign, mark, token* سِيمِياء سِيماء سُومه; *sign from heaven, omen, portent* شُوم; *constellation*, mostly in pl. *heavenly bodies* צָבָא Gn 2. 1 Dt 4. 19 Zeph 1. 5 צְבָאוֹת Jer 2. 19, 10. 16 Hos 12. 6 Am 3. 13, 5. 16 שׁמים Gn 1. 1, 2. 1 سَمَوات سَماء

σημαίνω: *give the signal* of attack, etc. צבא Nu 31. 7; cf. *στρατεύω*

σκυτάλη, *ἡ*: *staff, cudgel, club* שֵׁבֶט Jes 14. 29, 28. 27 [cf. *σκῆπτρον*]; at Sparta, *staff* or *baton* used as a cypher for writing dispatches, a strip of leather being rolled slantwise round it, on which the dispatch was written lengthwise, so that when unrolled they were unintelligible: commanders abroad had a staff of like thickness,

round which they rolled these strips and so were able to read the dispatches—hence *σκυτάλη* came to mean *a Spartan dispatch* שִׁבְט Jud 5. 14; *strickle for levelling grain*, piled up in a measure שִׁבְט Jes 28. 27; *strip* or *rod of metal* or *ivory* שֵׁבֶט IIS 18. 14 Ps 2. 9 שֵׁטֶט [שִׁטֵּם] Jos 23. 13; *scourge, whip* חֹטֶר Prv 14. 3 שֵׁבֶט Jes 11. 4 שׁוֹט Nah 3. 2 Prv 26. 3 سوط; *sucker* from a stem חטר Jes 11. 1

σπάραγμα, τό: *piece torn off, shred, fragment* גֹּזֶר Gn 15. 17 شُقّه شَرْم خرقه فَرْمه; *mangled corpse* טֶרֶף Gn 49. 9 טְרֵפָה Ib 31. 39 פֶּגֶר Nah 3. 3 פֶּרֶק Ib 3. 1; collect. in sg. = *λατύπη* (*the chips of stone in hewing*) = *σκῦρος* (*chippings of stone*, used as road-metal) גִּזְרָה Ez 41. 12–15

σπαράσσω, Att *-ττω*: *tear, rend* גזר Ps 136. 13 פרם Lev 10. 6, 21. 10 פרק Gn 27. 40 فلع شقّ شرم; esp. of dogs, carnivorous animals, and the like גזר Hab 3. 17 טרף Dt 33. 20 פרק Ps 7. 3; *rend asunder* גזר IR 3. 25 IIR 6. 4 Ps 136. 13 פרק Thr 5. 8 فرق (*v.* p. 417)

σπάω+ p. 351

στεῖνος, τό: *a narrow, close* or *confined space* צַר Ps 4. 2 צָרָה Ib 25. 17; generally, *stress, distress* צר Job 15. 24 צרה Gn 42. 21; *suffering* ציר Jes 21. 3

στέλλω+ p. 338

στόνυξ, ὁ: *sharp point*, as of a rock שֵׁן IS 14. 4 Job 39. 28; of the boar's *tusk* שֵׁן IR 10. 18; *prongs* שֵׁן IS 2. 13

συγκλίνω: *lie together* שגל Dt 28. 30; Pass., נִשְׁגַּל Jes 13. 16 שָׁגַל Jer 3. 2; *inflect similarly* שָׁכַב Gn 48. 14; *lie with* ساكن (*v.* p. 418)

σύν p. 173

σχίζω: *split, cleave*, sever (W) נטשׁ Jes 33. 23 נִתַּק Ib 33. 20 נִתֵּק Jer 2. 20 שׁסע Lev 11. 7 שָׁסַע Ib 1. 17 שָׁסַף IS 15. 33; *divide into* חצה Jud 7. 16; *shatter* נתץ IIR 25. 10 נִתַּץ Nah 1. 6 נְתָץ Dt 12. 3 נָתַץ Jud 6. 28 הָתַץ Lev 11. 35 נתשׁ Jer 1. 10 Ps 9. 7 נִתַּשׁ Jer 31. 40 (39); *cut out* נתק Jer 22. 24 נִתַּק Ez 23. 34 נתשׁ Jer 24. 6 הָתַשׁ Ez 19. 12; generally, *part, separate, divide* חצה Job 40. 30 נֶחצה IIR 2. 8 Ez 37. 22 Dan 11. 4 נתק Jud 20. 32 נִתַּק Jos 8. 16 Jer 6. 29 התיק Jos 8. 6 Jer 12. 3 הנתק Jud 20. 31 נתשׁ IR 14. 15 נִתַּשׁ Dan 11. 4 שָׁסַע IS 24. 8; Pass., of feet divided into toes שׁסוע Dt 14. 7 (*v.* pp. 254, 421)

σχολή, ἡ: *leisure, rest, ease, quiet* שַׁלְוָה Ez 16. 49 Prv 17. 1 سهوله; *idleness* עצלה Prv 19. 15 עצלות Ib 31. 27 שלוה Ib 1. 32 عطله; *that in which leisure is employed*; *talk* סכלות Eccl 10. 1; esp. *learned discussion, disputation, lecture* (pl.) סְכָלוֹת Eccl 2. 3 שֵׂכֶל Prv 23. 9 שלוה Jer 22. 21 (*v.* p. 422)

τελέω: (τέλος) *fulfil, accomplish, execute, perform* כלה Esr 1. 1; *bring to fulfilment* or *perfection* כלה Esth 7. 7 כלל Ez 27. 4; *bring to an end, finish, end* כלה IR 6. 38 Jes 33. 1 Dan 11. 36 עלה Ps 102. 25; somets. intr. like the Pass., *come to an end* אזל IS 9. 7 שלם Gn 15. 16 תמם Gn 47. 15 Lev 25. 29 IR 6. 22; *lay out, spend* עלה IR 10. 16, 17 (*v.* p. 422)

τίθημι: *set, put, place* הדה Jes 11. 8 נתן Gn 41. 48 Ex 35. 34 Jos 22. 25 IR 7. 39 שום Gn 21. 14, 24. 2 IR 10. 9 שית Gn 41. 33, 46. 4 Ps 8. 7, 84. 4, 140. 6 Job 30. 1 תקע Ex 10. 19 Prv 6. 1, 17. 18, 22. 26 Job 17. 3 תתן IR 6. 19 وضع حطّ; *put in, put into* טמן Gn 35. 4 Prv 19. 24 נטמן Jes 2. 10 נתן Lev 19. 28 IICh 5. 10 צוה Dt 28. 8 Ps 133. 3 שום Gn 31. 34, 43. 22 Jer 40. 10 הִתְּשִׂם Esr 5. 8 שית Ex 10. 1 Ps 88. 7; *put* it in his hands נתן Gn 27. 17 Jud 7. 16 שום IR 20. 6; of women, *to have* a child *put* under her girdle, i.e. to conceive שום Esr 10. 44; *put* or *plant* it in his heart נתן IR 10. 24 Eccl 7. 2 שום Dt 11. 18 Jes 47. 7, 57. 11 Cant 8. 6 Dan 1. 8 שיב Jes 44. 19 שית Ps 13. 3 Prv 26. 24; *lay up* אצל Gn 27. 36 [cf. θησαυρίζω]; *treasure* אצר IIR 20. 17 Am 3. 10 [cf. θησαυρίζω]; *bear* in mind, *think* of doing a thing נתן Eccl 7. 2 שום Ex 9. 21 IS 25. 25 IIS 13. 33, 19. 20 Jes 47. 7, 57. 11 Job 34. 14 Dan 1. 8 שיב Jes 44. 19 שית Ex 7. 23 IS 4. 20 Prv 24. 32, 27. 23; *deposit* נשה Jer 15. 10; ὁ θείς *the mortgagor* נשא בו Jes 24. 2 נשה בו Dt 24. 11; ὁ θέμενος *the mortgagee* נשה Ex 22. 24 הַנשה IIR 4. 1 Jes 24. 2; *pay down, pay* נתן Gn 23. 13; *put down in writing* נתן Lev 19. 28; *bear arms* נשׂא Jes 22. 6; *fight* שית Ps 3. 7; *lay in grave, bury*, frequently with words added, ἐν τάφοισι, ἐς ταφάς נתן Ez 31. 14 הושׂם Gn 50. 26 טמן Ex 2. 12 طمر دفن; *lay before* people as common property נתן Dt 1. 21, 2. 36; *assign, award* שית Gn 4. 25 Ex 21. 22; *give* a child a name *at one's own discretion* שום Jud 8. 31 Dan 1. 7 Neh 9. 7; of a people, state, or legislature, *give oneself* a law, *make* a law נתן Lev 26. 46 Ps 99. 7 נִתן Esth 9. 14 הִנתן Ib 3. 14 צוה Dt 33. 4 שום Gn 47. 26 Ex 15. 25 Esr 4. 21 הִתְּשִׂם Ib.; *agree upon* נטה Ps 21. 12 נתן Mich 3. 5 צוה Jos 7. 11 Jud 2. 20; *establish, institute* צוה Jes 45. 12; *order, ordain, bring to pass* נטה ICh 21. 10 נטל IIS 24. 12 Thr 3. 28 נתן IIR 18. 14 צוה Gn 50. 2 IS 13. 14 שום Gn 47. 26 Ex 8. 8 وصّى; *put in a certain state* or *condition*, followed by an attributive Substantive, *make* one something, with the predicate in apposition; appoint (W) נטל Jes 40. 15 נתן Nu 21. 29 IR 10. 27, 14. 7 Ez 3. 8, 9 Thr 1. 13 צוה IIS 6. 21 [προ-: *appoint*] שום Gn 46. 3 Ex 2. 14, 4. 11, 14. 21 IR 10. 9 Jes 27. 9, 41. 18, 50. 7 Hos 2. 5 Zeph 2. 13

Ps 105. 21 Cant 1. 6 הִתְשִׁם Dan 2. 5 שִׁית Jer 22. 6 Hos 2. 5 Ps 83. 12, 14, 88. 9; *make* somebody *one's* wife נשׂא Ruth 1. 4; *hold, reckon* or *regard as* צָוָה IS 20. 29 (δια-: *make a covenant with* one Ps 111. 9); *make, cause, bring to pass* נתן IR 17. 14; *make oneself* a road, *open* a way שׂוּם IIR 11. 16 Ez 21. 24 (*v.* p. 423)

τροφή, ἡ: (*τρέφω*) *nourishment, food*; *that which provides sustenance* טרפה Nah 2. 13; *mode of life, education* תרבות Nu 32. 14; *nurture, rearing*, freq. in pl. טפוחים Thr 2. 20

τροφόν, τό: (*τρέφω*) *that which nourishes* טרף Nah 2. 13 Mal 3. 10

τρυφερόν, τό: (*θρύπτω*) *dainty softness* טרף Ez 17. 9

τρύφος, τό: (*θρύπτω*) *that which is broken off, morsel, lump* טרף Nu 23. 24

ὑπέρ pp. 173–4

ὑπό p. 174

φάος p. 337

φάσις+ p. 664

φέρω p. 638

φθίω+ pp. 317–18

φόβος, ὁ: (*φέβομαι*) *panic, fear* פַּחַד Job 22. 10; *fear, terror* פחד Ex 15. 16; *awe, reverence* פחד Jes 2. 10 Ps 36. 2

φοῖβος, η, ον: *pure, bright, radiant* בהיר Job 37. 21; as proper noun, *Φοῖβος, ὁ, Phoebus*, i.e. the *Bright* or *Pure*, alone as pr. n. בעור Nu 22. 5 בעֹר Ib 24. 3; an old epithet of Apollo, *Φ. Ἀπόλλων*, rarely inverted *Ἀ. Φ.* בעל פעור Ib 25. 3; פחד Gn 31. 42, 53 פעור Nu 23. 28

φοιτάζω+ p. 318

φώς p. 290

χαράσσω, Att *-ττω*: *furnish with notches*, or *teeth*, like a saw; Pass., *serrated, jagged, rugged* חרוץ Jes 41. 15 مشر شر; *cut into furrows* חרשׁ Ps 129. 3 شقّ خطّ; *scratch* התגרד Job 2. 8 רצע Ex 21. 6 هرش حكّ; *whet, stimulate* حرّك; Pass., *wounded* חרוץ Lev 22. 22; *smite* ضرب; *stamp, seal* חתם Jer 32. 44 ختم; *engrave, carve* חקק Ez 4. 1 نقش; *inscribe* نقش أدرج; *write* خطّ; *sketch, draw* خطّ; Pass., of lines *drawn* with antimony חקוק Ib 23. 14 קרע Jer 4. 30; of letters engraved חרוּשׁ Ib 17. 1 חרות Ex 32. 16. (Perhaps a Semitic loan-word, cf. Hebr. *ḥāraš* 'engrave'; or cog. with Lith. *žeřti* 'rake, scrape')

χήλινος = *ἄγγος* (*vessel* to hold liquids, e.g. wine כלי Lev 11. 34 [cf. *ὅπλον*]; *bucket, pail* דלי Jes 40. 15) (*v.* p. 426)

χηλός, ἡ: *large chest, coffer* כלי Jon 1. 5 (*v.* p. 426)

χοιράς, άδος, ἡ: *rock* סֶלַע Nu 20. 8 Jer 5. 3, 23. 29 [cf. πέτρα] צוּר Dt 32. 13 صخر; χ. Δηλία the Delian *rock*, i.e. the *rocky isle* of Delos צְרֵדָה IR 11. 26 צְרֹרָה Jud 7. 22 צְרֶתָן IR 7. 46; *sow* חֲזִיר Lev 11. 7 Jes 66. 17 Ps 80. 14 חֲזִיר [cf. κάπρος, ταυθριξ ὗς]

χράω (B): *warn* or *direct by oracle* קרא Jon 1. 2; Pass., *to be declared, proclaimed by an oracle* קרא IR 21. 12; *consult a god* or *oracle* קרא Nu 24. 1; *inquire at* the oracle שׁאל Ib 27. 21 דרשׁ IIR 1. 2; *borrow* שׁאל Ex 3. 22; = χρήζω (*v.* p. 426)

χρήζω: *want, lack, have need of* חסר Dt 2. 7 Neh 9. 21; *desire, long for, crave* כלה Ps 84. 3 רצה Jes 42. 1; *ask* or *desire* that one should do a thing; εἰ χρήζει *if one will, if one chooses* חרץ IR 20. 40 [cf. ὁρίζω] Dan 11. 36

χρῆμα, τό: (χράομαι) *need* מחסור Jud 18. 10 ضرورة; hence in pl., *goods, property, treasure* בְּצַע Mich 4. 13 בָּצַר Job 22. 24 הרים Ps 95. 4 ראם Nu 23. 22; *money* בצע IS 8. 3 مصارى; *price* מֹהַר Gn 34. 12 Ex 22. 16 מְחִיר Prv 17. 16 מֶכֶר Nu 20. 19 سِعر; *merchandise* מֶכֶר Neh 13. 16 بضاعه; *property, substance* سلعه; τὶ χρῆμα; *what?* מה Gn 15. 2; *why?* כַּמָּה Job 7. 19 לָמָּה Gn 12. 18 מה־בצע Gn 37. 26 لما; used in periphrases to express something strange or extraordinary of its kind מִקְרֶה IS 6. 9 [cf. κύρμα]; *a deal, a heap* ערמה Ruth 3. 7; also of persons, χ. θηλειῶν woman*kind* حريم; (χράω (B) A) *oracle* מִקְסָם Ez 12. 24 קסם Jer 14. 14 קריאה Jon 3. 2 قُرْآن (*v.* p. 426)

χωλεύω: *to be* or *become lame, halt, limp* חלה IR 15. 23 צלע Gn 32. 32; Pass., *to be* or *become lame*; *to be maimed* or *imperfect* נהלאה Mich 4. 7

ψυχή, ἡ: *life* נפשׁ IR 19. 10; *departed spirit, ghost* נפשׁ Ib 17. 21; the immaterial and immortal *soul* נפשׁ Gn 1. 30, 35. 18, 44. 30 نفس; ψυχαί abs. = ἄνθρωποι נפשׁ Ex 1. 5 Lev 7. 18 Jos 10. 28 נשׁמה Dt 20. 16 نفس; *being, creature* נפשׁ Gn 1. 20, 12. 5; *self* נפשׁ Am 2. 15 Thr 3. 51 نفس; *mind, heart* נפשׁ IS 2. 35 שֶׂכֶל Ib 25. 3 (cf. σοφία); *butterfly, moth* סס Jes 51. 8 עשׁ Ib 50. 9 عُثّه سوسه (cf. σής, πυραύστης); Hom. usage gives little support to the derivation from ψύχω 'blow, breathe'; Homeric ψ. is rather *warm blood* than *breath* Dt 12. 23 Prv 1. 18 (*v.* p. 427)

XVIII. COMPARISONS

LXI. Comparison between homologies and authoritative interpretations establishes the validity and virtues of the former, while exposing the flaws and failures of the latter.

SOME of the homologies set out in the previous chapter will be examined and explained here with reference to the Septuagint, the Authorized Version, the New English Bible, and/or one of the dictionaries which embody the distillation of modern research, namely: *A Hebrew and English Lexicon*, edited by Professors Francis Brown, S. R. Driver, and Charles A. Briggs—as revised by Professor G. R. Driver who played a major role in the translation of the N.E.B.—in order to demonstrate at one and the same time the validity of my theory and the limited reliability of the biblical translations and authoritative commentaries.

In their Preface to the *Lexicon*, the editors stated:

> In the matter of etymologies they (the editors) have endeavoured to carry out the method of sound philology, making it their aim to exclude arbitrary and fanciful conjectures, and in cases of uncertainty to afford the student the means of judging of the materials on which a decision depends . . . It has been the purpose to recognize good textual emendations, but not to swell the list by conjectures which appeared to lack a sound basis.

However, it will be my bounden duty to the truth, as I see it, to take them and their authorities to task precisely for their *arbitrary and fanciful conjectures* and far from *good textual emendations*, among other errors. *Βυβλοπάται* (a variation of *Ὁμηροπάται*) is not too strong an epithet for them. As to Professor G. R. Driver's hope—expressed in his Note to the reprint of the *Lexicon*—that its readers would send him 'corrections and improvements for future editions', I made available to him the substance of this book on 29 December 1966.

ἄγαλμα—This neuter Greek noun embraces in its various meanings abstract 'glory' and concrete 'statue', 'gift' and 'ornament', 'sculpture' and 'picture'. This quirk of language is a fact of Greek life which must be accepted without question. Then, quite understandably, this fact results in different Arabic and Hebrew

words being synonymous with that Greek noun, and individually homologizing with it according to rule: some in one of its meanings, others with another. This explains why חֲלִי and חֶלְיָה, הֵלֶל and הִלּוּל, צלמנה and צלמנע—and to a lesser extent جلل and גֹּלֶם, צֶלֶם and גלם—bear a close resemblance one to the other, but not زخرف and حلية, צלמא and חלי, or גלם and מַהֲלָל. All these masculine and feminine nouns are—semantically no less than phonetically—identical with one neuter Greek word, though not with one another. That is conclusively proved by means of tried rules of Graeco-Hebrew homology, confirming the trite saying that things are not always what they seem.

הַלֵּל is a noun, and part of the crowd's response: 'And all the people said: "Amen!" and "Glory to the Lord".' Either some of them shouted 'Amen' and others 'Glory to the Lord' simultaneously, or all shouted both in succession.

The first-fruits of a tree were dedicated as הלולים, 'pleasing gifts' to God. Similarly, הֵלֶל and מַהֲלַלְאֵל were men who had been, notionally at least, dedicated to the Deity by, and/or granted by the Deity to, their parents (cf. IS 1. 11). Again, the citizens of Shechem gathered in their grapes and pressed wine; then they made הלולים, *votive offerings*, which they brought into the temple of their god, and proceeded to make merry.

Just as the refining pot is used for testing silver, and the crucible for testing gold, so is a man tested by the kind of מהלל, *gift or offering*, he makes (cf. Gn 4. 3–5 Lev 5. 7, 12. 8).

Here are four relevant entries in the *Lexicon*:

'[הִלּוּל] n. [m.] . . . only pl. הִלּוּלִים rejoicing, praise: 1. וַיַּעֲשׂוּ הִלּוּלִים Ju 9. 27 i.e. a vintage-rejoicing, merry-making, connected with thanksgiving . . . 2. of praise to יי, קֹדֶשׁ ה׳ Lev 19. 24 (Code of Holiness) *holiness of praise*, i.e. a consecrated thing in token of thanksgiving for fruit, offered in 4th year . . .'

'[מַהֲלָל] n. [m.] praise;—only in וְאִישׁ לְפִי מַהֲלָלוֹ Prv 27. 21 the refining pot for silver, and the furnace for gold, *and a man according to his praise*, i.e. prob. acc. to the praise of him by others, which tests him; so Franz Delitzsch, H. L. Strack, al.; perh. however *so let a man be to the mouth of his praise*, i.e. *that praises him*,—testing the praise to determine its worth, . . . other views are: *according to the measure of his*

boasting . . . , i.e. is judged according to his success or failure in that of which he boasts; . . . *according to the thing of which he boasts*.' Twist and turn, writhe and slither, ending up in gibberish.

'הִלֵּל n. pr. m. (*he hath praised* . . .).'

'מְהַלְלְאֵל n. pr. m. (*praise of God* . . .).'

All these fantastic comments, which are added in order to fit spurious meanings to various contexts, illustrate the lengths to which elaborate perversion can go.

ἀγορά—ח, ע, צ, ص respectively exchange with *γ* in סְחֹרָה, עֲצֶרֶת, עצרת, עצרה, שַׁעֲרִים, שַׁעַר, עָרִים, עַרְבִים, יְעָרִים, —عصر according to established rules of homology. So do ח, ס, ע, צ, ש, נ, ش, ظ, ع, respectively exchange with the spiritus lenis in חפר, חפרים, סחרה, עגל, עגלים, עפרה, עֲצֶרֶת, עצרת, שׁער, צער, צוער, צָעֲרִים, ذخائر, شغل, ظهر, عصر. ד, פ, respectively exchange dialectally with *γ* in אדורים, חפר, חפרים, עפרה.

In the course of my repeated attempts to find the correct homologue for עֶגֶל, *μόσχος* (B), I naturally came across the phrase עגלי עמים which added to my difficulty. Not so עֶגְלַיִם, for it drew my attention to two unusual facts, as possible clues in my investigations: one, that certain towns had alternative names; the other, that the names of some towns were in the dual or in the plural. As usual, I consulted the *Lexicon*—among other authorities—and found the following:

S.v. אֲדוֹרַיִם: 'n. pr. loc. (*two hills*?) . . .'

S.v. עגל: '. . . עֶגְלֵי עַמִּים *ψ* 68. 31 *calves of peoples*, i.e. peoples like calves, so most; perh. rd. בַּעֲלֵי עמ' . . .'

S.v. צַעַר, צוער: 'n. pr. loc. Zoar (understood as *insignificance*, cf. Gn 19. 20); . . .'

S.v. קִרְיַת יערים: 'n. pr. loc. . . . (*city of forests*); . . .'

S.v. שער: 'gate . . . particular gates of Jerusalem . . . שַׁ' הַדָּגִים Zeph 1. 10 . . . שַׁ' הַסּוּסִים Je 31. 40 . . . *gate* = space inside gate, as public meeting-place, market . . . Pr 24. 7 . . . Jb 5. 4 . . . Pr 31. 23, 31, etc. . . .'

S.v. שַׁעֲרִים; '. . . וּבְשַׁעֲרִים ICh 4. 31 *Σεωρειμ*, the LXX of Lucian *Σααριμ*; = שָׁרוּחֶן (q.v.) Jos 19. 6, and perhaps שִׁלְחִים . . . 15. 32 . . .'

S.v. שָׁרוּחֶן: '. . . Jos 19. 6 (the LXX *οἱ ἀγροὶ αὐτῶν*, ?rdg. שְׂדֵיהֶן) . . . v. שַׁעֲרִים.'

No attempt is made to explain the alternative name to צער בלע (Gn 14. 2) or to שערים (שרוחן) or those to קרית יערים קרית ערים בעלה Ib 15. 9 or בעלה קרית בעל Jos 15. 60 and Esr 2. 25), especially as there is some phonetic similarity between בלע on one side, and בעל and בעלה on the other; and a vast semantic difference between יערים and ערים. At the same time, it is difficult to understand what could be meant by בעלי עמים, an entirely novel expression suggested by the *Lexicon*. Nor is there much to choose between the rendering of עדת אבירים בעגלי עמים by the A.V. ('the multitude of the bulls, with the calves of the people') and by the N.E.B. ('that herd of bulls, the bull-calf warriors of the nations'). According to the *Lexicon*, עֲדַת אַבִּירִים (s.v. I. עֵדָה) means a 'pack of *animals* (fig. of nobles)'.

I rejected these elaborate inanities, and put aside the suggestion that the name צער was related to מִצְעָר (*μικρός*)—the living example of Littlehampton notwithstanding. Once I ascertained that שער homologized with *ἀγορά*, I was not slow in realizing that שערים did not indicate a two-gate city, but one ruled by two assemblies, a people's assembly and a Council of Chiefs. Similarly, עֲדִיתַיִם (Jos 15. 36)—עדית being a variant of עֵדָה (*ἔθνος*, *company*, *body of men*) which is the synonym of סוד (*σύνοδος*) in Ps 111. 1, and of קָהָל (*φυλή*) in Prv 5. 14. I already knew that יַעַר meant *ἄγριος* (*wild*, *savage*) in the phrase בָּמוֹת יער Jer 26. 18, 'wild animals'; and, by analogy, concluded that יער homologized with *ἀγορά*, and that ערים was short for יערים. Then, in a flash, I solved the puzzle which had seemed insoluble: בלע, בעל, and בעלה were homologues of *βουλή*; עדת אבירים בעגלי עמים means 'a group of leaders in peoples' assemblies'; צהרים is related to צֹעַר and not to צֹהַר (*θυρίς*); and ערבים is, like שרוחן and צהרים, the direct homologue of *ἀγοραῖν*—a far cry from עֶרֶב, the homologue of *ἕσπερος*: *evening* Gn 1. 5, *darkness* Prv 7. 9, *the west* غرب. Owing to the conjunction of עֵין גֶּדִי, however, I readily concede the possibility that עין עגלים has likewise a pastoral and not a political import (Ez 47. 10).

שרוחן is included in a list of towns recorded in Joshua, which is duplicated in I Chronicles with certain variations. For instance: בָּלָה in Jos 19. 3, בְּתוּל in 19. 4, and שרוחן in 19. 6, respectively appear as בִּלְהָה in ICh 4. 29, בְּתוּאֵל in 4. 30, and שערים in 4. 31. It has apparently escaped notice that the internal gutturals—א, ה, ע—were consistently dropped in the earlier list, most probably due to popular pronunciation. The ח in שרוחן stands for the diphthong *αι* in *ἀγοραῖν*.

In the result—seeing that עדה is the homologue of *ἔθνος* (*number of people living together, company, body of men*), and that one of the four homologues of אביר is *ἀγός* (*leader, chief* IS 21. 8)—the true translation of the phrase עדת אבירים בעגלי עמים is: 'a company of leaders in the councils/assemblies of the nations.'

Clearly, at the time of the Israelite invasion Canaan was strewn with republican city-states—no 'city of forests' among them—modelled on the Greek pattern, whose founders spoke different dialects of a language closely resembling Greek—i.e. Continental Greek—of which Arabic and Hebrew are examples. The last democratic city was Shechem, whose בעלים/*πολῖται* were betrayed to and annihilated by Abimelekh.

αἷμα—The ד in דָּם exchanges with the spiritus asper, as in *ὗβος*/דבשת, and as it does with the *spiritus lenis* in *ἔπος*/דָּבָר (Gn 37. 14, 44. 18 Dt 4. 12), דִּבְרָה (Ps 110. 4 Ecc 8. 2), דִּבֵּר Jer 5. 13; so does ט in *ὄμφαλος*/טַבּוּר (Jud 9. 37). As to the ה in הַמֵּץ, it is not—as has hitherto been taken for granted—the definite article, but the initial letter of the radical. This is doubly corroborated: once, by the similar phrase, אָפֵס כֶּסֶף (Gn 47. 15, 16); and again, by the fact that שֹׁד—the subject of the next verb in the verse—and רֹמֶס, the subject of the next verb but one, are indefinite: אפס המץ, כלה שֹׁד, תמו רֹמֶס.

המץ, חָמֵץ and חֲמַת homologize with *αἵματος*—the genitive of *αἷμα*—as do כֹּבֶד (Ex 29. 13), כֹּבֶד (Gn 49. 6), כבוד (Ps 16. 9, 30. 13, 57. 9, 108. 2, 149. 5), with *ἥπατος*, the genitive of *ἧπαρ*. They corroborate each other phonetically, and are confirmed by חמוץ (Jes 63. 1), the homologue of *αἱματόεις*, *bloodstained*.

That חָמֵץ is actually a synonym of דמים derives support from the fact that, whereas one version of the Bible has חמס in

Ez 9. 9, another has דמים. That it is also synonymous with המץ—in fact, a variant of it—finds support in the fact that חמס, too, is coupled with שׁד; indeed, no less than five times: Jer 6. 7, 20. 8 Ez 45. 9 Am 3. 10 Hab 1. 3.

The *Lexicon* adopts the general belief that מץ—the word stripped of the initial ה, of course—derives from מצץ and means 'squeezer, i.e. extortioner, oppressor'. But, to harmonize with this personal-agent noun, the *Lexicon* refers to an authority who opines that שׁד ought to read שׁדד. The N.E.B., on the other hand, translates המץ by 'extortion', in harmony with the abstract noun שׁד (*ἁρπαγή*). However, both are in error.

ἄκουρος: Homologies like *ἄκουρος*/عاقر/עָקָר, *ἐξορύσσω*/עקר/عَقَر, and *ἐπιγουνίς*/פַּחַד/فَخِذ—composed as they are of analysable Greek compounds which can be broken down into their constituent prepositions, other affixes, and nouns or verbs, on one hand; and apparently simple Arabic and/or Hebrew words, on the other—prove that Arabic and Hebrew are modelled on Greek, and not vice versa.

The *Lexicon* derives עקר from the radical ע ק ר, of 'doubtful meaning'; and states that עֲקֶרֶת (Ps 113. 9) is the construct of עקרה; but I think that עקרת is the homologue of *οἰκουρός* (*mistress of the house, housekeeper*; used in praise of a good wife).

Moreover, according to the *Lexicon*, עֲרִירִי means 'stripped, specif. childless', and derives from עָרַר, a verb which means 'strip oneself'. Hence,

'Qal imperative עִרָה Is 32. 11 . . . Poal Perfect 3 pl. עוֹרְרוּ אַרְמְנוֹתֶיהָ Is 23. 13 *they have laid bare* (the foundations of) *her palaces*, i.e. destroyed them; so Pilpel Infinitive absolute and Hithpalpel Imperfect 3 feminine singular עַרְעֵר תִּתְעָרְעַר Je 51. 58 *be laid utterly bare*, cf. ערה Piel 1.'

In fact, the second ע in ערער and תתערער stands for the *ε* in their homologue *καθαιρέω*, whereas עורר homologizes with *καθαιρέω* as if it were spelt *καθαίρω*. The homologue of עָרָה is *ἐρημόω*, a cognate of עֹרֶם/*ἔρημος*.

ἁμαρτία—Where 'failure' and 'fault' end, and 'error' begins, and when any of them borders on 'guilt' or 'sin', the context is not always helpful; so that surmise takes over from judgement in

the determination of some of these homologies. But mark the elimination of a syllable and the change in gender from מַרְדוּת to מֶרֶד, and the further shortening to מְרִי and אמר, while the spiritus asper changes to lenis in אמר—a phonetic phenomenon not unknown in Greek, e.g. *ἡμέρα*, Doric *ἀμέρα*. Moreover, reference to Greek shows that there is no metathesis between מַעַל and עָמַל.

עֲבֵרָה/*ἁμαρτία* is similar to בֵּית/*μετά* (*in the midst of, among, between* Prv 8. 2), and *Μαγνῆτις λίθος*/אֶבֶן הַמַּגְנִיס (*the magnet* Jos 15. 6)—*μ* dialectally turning into ב, and *γ* into ה, as in *ἀγαπάω*/אהב. Relevant examples are: *βασανισμός, ὁ, torture* מַסָּה Job 9. 23 בְּחַן Ez 21. 18. Also *βάσανος, ἡ*, generally, *test, trial of genuineness* מסה Dt 4. 34; *inquiry by torture* מסה Job 9. 23 (cf. Ez 21. 18); *touchstone*, on which pure gold leaves a yellow streak אבן בחן Jes 28. 16 (cf. Zach 13. 9). Another example is *βόλιμος* = *μόλιβος, ὁ*, Epic form of *μόλυβδος, ὁ, lead* בְּדִיל Ez 22. 18; *plumbago*, used as a test of gold בדיל Zach 4. 10. Note, too, that *βόλυβδος* is a variant of *μόλυβδος*. Lastly, *μάρμαρος* = Latin *marmor* and English *marble*.

According to the *Lexicon*, מעל is akin to 'Ar. مَغَلَ *whisper, backbite*, مَغَالَة *perfidy, fraud*'; whereas עמל is akin to 'Ar. عَمِلَ *labour, make*'. It states that מעל in Lev 5. 15 means 'unfaithful, treacherous act'; and that עמל in Nu 23. 21 and Job 11. 16 means '*trouble* (parallel with *sorrow*): one's own suffering', whereas in Ps 7. 17 it means '*trouble, mischief*, as done to others', 'labour' in Eccl 2. 21, 'toil, labour' in Eccl 4. 6 and 6. 7. In the N.E.B., however, מעל is rendered by 'offence' in Lev 5. 15, and by 'grievous fault' in Lev 5. 21; while עמל is rendered by 'mischief' in Nu 23. 21 and by 'trouble' in Ps 7. 17 (cf. *ἄμιλλας*).

Again, the *Lexicon* states that מסה in Job 9. 23 derives from מסס and means 'despair (lit. *melting, failure*);—only in למסת נקיים ילעג Job 9. 23'. Yet this exclusive meaning seems to have been forgotten by the learned editors when dealing with מסה in Dt 4. 34, where it is said to derive from נסה and means: 'test, trial, proving; construct מסת Job 9. 23'. As to בחן, it means 'trial' in Ez 21. 18, while אבן בחן in Jes 28. 16 means '*a tested, tried stone*, i.e. approved for use as a foundation-stone'. However,

the N.E.B. translates מסה in Job 9. 23 by 'plight', and in Dt 4. 34 by 'challenge'; and בחן in Ez 21. 18 by 'test', and in Jes 28. 16 by 'granite'. A confusing variety of imaginary explanations, leaving the inquirer in a state of bewilderment.

ἀριθμέω—חדה, חצה, and عدّ corroborate each other; so do חרף and ערך, *θ* and *χ* interchanging dialectally. The *Lexicon* has:

s.v. II. חדה: 'rejoice . . . jussive אַל־יְחֻדְּ Jb 3. 6 *let it not rejoice* among (בְּ) the days of the year, i.e. not take its place joyfully among them (fig. of day of Job's birth)'; s.v. חצה: 'vb. divide . . . 2. (appar. denom. from חֲצִי) *ψ* 55. 24 לא יח' ימיהם *shall not halve their days*, i.e. enjoy even half of the normal number'; s.v. חרף: 'vb. set in motion, start . . . only Qal Imperfect 3 m. s. לא יחרף רמיה צידו Prv 12. 27 *slackness* (i.e. a slack or slothful man) *doth not start its game*'; under חרץ: 'vb. cut, sharpen, decide . . . 3. *decide* . . . participle passive חרוצים ימיו Jb 14. 5 *his days are determined, fixed*'; under ערך: 'vb. arrange or set in order . . . 2. a. *compare* (as a result of arranging in order) . . . b. intrans. *be comparable* . . . cum suffix of thing compared Jb 28. 17, 19.'

All this is utter rubbish; but the *Lexicon* excels itself in the above quotation from the entry under חצה. For in order to achieve its perverse objective, not only does it follow a tortuous process, but it also makes חצה do double-duty for 'halving' as well as 'enjoying'.

ἁρπάζω—According to the *Lexicon*, חרף in IIS 23. 9 means '*reproach*—prop. *say sharp things against*—*taunt*'. (The N.E.B. arbitrarily adopts here the different version set out in ICh 11. 13.) שִׁפְחָה נֶחֱרֶפֶת לְאִישׁ means '*a maidservant acquired for a man* (viz. as his concubine) Lev 19. 20'. (The N.E.B. translates 'has been assigned'. In fact, it is passive of *αἱρέω*/חרף, and means 'chosen'.) ערף means 'break the neck of an animal . . . *Impf.* 3 ms. יַעֲרֹף Hos 10. 2 fig. of breaking down altars'. (The N.E.B. translates 'hack down'.) רבע means 'lie stretched out, lie down (Aram. form of רבץ . . . Ar. ربع, *abide, dwell*) . . . for copulation (woman with beast) לְרִבְעָה אֹתָהּ Lev 20. 16, but read אֹתָהּ (with suffix of beast)'. The N.E.B. translates 'to have intercourse with it'. As a matter of fact, the suggestion that the reading should be altered is, as usual, presumptuous; for here, as in 18. 23, the

verb is transitive and the text speaks of the woman ravishing the animal. This is realistic, because the initiative and the inducement originate in her, and she controls the operation throughout. חרף, ערף, and عرف corroborate each other. Strangely enough, عرف has been overlooked by the authorities in their approach to the interpretation of the two similar Hebrew verbs. The fact is, they have not faced up to the existence of so many homonyms in the language. Rather than reconcile themselves to the reasonable possibility of a given word having a homonym—or yet another homonym—they distorted its meaning, in a vain attempt to fit a square peg into a round hole. Hence such monstrosities as equating the 'breaking of an animal's neck' with the 'breaking down of altars'.

ἀρχαῖος—The *Lexicon* refers to רֹאשׁ כֶּלֶב twice, without explaining the expression: once, s.v. כלב: 'כלב . . . applied, fig., to men, in contempt . . . still more emphatically . . . 2S 9. 8'; and again, s.v. ראשׁ: 'ראשׁ . . . *head*, of animal . . . dog 2S 3. 8'. But the N.E.B., unaccountably it seems, renders ראשׁ כלב by 'baboon'.

The *Lexicon* states: 'בְּרֹאשׁוֹ Lev 5. 24 *in its sum*, i.e. in full, so Nu 5. 7.' Strangely enough, no reference is made to رأس مال, which indicates the specific sum both ראשׁ and *ἀρχαῖον* refer to. (Cf. *ἀρχή*.) The important thing to bear in mind is that, according to the *Lexicon*, ראשׁ means 'head' in all texts: it has secondary meanings, but no homonyms. Thus it means 'head' in Gn 2. 10, but there 'head' means 'river-heads'; it equally means 'head' in IS 11. 11, but there 'head' = '*division* of army, *company*, *band*'. I, however, hold that ראשׁ has several well-founded and distinct homologues.

ἀρχή—Grammatically, בראשׁו in Lev 5. 24 is not the same as בראשׁו in Lev 13. 44: in the former the ב is the homologue of *ἀπό*, whereas in the latter the ב is the homologue of *ἐν* or *ἐπί*. As a rule, the homologue of *ἀπό* is the prefix מ, *π* and *μ* interchanging dialectally; but ב represents *ἀπό* in at least three other verses: IIS 22. 16, Ps 10. 1, Job 36. 15. In fact, Ps 18. 16 reproduces IIS 22. 16 with one variation: מִגַּעֲרַת instead of בְּגַעֲרַת; and both are correct; in one the *π* changes into מ, in the other into ב.

It is the LXX which translates ראשים in Gn 2. 10 and IS 11. 11 by *ἀρχάς*; but the true homologue of ראש in both verses is *κέρας*.

The homology אֹרְחָה/*ἀρχή* is corroborated by the reference in the following verse to the inhabitants of Arabia, and in the next verse but three to its archers. Now ארחה in Gn 37. 25 most probably means 'caravan' and is the likely homologue of *ὀρχάδην* (adv., *in a row, one after another, man by man*) which aptly describes the Ishmaelite cameleers trudging in single file by their laden mounts. Now 'caravan' is in Arabic قَافِلَة, the homologue of *κεφαλή* (*band* of men, *right hand half* of a phalanx). In olden times caravans were often escorted by a body of troops (cf. Esr 8. 22), and might therefore have been identified with and by their protective guards. Hence, it is arguable that ארחה in this meaning is also the homologue of *ἀρχή*. The *Lexicon*, however, derives ארחה from ארח (Job 34. 8), the homologue of *ἔρχομαι* (*walk*). In fact, *κέλευθος*—which, I submit, is kindred to *ἔρχομαι* and *ἐλθεῖν* (*κ* exchanging with the spiritus lenis according to rule, while *λ* and *θ* dialectally exchange with *ρ* and *χ* respectively) —means 'road, path' (אֹרח Jud 5. 6 Jes 30. 11); and *κελευθείοντες* is explained as meaning *ὁδεύοντες* (*travellers*). Yet there is no noun derived from *ἔρχομαι*, or from a collateral, to homologize with ארחה. On the whole, therefore, I do not feel enthusiastic over the relationship ארחה/*κελευθείοντες*, any more than over ארחה (caravan) being the homologue of *ἀρχή*. In such circumstances it is advisable to keep an open mind, pending further inquiries. (*Vide κελευθήτης*: *wayfarer*.)

ἀρχός—Strangely enough, the *Lexicon* does not refer to ראשונים in IICh 22. 1, while the N.E.B. translates it by 'elder sons'. There is in IICh 21. 17 a semblance of an excuse for this blunder; and if I thought that—in view of this verse—it was to be inferred that the historian had written כל־אחיו הראשונים, and the scribe had omitted אחיו, I would have concluded that ראשונים was homologous with *ἀρχαῖος* (*former*). But neither of the said inferences is warranted by history as expressly recorded. For according to IICh 21. 17 the raiders *took captive* all Jehoram's sons, except the youngest (Jehoahaz/Ahaziah—mark, incidentally, the prefix–suffix phenomenon at work); whereas IICh 22. 1 informs

us that they *killed* כל־הראשונים. In fact, IIR 10. 13–14 relate how Ahaziah's forty-two *brothers* (so have the original and the A.V., but the N.E.B. arbitrarily mistranslates 'kinsmen')—who must have been ransomed from their captors—were butchered at Jehu's behest. On the other hand, two clues point to the killing of the *leaders* of Judah by the raiders: First, because of their disappearance from the scene, Ahaziah was proclaimed king by the *inhabitants* of Jerusalem. Secondly, for the same reason, his counsellors were his mother and the members of Ahab's dynasty (IICh 22. 3–4). Thus, history and philology help each other; while the N.E.B. falsifies one and perverts the other. The homology ἀρχός/רדה, although phonetically passable and semantically plausible, is actually a spurious homology.

βῆμα—I think this word was borrowed from בהמה, pronounced twice במה. The genuine homologue of בהמה is βόσκημα, while the homonym of במה (IR 3. 4, 11. 7) has for homologues the truly Greek words, βῆμα, βᾶμα and βωμός which derive from βαίνω. The phrase במות יער (Jer 26. 18) means 'wild animals'. Another homologue of βῆμα (βαίνω) is גב (Ez 16. 31, 39).

γεμίζω—Strong corroboration is to be found in the following homologies: מַעֲמָסָה/γέμισμα (*load* Zach 12. 3), עָמוּס/γεμιστός (*laden* Jes 46. 1).

As usual, the *Lexicon* finds fault with the scribes, suggesting that עִמְּשִׁים (Neh 4. 11) should probably read חֲמֻשִׁים, although the suggestion runs contrary to the context. For Nehemiah states that half his men worked, while the other half stood guard variously armed; and that even the builders at the city-wall and the porter-loaders had weapons. Evidently, the editors of the *Lexicon* had a mania for 'correcting' the text—*mania corrigendi*, to coin a phrase parallel to the bad surgeon's *mania secandi*.

Mark that γεμίζω, since it ends in -ζω, is capable of having both simple and compound homologues: עמס, עָמַר, העמיס. However, the context of העמיס seems to favour the compound καταγεμίζω as its homologue, for it means 'load heavily'. Mark also that μ interchanges with ب in صبر (*v.* p. 243).

The following analysis illustrates a frequent phenomenon in Graeco-Hebraic-Arabic homology.

העמיס and عمّر belong to different scales (הפעיל and فعّل) and have different final letters. حمّل and عمّر belong to the same scale and have one common consonant, but they begin with different gutturals and terminate with different linguals. حشا and صبّر belong to different scales and differ in all their letters. Each one of these six verbs differs appreciably from شحّن. Nevertheless, my theory shows that all seven are cognates, deriving their genetic relationship from a common Greek homologue with several meanings (*v.* p. 360).

δέμας—The ע in עצם is prosthetic, and the צ stands for δ, as in δειρή, ἡ: *neck* צַוָּאר Jer 28. 10; *throat* צואר Ps 75. 6; *collar* צַוָּרון Cant 4. 9. The נ in דמן, as in צורון, is terminal. ל in לחם interchanges dialectally with δ.

דמה may well be the homologue of δόμος or δῶμα (דומה Ps 115. 17), *the nether world.* עצם, too, has a rival candidate to homology with it, namely, σῶμα. So strong are its claims, that it is right to accept it as a co-suitor with δέμας. In fact, Homer always uses δέμας for the living body and σῶμα for the dead body. But it looks as though דמן was specialized among the Hebrews to indicate a corpse.

As the student might by now anticipate, the last sentence in the *Lexicon*'s entry s.v. דם reads: 'בְּדָמֶךָ Ez 19. 10 prob. text. error cf. Variorum Bible; A. B. Davidson prop. בְּרוּמָהּ *in her height.*' The mischief of such systematic fault-finding whenever a difficulty arises is that it inhibits, if it does not altogether block research where it is most needed. So that a budding investigator is discouraged by his mentors from making every effort to find out what the word, *as it stands*, means. He is fobbed off with substitutes the real validity of which is their emanation from the whim of pundits (*v.* p. 360).

נתן is a homologue of both δίδωμι and τίθημι. The initial נ is the MV נ. It drops regularly from the imperative because it is not an integral letter of the radical, and is also omitted from the infinitive תת (Gn 4. 12) and quite exceptionally from the past

תתה (IIS 22. 41). The second ת in the infinitive is only accountable by the presence of two δs in one homologue, and that of τ and θ in the other. The elimination of the final ן in תת shows that it is merely a terminal letter, but it turns up exceptionally in the infinitive תתן (IR 17. 14) and לתתן (Ib 6. 19).

אתנה is the plural of אתנן in precisely the same way that the plural of a neuter noun is formed in Greek; but נדה is a variant of נדן, the final נ turning into ה as it does in אבדה (Prv 27. 20), the variant of אבדון (Ib 15. 11).

The scholars are uncertain about the derivation of ἔδνον (*gift*). I diffidently suggest that it is the European Greek rendering of ארבון, just as ἀρραβών is of ערבון. However, the structure of אתנן suggests that sometimes the homologue of δίδωμι was אָתַן (with prosthetic א, like its fellow-homologue, أَدَّى), at others נתן—as יצב and נצב are the twin homologues of ἵστημι —which would explain why the Septuagint give Ἀθινείμ (Esr 8. 17) and Ναθινίμ (Ib 8. 20) for נתונים and נתינים respectively. It would be rash to dismiss such exceptions as mistakes or freaks.

Apparently the ancient Hebrews occasionally dropped the sound of *t*, as do the Cockneys and the Americans, e.g. ἑταῖρος/חבר (Cant 1. 7) and ἑταίρα/חברת (Mal 2. 14). The ת also drops out of מתנה to form מנה. Is it possible that, in the same way, ת drops out of מתן to form מן? It might have been absorbed by the *shaddah* in مِنّ. However, מנה has another homologue, εἱμαρμένη (μείρομαι (A))—ἡ εἱμαρμένη (sc. μοῖρα) *destiny*.

High up among the intriguing texts stands out the first half of the verse Ez 26. 9: ומחי קבלו יתן בחמותיך. To begin with, the LXX omits it altogether; then, the commentators and lexicographers vie with one another in their guesses as to its precise meaning. According to some, it refers to a kind of catapult, others think it refers to a battering-ram. The A.V. renders: 'And he shall set engines of war against thy walls'; whereas the N.E.B. has: 'He will launch his battering-ram on your walls.' As to the *Lexicon*, it states that מחי means 'stroke'—as the verbal noun of II. מחה (*strike*), a weakened variant of מחץ 'smite through, wound severely, shatter'—and קֶבֶל 'something in front, spec. an attacking-engine . . . Ez 26. 9 מְחִי קָבְלוֹ the stroke of his

attacking-engine . . . 2. construct קְבָל־עָם (*ḳobol*) 2 K 15. 10, explained formerly as *before* the people, i.e. publicly (cf. Biblical Aramaic קֳבָל *before*); but the Aram. is surprising, and הָעָם needed: rd. בְּיִבְלְעָם *in Ibleam*, with LXX of Lucian . . .'

In this, as in other difficulties, the resolving efficacy of my theory is manifest. What is more, besides providing an accurate explanation of the text in hand, I think it improves our understanding of two Greek words, i.e. ἐμβολή and ἔμβολος.

מחי is a variant of מֹחַ (Job 21. 24) or its construct, and its homologue is μυελός (*marrow, brain*); קבל is the homologue of κεφαλή (*head*), the Macedonian of which is κεβλή or κεβαλή. Accordingly, the prophet predicts that Nebuchadnezzar will ram Tyre's walls so much and with such force that the head of his battering-ram will wear out, so that the battering will continue with the brain or inner part of the head. So the passage would read: δώσει τὸν τῆς κεφαλῆς μυελὸν αὐτοῦ ἐν αἱμασίαις σου. (Cf. ἐμβολῶν δόσις *ramming* in naval tactics, Diodorus Siculus 13. 10.)

Now ἐμβολή has several meanings, one of them being 'battering-ram' or 'the head of a battering-ram'. It is supposed to derive from ἐμβάλλω; but in my submission, whatever may be the word from which ἐμβολή is derived in its other meanings, it has no etymological link with ἐμβάλλω as regards the above meaning. Similarly, one of the meanings of ἔμβολος is 'the brazen beak, ram' of a ship. ἔμβολος, too, is supposed to be derived from ἐμβάλλω; but here again, I suggest that as far as the above meaning is concerned, its derivation is totally different.

It seems that the Phoenicians used to call the animal-head at the prow of their ships קבל or קבלה (from κεφαλή); but the sailors probably pronounced the ק like א, as it is done to this day on the south-eastern shores of the Mediterranean; so that these two words were pronounced אבל or אבל and אבלה or אבלה. In due course, the Greeks 'borrowed' them, as they did ערבון, inserting a μ to facilitate pronunciation. Hence, ἔμβολος and ἐμβολή. This must have taken place in pre-Homeric times, when Greek and Phoenician approximated each other even as do nowadays the Celtic dialects spoken on both sides of the English Channel. Is it a mere coincidence that Polybius uses the expression ἐμβολὰς δοῦναι—for the ramming of one ship by another—

which is practically identical with קבלו (מחי) יתן, the expression used by Ezekiel for charging a city-wall with a battering-ram?

δῶρον has several meanings which vary greatly one from the other; indeed, as much as 'present' does from 'hand's breadth'. Yet its respective homologues are شَبر and شِبْر—the internal *ω* changing into ب, as it does into ב in נדבה, on account of the *ω* in *δίδωμι*. What better proof that these two Arabic words are perfect homologues of *δῶρον*?

εἷς—אח homologizes with *ἕν*, אחד and אחר with *ἕεις*, חד with *εἷς*, and מאה with *μία*. It seems that the Continental Greeks used *μία* in a specialized way, to mean '*one* hundred'. This is slightly corroborated by the fact that in vernacular Arabic مِيَة (*hundred*) is pronounced like *μίη*.

עשתי is not a simple word: it is composed of *εἷς* and *τε* (*and*); so that עשתי־עֶשְׂרֵה (Ex 26. 7) or עַשְׁתֵּי־עָשָׂר (Nu 29. 20) means '*one-and* ten', as distinct respectively from אַחַד עָשָׂר (Dt 1. 2) and אַחַת עֶשְׂרֵה (Jos 15. 51), the homologue of which is *ἕνδεκα*. Accordingly, אחת עשרה (Ez 30. 20) is, but עשתי־עשר (Dt 1. 3) is not, a homologue of *ἑνδέκατος* (*eleventh*).

The spiritus asper is dialectally replaced by *σ*; but in תחת it is replaced by ת, which exchanges dialectically with *σ*. The same process operates in תַּיִּשׁ, תַּלְתַּל, תלעת—and תִּשְׁעָה.

The initial letter in באחת stands for *ἀπό*—as in בגערת (IIS 22. 16), בעניו (Job 36. 15), בלחץ (Ib.)—and not for *ἐπί*, as in בשדה Ex 9. 3; or for *π*, as in ברחק (Ps 10. 1) *πόρρω*.

Obviously, the expression פתע פתאם in Nu 6. 9 and Jes 29. 5 indicates emphasis by tautology.

ἔνδικος—Note that Arabic has preserved the Arcadian pronunciation in صِدّيق and صِدْق.

The *Lexicon* states that צדיק means 'just, righteous', and צדק 'rightness, righteousness'; then these meanings are varied, supposedly to suit the context. Thus, צדיק in Jes 41. 26 means '*right, correct*'; while צדק in Ps 52. 5 and Prv 16. 13 means '*rightness* in speech', in Lev 19. 15 and Dt 1. 16 it conveys '*righteousness*, in government'.

The entry s.v. צֶדֶק ends as follows:

'. . . 6. *righteousness* as vindicated, *justification* in controversy with enemies and troubles, *deliverance*, *victory*, *prosperity:* a. . . . d. of Cyrus, צ׳ יִקְרָאֵהוּ לְרַגְלוֹ Is 41. 2 (who) *in victory calleth him at every step* (T. K. Cheyne, Isaiah, Paul Haupt's Sacred Books of the O.T. *on whose steps attends victory*, so A. Dillmann, B. Duhm).' As to צדא, the comment is characteristic: 'usu. (malicious) purpose', being akin to צְדָיָה; 'preferably, it should read אַוְדָא.'

θεός—*θ* interchanges dialectally with כ in כל(פי), and is dropped in אול, איל, and אל, where the ל is terminal—as it is in כל(פי). *θ* changes into צ and שׁ, e.g. *θέναρ*/שׁעל, *θεμίζω*/שׁפט, *θήγω*/שׁנן, *Θεράπνη*/צרפת, *θίς*/ציה, *θυρίς*/צֹהר. *ι* (in *θιός* and *σιός*) exchanges with ב and ו, e.g. *μύριοι*/מֵרבבה, *ὄϊς*/אוֹל; *σ* changes dialectally to ד.

The homologue of פיכל is *Ἀμφίθεος*, a compound resembling מפיבשׁת, פיפיות, פילגשׁ.

According to the *Lexicon*, צור means 'rock, cliff'; it derives from Aramaic טוּרָא (*hill*), and has no homonyms. But it should read צוף in Ps 81. 17; while it indicates a 'look-out' in Nu 23. 9, and a 'home of goats' in IS 24. 3. צור is fig. of God as support and defence of his people; yet the erudite editors do not seem to find it incongruous that heathen gods should also be referred to as *rock* in Dt 32. 31, 37. כי ביה יהוה צור עולמים (Jes 26. 4) is rendered by 'for *in* Yah there is a rock of ages'—instead of 'healer Zeus is the everlasting God'—but no explanation is vouchsafed for plain ביה שׁמו (Ps 68. 5), except that it is suggested that יהוה in Jes 26. 4 'may be a mistake for שׁמו, cf. Ps 68. 5'. It is therefore not surprising that צוריאל (Nu 3. 35) is translated '*my rock is Ēl*'—instead of 'my God is *"Ηλιος*' or 'God's gift'—and צורישׁדי (Ib 1. 6) '*my rock is Shadday*', instead of 'my God or creator is Zeus'. Lastly, צירים in Jes 45. 16 are 'idols'. In the N.E.B., however, צור is rendered by 'rock' throughout and ביה שׁמו is translated in a footnote: 'In the LORD is his name'—instead of '*Παιάν* is his name'. *Paean* or *Paeon*, the physician of the gods, title of Apollo, Zeus and other gods. Obviously, *ν* and ה interchange, since ה is a guttural; and the first syllable is dropped in יה (Ex 15. 2) because it includes *π*.

Cf. Gn 20. 17 Ex 15. 26 Nu 12. 13 Dt 32. 39, 33. 3 IS 6. 3 IIR 2. 21, 22, 20. 5, 8 Jes 6. 10, 19. 22, 30. 26, 57. 18, 19 Jer 3. 22, 17. 14, 30. 17, 33. 6 Ez 47. 8, 9, 11, 13 Hos 6. 1, 7. 1, 11. 3, 14. 5 Mal 3. 20 Ps 6. 3, 30. 3, 41. 5, 60. 4, 103. 3, 107. 20, 147. 3, Job 5. 18, IICh 7. 14, 30. 20—in all of which God's healing power is referred to.

There is an incredible touch of irony compounded with a comedy of errors about the presumptuous correction of צור into צוף: The fruits of my research constitute an interminable indictment against countless scholars of all nationalities and races down the ages, who have had as many opportunities of making my discoveries as it contains valid counts. Yet none seized a single opportunity. For there exist many, many words in Arabic and Hebrew—the only two so-called Semitic languages I know—not to speak of others, which closely resemble their respective Greek homologues, but their similarity has nevertheless escaped these galaxies of truly learned men. One instance to hand is צור/*κηρίον* (*κηρός*, Latin *cera*, for good measure). For צור in Ps 81. 17 is wrongly rendered by *πέτρα* in the LXX, and wrongly thought to be צוף (*ὀπός*) by the *Lexicon*; while צוף in its turn is wrongly rendered in the LXX by *κηρίον*! (*V.* p. 363.)

θεραπεύω—I have included רפא (IR 18. 30) although it is in the פָּעַל, because the compound *ἐκθεραπεύω*, which homologizes with it, is a strengthened form of *θεραπεύω*.

ﬦ is strongly corroborative, and has rightly been invoked by the *Lexicon* and heeded by the N.E.B. (*v.* p. 344).

When scholars doubt whether Hebrew is really Greek, let them ponder the homologues of *θεραπεύω*—that רפא, its homologue by dropping the *θ*-syllable, should happen to convey such varied meanings as 'to serve the gods, reconcile, treat medically, cultivate, mend, or repair'—and consult the *Lexicon* and the N.E.B. Let them carefully consider the homologues of other Greek words dealt with herein, and compare them also with the relevant entries in the *Lexicon* and translations in the N.E.B. It would not be long before they distinguished the genuine from the spurious.

θεωρέω—As might be expected, the *Lexicon* confuses and distorts the meanings of these different verbs. Thus:

'I. [שׁוּר] vb. perh. travel, journey . . . וְתָּשֹׁרִי לִמְלֹךְ בַּשְּׁמֵן Is 57. 9 *and*

thou (the apostate faction) *didst journey to* (the god) *Melek with* (thine) *oil*, i.e. bring, offer it (T. K. Cheyne, K. Marti read וַתִּסְכִּי). . . .'

'תְּשׁוּרָה n.f. gift, present (?) (from above root = thing brought, offered? very dubious);—ת' IS 9. 7 (meaning inferred from context).'

'II. [שׁוּר] vb. behold, regard (esp. Jb);—Qal *Impf.* 3 ms. יָשׁוּר Je 5. 26 . . . 3. *watch* stealthily, *lie in wait*, כְּנָמֵר עַל־דֶּרֶךְ אָשׁוּר Ho 13. 7 (subj. י'; J. Meinhold, K. Marti אֶשְׁקֹד; Greek Version of the LXX, Syriac Version, Vulgate, J. Wellhausen, W. Nowack, al. אַשּׁוּר), Je 5. 26 (subj. wicked).—Jb 33. 27 v. שׁיר.'

In my submission, the homologue of שׁוּר in Jes 57. 9 is *χρίω*, and that of אַשּׁוּר (a noun) in Hos 13. 7 is *λόχος*; while יְשׁוּר in Jer 5. 26 is also a noun and a variant of אַשּׁוּר. On the other hand, תְּשׁוּרָה is in no way related to שׁוּר; its perfect suffix–prefix homologue being *δόσις*.

But it is typical of the perverseness of the *Lexicon* that the meaning inferred from the context—though questioned by the *Lexicon*—should be absolutely correct, whereas the derivation which sprang from the head of its erudite editors should turn out to be entirely whimsical. What seems to be equally remarkable and no less perverse is the fact that—although the context indicates that אַשּׁוּר in Ps 17. 11 bears one of the meanings of *λόχος*, i.e. 'the men that form the ambush'; and cannot possibly mean 'step', or 'going'—the *Lexicon* persists, as above (*v.* also pp. 363, 403).

θύρα—*θ* exchanges dialectally with ד and ת, and כ. It also exchanges with שׁ, e.g. *θεράπνη*/שִׁפְחָה, *θραύω*/שְׁבַר, *θεάομαι*/שְׁעָה.

Only by reference to Greek can קָלַע be justified as a variant of צָלַע, for *θ* exchanges with both צ and ק, e.g. *θησαυρίζω*/אֹצֶל/צָרַר/אָצַר, *θερίζω*/קָצַר/קָאָה. Besides, *θ* exchanges dialectally with *χ*, and *χ* exchanges with ק, e.g. *χέω*/קָאָה. Here we meet again with the *Lexicon*'s *mania corrigendi*, since it states: 'II. [קָלַע] n.[m.] curtain, hanging . . . IK 6. 34b read צְלָעִים.' Furthermore, the *Lexicon* has:

'דֶּלֶת n.f. . . . door (. . . Assyrian *daltu(m)* . . . from root ידל, As. *edilu, to bolt, bar*) . . . partic. *doors* of house of י' . . . temple . . . so of Ezek.'s temple, Ez 41. 23, 24 . . . *gates of city* Dt 3. 5 . . . in other senses (mostly fig.) . . . aperture of womb Jb 3. 10.'

'I. דְּבִיר n.m. (cf. Ar. دُبُرٌ *back*, دُبْرٌ *part behind*) *hindmost chamber, innermost room of the temple of Solomon* = קדשׁ הקדשׁים *holy of holies, most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh 1K 6. 5 . . . Prob. rd. דְּבִיר 2 K 10. 25 also, for Massoretic Text עִיר; so Klostermann after LXX of Lucian (P. de Lagarde). (It is translated *oracle* in AV RV after Aquila Symmachus *χρηματιστήριον*, Vulgate *oraculum*, on the incorrect theory that it was derived from דָּבַר *speak*.)'

'[טִירָה] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syr. . . . *sheepfold*, *ἔπαυλις*). . . . 1. *encampment*, esp. of circular encampment of nomad tribes, mentioned with חצר Gn 25. 16; . . . *encampment* (poet.) = habitation ψ 69. 26 . . . 2. in metaph. ט' כֶּסֶף Ct 8. 9 *a battlement of silver* . . .' (*v.* p. 363).

θώραξ—טור and טירה occur in the same verse, and appear to refer to the same thing. This is probably because they are the homologues of *θωράκιον* which is in the neuter, or because the former is the homologue of *θώραξ* and the latter of *θωράκιον*.

سور and סריון corroborate each other, just as שׁור and אשׁרנא corroborate שׂריה and שׂריון. Corroboration is also to be found in the homology סְרִנִים/*τεθωρακισμένοι*, *cuirassiers* (IS 29. 2); as distinct from סרנים/*κοίρανος* or *τύραννος* (Jos 13. 3). It is interesting to point out in passing that, apart from the prosthetic א, שׁור and אשׁרנא resemble שְׁבְעָה and שְׁבְעָנָה (Job 42. 13).

Is it not of fundamental significance that besides שׂריון, the other names given to Mount Hermon by different local inhabitants all maintain the Greek connection? Thus: חֶרְמוֹן/*Ἕρμαιον*, שׂיאון/*χιόνεος*, שׂניר/*χιόνεος*. Hermes was a favourite god with the Phoenicians, and was titled בַּעַל חרמון (Jud 3. 3); hence also חירם (IIS 5. 11).

The *Lexicon* states that סריון means 'armour', and is a parallel form of שׂריון which derives from שׂרה—a root of dubious meaning. שׂריה, however, derives differently, and means 'perhaps lance, javelin . . . yet the Greek version of the LXX [has] *θώρακα*, the Vulgate *thorax*, i.e. שִׂרְיוֹן.' No doubt, the learned editors thought their explanation was an improvement, oblivious of the fact that ה has merely replaced ן—as it does in צידון (Jud 1. 31) صيدہ, אבדון (Prv 15. 11)/אבדה (Ib 27. 20)/آبِدہ.

According to the *Lexicon*, neither טור nor טירה has any homonym, and both are derived from

'טור (. . . cf. Ar. طَارَ *go* or *hover about, approach,* طَوْرٌ *limit, border*).'

'טור . . . row . . . 1. *row, course* of building-stones, in temple and in Solomon's house 1K 6. 36, 7. 12; forming enclosures in corner of court Ez 46. 23a.'

'[טִירָה] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syriac . . . *sheepfold*, ἔπαυλις). . . . 3. *row* of stones, only pl. טִירוֹת Ez 46. 23, virtually pl. of טור 1, q.v.'

As usual, all this is utterly unrealistic and artificial. Admittedly, טור (not טירה) is related to طور, but neither has anything to do with طار anywhere, or for that matter with a course of building-stones. Fancy such a row forming an enclosure, or suggesting an encampment, a battlement, or even a sheepfold. This is not the language of architecture or poetry, but the product of wild, if not actually sick fantasy. (*V.* p. 364.)

καθαίρω—طَهَّر also means 'to circumcise', but the LXX uses *περικαθαίρω* exclusively in connection with trees (although in the New Testament *καθαίρω* is used for 'pruning'—John 15. 2):

καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ὑμῖν ἀπερικάθαρτος (Lev 19. 23).

Otherwise *περιτέμνω* is used for 'circumcise', *ἀπερίτμητος* for 'uncircumcised', and *ἀκροβυστία* for 'foreskin'.

The *Lexicon* renders ערל by 'count as foreskin, i.e. as uncircumcised', and states of עֲרַל שְׂפָתַיִם: 'fig. of incapacity to speak' (s.v. ערל), and 'unskilled in speech' (s.v. שפה). But I think the homologue of ערל is *κείρω*, and that of ערלה/غُرْلَة is *κουρά*, while that of עָרֵל must be *ἄκουρος*. The key-words are *κουρά* (*that which is cut off, cut-off end*) and its homologue غُرْلَة, because they indicate that *κείρω* (*cut off one's* hair) and *ἄκουρος* (*unshaven*)—derived from *κουρά*, as distinct from *ἄκουρος*: (*κοῦρος*) עקר—have respectively developed in Hebrew the secondary meanings: 'cut off the prepuce', 'uncircumcised' (*v.* p. 685).

κελευθήτης—This word is derived from *κέλευθος* which is supposed to be a radical word, but I believe both words to be

cognates of κολεῖν, ἐλθεῖν, and ἔρχομαι—on the basis that the spiritus lenis exchanges with κ, as it does with ק in ὠνέομαι/קנה; while θ and λ dialectally exchange with χ and ρ respectively. It is pertinent to note that, in the vernacular spoken in the territories bordering the south-eastern Mediterranean, ق is pronounced أ; e.g. قال is pronounced آل. (Cf. כל/אל Gn 30. 40/ὅλος.)

The family of κενός is one of the most interesting in Graeco-Hebraic homology, because—*inter alia*—it discloses the unsuspected origin, and provides the characteristic meanings, of eighteen words, that is, seven nouns, six adjectives, and five verbs.

Thus, חלה—as a direct homologue of κενός—is an adjective used as a substantive. Whether leavened or unleavened bread or cake, it was so called because of its hollowness. In fact, the hollow loaf is common in Egypt to this day.

צליל, however, is a verbal adjective, also spelt צלול; and לחם צליל means 'hollow bread'. But חליל is a verbal adjective used as a substantive, the flute or pipe being a hollowed instrument. This suggests that αὐλός was borrowed from חליל; the fact that ἐπαυλέω and חלל (IR 1. 40) are homologues neither strengthens nor weakens the suggestion.

Actually, a reed was called קנה, because of its hollow stem; just as a pen was called قلم, because it was made from a section of reed, κάλαμος.

As a specialized *cavity* in the wall of a house, חלון—like חור—has the secondary meaning of *window*. But the real words for 'window', though uncommon, are the two homologues of θυρίς, namely: טור (IR 7. 4) and צהר (Gn 6. 16).

Another adjective used as substantive is חלל, an empty corpse, the body having been drained of its blood by starvation or by the sword. Strong corroboration for this interpretation is to be found in the meaning of ἐκκενωτέον: '*one must empty*, of venesection'.

Primarily, מקום means 'empty space', and hence it has come to mean 'place'. A similar observation may be made about 'room'; it means 'space that is or might be occupied by something', and 'part of a house enclosed by walls or partitions, floor, and ceiling'. As a matter of fact, the phrase במקום דויד (IICh 3. 1) is ambiguous and susceptible of two equally reasonable

interpretations, that is: either 'in the room of David', seeing that Solomon built the Temple instead of his father; or 'in the place of David', the site chosen by him. (Cf. *οἴκημα*.)

חנם is the third word in these series to have acquired a secondary meaning, 'gratis' (Jes 52. 3). This is quite exceptional; because the independent acquisition of a secondary meaning by a Hebrew word, which is not to be found in its Greek homologue, is very rare indeed.

נחל presents a real and insurmountable difficulty. It certainly means 'defile' in Ez 22. 16, but the phrase אל מקדשי כי נחל (Ez 25. 3) closely resembles ונחלו מקדשיהם (Ib 7. 24); and the contexts of both these passages reasonably admit of חלל meaning *κενόω*, *κηλιδόω*, or *ὄλλυμι*. *κηλιδόω* cannot be eliminated from the competition for homology, on the ground that, since the shrines of other gods are inherently profane, they cannot be defiled. For the same prophet, addressing the idolatrous king of Tyre, says: חללת מקדשיך (Ib 28. 18), which undoubtedly means: 'You have desecrated your sanctuaries'. The problem is not eased by the fact that—apart from חלל/*ἐπαυλέω*, which is irrelevant—חלל has for homologues compounds of the three other verbs, thus: *διακενόω* (Ez 28. 9), *κατακηλιδόω* (Gn 49. 4 Lev 21. 12), *ἀπ-*, *δι-*, *ἐξολλυμι* (Ps 74. 7).

צנור is also a source of uncertainty because, while it is not possible to reject the meaning traditionally ascribed to it, the two contexts in which the word occurs make it difficult to accept that meaning without reservation. Thus, there may have been a pipe through which water reached Jerusalem, and which it was vital for David to seize, in order to compel the surrender of the Jebusite stronghold. On the other hand, one side of the citadel may have been so inaccessible that it was felt safe by too confident defenders to leave it unguarded (cf. IIS 5. 6). Hence the prize promised to the daring warrior who would scale the escarpment and reach the unguarded spot. Again, the mighty roar of tempestuous seas suggest the discharge of gigantic pipes. Similarly, when deep calls to deep the void spaces above resound with a tumultuous din.

Fortunately, such dilemmas are rare in Graeco-Hebraic homology. As a rule, the context is helpful. Thus, it is remarkable

that just as κενός means 'empty', as opposed to πλέως, צָנְמוּת in Gn 41. 23 should have been contrasted with מְלֵאוֹת in the previous verse—צנום being the homologue of κενός and מָלֵא that of πλέως (*v.* p. 364).

Here are, for comparison, the relevant entries in the *Lexicon*, without comment:

'I. זָנַח vb. reject. spurn (Arab. زَنَخَ *repelled*, to be preferred to As. *zinû*, *to be angry* . . .) . . . Qal . . . *reject*, Israel rejects good Hos 8. 3 . . . elsewh. God rejects people . . . La 3. 31 . . . altar La 2. 7. Hiph. . . . (late) *reject* (= earlier Qal), Jeroboam *rejects* the Levites מכהן לי׳ IICh 11. 14; Ahaz the sacred vessels IICh 29. 19; ׳י rejects Solomon ICh 28. 9.'

'II. [זָנַח] stink, emit stench (cf. Ar. زَنَخَ *become rancid*, of oil, etc. . . .); —only Hiph. *Pf.* 3 mpl. הֶאֱנִיחוּ נְהָרוֹת *rivers stink* Is 19. 6 . . .'

'I. חָלָה vb. be weak, sick . . . Pu. *Pf. be made weak*, 2 ms. חֻלֵּיתָ Is 14. 10.'

'I. חָלַל vb. bore, pierce (Ar. خلّ *perforate*, *pierce through*, *transfix*, Eth. . . . (hollow) *reed;* Aram. חְלַל *hollow out*, חְלִילָא *pipe;* . . . adj. *hollow* . . . *cave* . . . *sheath*, etc. . . .) . . . Pi. *Pt.* pl. . . . בְּיַד מְחַלְלֶיךָ Ez 28. 9 *in the hand of the ones wounding thee* . . . Pu. *Pt.* מְחֻלְלֵי חֶרֶב *pierced by the sword* Ez 32. 26 . . . Po'al *Pt.* מְחֹלָל מִפְּשָׁעֵינוּ Is 53. 5 *pierced, wounded because of our transgressions*.'

'I. חָלָל n.m. pierced . . . Is 22. 2 . . . *pierced, fatally wounded* . . . Je 51. 52 . . . *slain* Nu 19. 18 . . . חַלְלֵי רעב La 4. 9; . . .'

'חַלָּה n.f. a kind of cake (prob. as *perforated* . . .).'

'חַלּוֹן n.m. . . . and f. . . . window . . . of the gates of Ezek.'s temple Ez 40. 16, 22, 25, 25, 29, 33, 36, of the temple itself Ez 41. 16, 16.'

'II. [חָלַל] vb. denom. play the pipe.'

'III. [חָלַל] vb. pollute, defile, profane; Hiph. also begin (lit. *untie*, *loosen*, *open*, v. Arab.) (Ar. حلّ *untie*, *undo*, *become free*, *lawful*, *free from obligation* or *tie;* IV. *make lawful;* X. *esteem lawful* or *free*, *profane*, *desecrate*, *violate;* . . .) Niph. . . . Pass., *be polluted*, *defiled*, of holy places Ez 7. 24, 25. 3 . . . Pi. . . . 1. *defile*, *pollute*: a. sexually, Gn 49. 4 . . .'

'חִנָּם subst., used chiefly in the accus. as adv. (cf. Assyrian *annâma*, *in vain* . . . from חֵן, with aff. ־ָם, which is sometimes found in substantives proper, as סֶלָם, and pr. names, but is more partic. used with substs. applied adverbially, as יוֹמָם, אֲמָנָם, דוּמָם, רֵיקָם . . .)—lit. out of favour; i.e. a. *gratis*, *gratuitously*, *for nothing* . . . Gn 29. 15 . . . Is 52. 3 to be sold (fig.) *for nought* verse 5; Ex 21. 2, 11 יָצָא חִנָּם to go out (from slavery)

freely, for nothing . . . Je 22. 13 . . . b. *for no purpose, in vain* . . . Ez 6. 10. c. *gratuitously, without cause, undeservedly*, esp. of groundless hostility or attack IS 19. 5 לְהָמִית חִנָּם to slay David *without cause*, 25. 31 . . . Ez 14. 23 . . .'

'[נָבַב] vb. hollow out (cf. Assyrian *imbubu, flute* . . . hence also Ar. أُنْبُوبٌ *knots* in reed, *part of* reed *between knots, reed;* . . .) Qal *Pt. pass.* נָבוּב . . . Je 52. 21 . . .'

'פָּנָה vb. turn (. . . Ar. فَنِيَ *pass away, banish* . . . Assyrian *pânu, face* . . .) . . . Pi. . . . *turn away, put out of the way*, c. acc. pers. Zp 3. 15 . . . hence *make clear*, c. acc. הַבַּיִת, i.e. clear away things scattered about, make orderly . . . Gn 24. 31; *empty* it Lv 14. 36; fig., c. acc. דֶּרֶךְ *make clear*, free from obstacles, Is 40. 3 . . . Mal 3. 1; acc. om. *clear away* (ground) before it, i.e. to plant it ψ 80. 10 (fig.).'

'[צָנַם] vb. dry up, harden (cf. Aram. צוֹנְמָא . . . *stone*); Qal *Pt. pass.* fpl. צְנֻמוֹת Gn 41. 23 (Elohist) of ears of grain.'

'צִנּוֹר n.m. pipe, spout, conduit . . . abs. וְיִגַּע בַּצִּנּוֹר IIS 5. 8 (i.e., si vera l., of Jerusalem, but very dubious . . .); pl. with suffix קוֹל צִנּוֹרֶיךָ ψ 42. 8 *the sound of thy* (water-) *spouts* fig., of sluices of heaven opened, cf. אֲרֻבָּה, פֶּלֶג.'

'מָקוֹם, מָקֹם . . . standing-place, place; . . . *standing-place* . . . Ex 33. 21 . . . 3. *place* = a. *city* Gn 18. 24, 26 . . . Dt 21. 19 . . .; מ׳ Ne 2. 14 (passable) *place*; . . . of places, spots, on the body: leprous spot 2 K 5. 11 . . . 5. a. *space, room*, Gn 24. 23, 25, 31 . . . Is 5. 8 cf. 28. 8, Je 7. 32, 19. 11 . . .; מִמ׳ אַחֵר Est 4. 14 *from another quarter*, source. 7. peculiar uses are: a. נָתַן מ׳ לְ Jud 20. 36 *give place* (yield ground) *to* . . .'

κεραμεύς—This is the only instance of two verbal nouns derived from the same verb, one with the MV נ and the other without.

A similar phenomenon of utmost philological significance occurs in Greek, where ἤδυμος = νήδυμος. νήδυμος is supposed to be varia lectio for ἤδυμος in Il. 2. 2 and Od. 4. 793, 12. 311, through false division in the Homeric text. Moreover, it is derived by Aristarchus from νη-δύνω. But since ἤδυμος is related to ἥδομαι, is it not possible that the initial ν in νήδυμος is the counterpart of the MV נ?

S.v. נצר, the *Lexicon* has: 'I. [נָצַר] vb. watch, guard, keep . . . of God נֹצֵר הָאָדָם Jb 7. 20 (thou) *watcher of men* (iron.).' And s.v. V. צוּר: 'I. צוּר . . . rock, cliff . . . fig. of God (33 t.) as support and defence of his people . . . צ׳ לְבָבִי ψ 73. 26 . . .' The N.E.B.

translates the former phrase: 'thou watcher of the hearts of men?'—explaining in a footnote: 'of the hearts: *so Sept.; Heb. om.*' It renders the latter: 'God is my possession' (*v.* p. 364).

κόμη—κ interchanges with ז, as in κοινή/זונה, κομίζω/זמר, καιρός/זכרון; and with צ, as in καχάζω/צחק, κελαδέω/צלל, κίων/ציון. Incidentally, note that ז and צ interchange in צעק/זעק, as do ز and ص in رصين/رزين (*grave*). ف (as the aspirate of π) and μ exchange dialectally, the ר is terminal, and כ and ע interchange as gutturals (*v.* p. 365).

It is most significant that Latin *coma* (from κόμη) means, *inter alia, the wool of sheep*: poetical in Cicero, *de Natura Deorum* 3. 27. 68.

κυρέω—גור and جرى support each other. As to קרא, קרה and صار, remember that צ and ק are interchangeable in צלעים and קלעים IR 6. 34 (*v.* p. 416). The latter part of Ps 5. 5 is rendered in the A.V. thus: 'neither shall evil dwell with thee'; and in the N.E.B. 'evil can be no guest of thine'—regardless of the fact that גור (*to sojourn*) is intransitive—unlike its homologue, οἰκέω, which is both transitive and intransitive.

The *Lexicon* committed a grosser blunder by deriving קָרֶה (Dt 23. 11) from קרה/κυρέω, and equating it with 'chance, accident'. In fact, it is the undoubted homologue of ἐκροή and ἔκροος (*outflow, issue*), ῥοή (*flowing* of sap) and/or ῥόος (*flux, discharge* of morbid humours); and is akin to מקור (Lev 20. 18), the homologue of ῥεῦμα (*humour* or *discharge* from the body, *flux, rheum*).

As to מִקְרֶה (Eccl 2. 14), meaning 'accident, chance, fortune', its homologue is κύρμα (*that which one meets with* or *finds*), derived from κύρω, κυρέω. But מקרה (IS 6. 9) has possibly another homologue, χρῆμα (used in periphrases to express something strange or extraordinary of its kind); *v.* p. 365.

λόγος—לג and لَغَه corroborate each other, as do להג and لَهْجَه. Now λόγος also means: '*thinking, reasoning, reflection, deliberation*'. Broadly speaking, this would be consistent with 'study', the traditional translation of להג; and μελέτη, the rendering in the LXX. However, I have preferred 'talk', in deference to لهجه; but

since the context is neutral, one would not feel justified in being dogmatic (*v.* p. 365).

ναός—Bearing in mind that *σ* and *τ* interchange dialectally, mark the complete identity of נוית with *ναιός*, and of נוות with both *ναῦος* and *ναϝός*. Neither word is in the plural, the place referred to being the temple near which Samuel resided (IS 9. 10–19). According to the *Lexicon*, נוית is a proper name of place in Ramah, where prophets lived, and נוה is

'abode of shepherd, or flocks, poet. habitation; . . . 1. a. *abode*, of sheep 2S 7. 8 . . . of people under fig. of sheep Je 23. 3, 49. 20 . . . b. *abode of shepherds* Je 33. 12 . . . 2. *habitation*, usu. of country, or of domains in the country (chiefly poet.), Jb 5. 3, 8. 6 . . . of ' in Canaan 2S 15. 25 . . .'

This confusion is dispelled by reference to the homologues of *νάπη*, *νάπος* and *νομός* (*v.* pp. 365–6).

νομός—It is characteristic of the language that many a Greek word bears a variety of meanings, and *νομός* is such a word; because it derives from *νέμω* which means, mainly: *distribute*, *dwell*, *graze*, *possess*. For the same reason, the second syllable of *νομός* is not a suffix and the *μ* is part of the radical. Accordingly, מנאה, מנה, and מניה are not examples of the suffix–prefix phenomenon: the initial מ is not a prefix but part of the radical. This is confirmed by the homology منح/*νέμω* (*allot*, *bestow*, *vouchsafe*), and we are faced with a metathesis—or the change of *ν* into מ, and of *μ* into נ.

μ occasionally changes into ב; here it changes into ו. Cf. בת־שבע (IIS 11. 3) and בת־שוע (ICh 3. 5), ברדך (IIR 20. 12) and מרדך (Jes 39. 1); אבנה (IIR 5. 12) is read אמנה. It is also relevant to point out that *μ* and *π* interchange dialectally and in Graeco-Hebrew homology, e.g. מתי (Gn 30. 30) /متى/*πότε* (*when*, *at what time*). Indeed, שְׁדֵפָה in IIR 19. 26 is spelt שדמה in Jes 37. 27 (*v.* p. 366).

ξανθός—In אשכנז the order of the components of *ξ* is reversed—*σκ* instead of *κσ*—and the *σ* changes into ש. זהב, צהב, צובא, and ذهب homologize with the genitive *ξανθοῦ*—the ב and the ب exchanging with *υ*.

Mark the corroborative similarities between זהב and צהב,

חום and חם, חם and חמה, צמרי and שמרית, צמרי and שמר, שמשון and שמש, סמר and סמדר, סמר and أسمر, חמה and أحمر, אשפר and أصفر, אדם and أدهم.

סמר and סמדר homologize also with *Σκάμανδρος*, which leads me to believe that it is a variant of *ξανθός*. This belief is strengthened by the fact that in vernacular Arabic 'beet' is شَمَنْدور, probably on account of its colour.

I think the first אדם in Gn 25. 30 is a noun, homologue of *ἔδεσμα* (*food*); and the second is an adjective, a variant of צובא meaning 'red'. So that, literally, Esau begged Jacob to let him taste of the *red meal* he had cooked. He did not emphasize the redness of the concoction by repeating the adjective, but merely used an ingratiating pun. The ה attaches to both n. and adj.

According to the *Lexicon*, 'חום adj. darkened, dark brown or black, only of colour of sheep', is not a cognate of חמה which derives from 'חמם vb. be or become warm'. Moreover, it states that סמר, a cognate of מסמר, means 'bristling, rough;—יֶלֶק ס׳ Je 51. 27 *bristling locust*, perh. with allusion to horn-like sheaths enclosing wings of the pupa'. As to סמדר, it is 'n.m. . . . . blossom of grape'. The suggestion of an 'allusion to horn-like sheaths enclosing wings of the pupa', perhaps goes slightly beyond the *Lexicon*'s usual flights of fancy. Yet it is as nothing compared with its treatment of אדם, whereby it perverts the reading of the text in order to invent a word which it claims to be akin to an Arabic noun; with the net result of creating a fantastic and farcical situation. Here are the relevant extracts from the two entries concerned:

'אָדֹם adj. red . . . cf. as subst. *red*, *redness* on garment Is 63. 2; הָאָדֹם = *the* (*red*) *lentils* Gn 25. 30, 30, but rd. הָאֱדֹם . . .'

'אֱדֹם n.[m.] name of a condiment (Ar. إدام . . .) הָאֱ׳ Gn 25. 30, 30 . . . .'

So at the end of this highly suspect acrobatic operation, we are presented with an exhausted Esau, just back from the field, not begging for some of an appetizing, ready meal, but for a condiment (mentioned twice). What is he supposed to do with it? Add it to food which he would have to prepare? Bunkum!

Nor has סמר the remotest relation to מסמר, the probable homologue of *ἐπιούριον*—Dim. of *ἐπίουρος*: *wooden peg*, *pin*—by the prefix–suffix metathesis (׳/ס, *π*/מ) (*v.* p. 366).

ξηραίνω—The ב in חרב and נצרב exchanges with *ι*, as it does in ערבון/*ῥύσιον* and עלבון/*ἥλιος*. (*V.* p. 366.)

Mark the similarity between סערה, שׂער, and שׂחר, wherein the sibilants—like the gutturals—interchange. On the other hand, the similarity between שׂוב and نشف is not obvious, owing to the intervention of the MV ן; cf. Proposition 44, pp. 100–1.

According to the *Lexicon* סער means 'storm, rage' and 'סערה Is 54. 11 *storm-tossed* (fig. of Jerusalem)'. Moreover, שׂער means 'bristle, with horror', and שׂחר 'be black . . . of skin Jb 30. 30'.

ξύλον—As I see it, the אשׁרה/*ξύλον*, the planting of which was prohibited, was a sacred tree venerated in its own right. On the other hand, אשׁרה/*ἀστήρ* (IICh 33. 3)—a variant of which is עשׁתרת (Jud 10. 6)—was a statue dedicated to and/or representing the planet Venus, *ὁ τᾶς Ἀφροδίτας* [*ἀστήρ*], Timaeus Locrus 97a. It was worshipped as מלכת השׁמים (Jer 44. 17) and an associate of בעל, the two essentially Canaanite (i.e. Phoenician) deities.

It is most interesting that Hesychius has *ἀσκηρά* (*εἶδός τι τῶν καστανίων*) and *ἄσκρα* (*δρῦς ἄκαρπος*)—both of which homologize with אשׁרה—which might indicate the kind of tree the אשׁרה was.

According to the *Lexicon* שׁלחן is 'table; properly . . . *skin* or *leather mat* spread on ground' from 'Ar. سَلَخَ *strip of hide*, سَلَخَةٌ *piece of hide stripped off*; Aram. שְׁלַח . . . *take off* garment'.

In fact, the homologue of שְׁלַח is *στέλλω*, *send*; while that of Aram. שְׁלַח and Ar. شلح is *ἀποστέλλω*, *doff*. (*V.* p. 366.)

ὁδός—The spiritus asper changes dialectally into *σ*/س—as *δ* does into ב/ب and ל/ل, *π* into ק, and final *σ* into *ρ*/ר. It is replaced by the spiritus lenis or ב or שׁ, e.g. *ὅπη*/איפה, *ὅκη*/איכה, *ὅππη*/איככה, *αἱρέω*/בחר, *ὁράω*/שׁור. The initial vowel turns into י and ו, e.g. *ὀρθός*/ישׁר, *διορθόω*/אוֹשׁר Jes 45. 2, *ὁράω*/וראה IIR 11. 1, and the so-called ו׳ הַהִפּוּךְ which exchanges with the augment. *δ* changes into צ and שׁ, e.g. *δίψα*/צמא/צמאון, *δύω*/שׁקע. The terminal ל/ل is evident in some homologues. Lastly, since *ο* turns far more frequently into שׁורוק than into חריק—e.g. the homologues of verbal adjectives—שׁבול, which

is supposed to be a copyist's error, has a better claim to regularity than שביל and سبيل.

أسلوب requires a special and separate treatment, because it homologizes with the Greek word in the genitive—*ὁδοῦ*. In it the أ is prosthetic or instead of *o*, the spiritus asper is replaced dialectally by س, and *δ* by ل, while *υ* changes into ب—as in *κῦδος*/כבוד. وسيل is quite different: in it the initial vowel turns into و, *δ* into س—as in *πηδάω*/פסח—and the final *σ* into *ρ* which changes to ل, or the ل is terminal. We have seen that an initial *o* turns into י; there is at least one instance in which an internal *o* undergoes the same metamorphosis, *ὀλοός*/עליון (IR 9. 8 IICh 7. 21).

Mark that רחבת ידים (Gn 34. 21) is homologous with both *εὐρυάγυια* and *εὐρυόδεια*. ביד פשעם (Job 8. 4) is corroborated by מדרך פ׳ (Ps 107. 17). This is yet another instance of interpreting the Bible by the Bible.

According to the *Lexicon*, none of the homologues of *ὁδός* has any homonym. Thus:

'[אָשׁוּר, אֲשׁוּר] . . . step, going (cf. Ar. أَثَرٌ, إِثْرٌ, Eth. . . . *footstep*) only sf. אֲשֻׁרוֹ Jb 23. 11 Pr 14. 15; אֲשֻׁרַי ψ 17. 5; אֲשָׁרַי ψ 40. 3, 73. 2; אֲשָׁרֵנוּ ψ 44. 19; אֲשָׁרָיו ψ 37. 31, all poet. & fig. of mode of life, etc. [אַשֵּׁר] n.f. Jb 31. 7 step, going, same usage, אַשָּׁרַי Jb 31. 7; אֲשָׁרֵנוּ ψ 17. 11.'

'[הָדַר] vb. swell(?), honour, adorn (. . . Ar. هَدَرَ *be of no account*; but also *ferbuit* (vinum) & أَهْدَرُ *inflatus, tumens* (venter))—Qal . . . *Participle passive* הָדוּר Is 63. 1, pl. הֲדוּרִים Is 45. 2 (poss. הררים Greek Version of the LXX *ὄρη* . . .): 1. *swell*, only pt. pass. pl. Is 45. 2 (si vera l.) in neuter sense, of hills, *swelling places*, *swells* of land (made level before Cyrus).'

'חוּץ n.[m.] the outside, sts., esp. in pl., spec. a street, never with suffix in sg., with ־ָה *loc.* חוּצָה, חָצָה, pl. חוּצוֹת, חָצוֹת . . . 2. Of a definite locality, viz. a. that which is outside the houses of a town, i.e. *a street* . . . Je 37. 21 חוּץ הָאֹפִים the Bakers' *street* . . .'

'יָד . . . hand. . . . d. special phrases: . . . simply *lift* (נשׂא) *the hand* (= נשׂא יד (ים) . . . elsewh. (of men) in prayer ψ 28. 2; cf. 68. 32, and יָדִי לַיְלָה נִגְּרָה 77. 3 . . . 2. Fig. = *strength, power:*—לֹא הָיָה בָהֶם יָדַיִם לָנוּס Jos 8. 20 (Jehovist Elohist) *there was not in them strength to flee;* לֹא מָצְאוּ כָל־אַנְשֵׁי־חַיִל יְדֵיהֶם ψ 76. 6 *none of the men of might have found their hands*, i.e. their powers are paralyzed in death . . . of *dominion* of king לְהָשִׁיב

יָדוֹ בְּ לְהַצִּיב יָדוֹ בְּ 2S 8. 3 rd. prob. as synonymous 1Ch 18. 3 *to establish his dominion at;* . . . 3. Fig. = *side*: a. of way יַד דֶּרֶךְ 1S 4. 13 Qr (Kt יך; but rd. prob. לְיַד הַשַּׁעַר . . .). b. of gate בְּעֵבֶד יַד־הַשַּׁעַר 1S 4. 18 (text dub. . . .). c. of stream or wady כָּל־יַד נַחַל יַבֹּק Dt 2. 37. Esp. dual: d. of land, אֶרֶץ רַחֲבַת יָדַיִם Gn 34. 21 (Priests' Code or Narrative) *the land is wide of* (*on*) *both hands*, i.e. in both directions, Ju 18. 10 Is 22. 18 1Ch 4. 40; of city Ne 7. 4; of sea ψ 104. 25; of streams רַחֲבֵי יָדַיִם Is 33. 21 . . . e. *side* = *place*, properly *place at one side* וְיָד תִּהְיֶה לְךָ מִחוּץ לַמַּחֲנֶה Dt 23. 13; אִישׁ אֶת־יָדוֹ Je 6. 3 *each* (*in*) *his place;* so כָּל־אִישׁ עַל־יָדוֹ Nu 2. 17 . . . 4. יָד is used in various special senses:—a. *sign, monument* 1S 15. 12 2S 18. 18 Is 56. 5 Ez 21. 24 . . . b. *part, fractional part* or *share:* of seed Gn 47. 24 (Jehovist); share in King 2S 19. 44; of fighting men 2K 11. 7; of people Ne 11. 1 . . . c. *time, repetition* Gn 43. 34 (Jehovist), Dn 1. 20. . . . 5. יַד with prep. . . . וַיְשַׁלְּחֵם בְּיַד פִּשְׁעָם Jb 8. 4 *and he delivered them into the power of their transgression*, gave them over to it; . . .'

In my submission the homologue of יד in Gn 34. 21 and Ju 18. 10 is ἄγυια as well as ὁδός; in IS 4. 13, 18 IIS 8. 3, 18. 18 Ez 21. 24 ICh 18. 3, it is ἀγυιεύς (therefore יך is correct); in Ps 77. 3 αὐγή; in Jos 8. 20 Ps 76. 6 γυῖον; in IS 4. 13 εἴσω; in Gn 43. 34 IIS 19. 44 IIR 11. 7 Ne 11. 1 λάχος. However, יד—the homologue of παγίς—which occurs twice in Prv 6. 5, is not referred to in the *Lexicon*; but the N.E.B. follows the Septuagint in translating the first by 'toils' (βρόχων); then it unaccountably proceeds to translate מיד יקוש by 'the grasp of the fowler', although the LXX consistently renders ἐκ παγίδος (omitting δικτυωτοῦ). (*V.* pp. 618–19.)

קֶדֶם' n.[m.] front, east, aforetime;—abs. ק' Dt 33. 27+, קֶדֶם Ju 8. 10 . . . 1. loc. a. *front*, מִק' Is 9. 11 *from the front* (i.e. East), *in front* (opp. מֵאָחוֹר), אָחוֹר וָק' ψ 139. 5 *behind and before;* אֶהֱלֹךְ ק' Jb 23. 8 *I go forward* (opp. אָחוֹר). b. *East:* הַר־הַק' Gn 10. 30 (J) *mount of the East;* בְּנֵי־ק' = dwellers in the E., tribes E. or NE. of Canaan Gn 29. 1 (E), Ju 6. 3, 33, 7. 12, 8. 10 1K 5. 10 Is 11. 14 Je 49. 28 Ez 25. 4, 10 Jb 1. 3; הָרְרֵי ק' Nu 23. 7 . . . אֶרֶץ ק' Gn 25. 6 (J) . . . מִק' לְ *on the E. of* Gn 3. 24 . . . 2. temp., *ancient time, aforetime:* a. הָרְרֵי ק' Dt 33. 15 *ancient mts.*, cf. בִּשְׁמֵי שְׁמֵי־ק', אֱלֹהֵי ק' v. 27, מַלְכֵי־ק' Is 19. 11, ψ 68. 34. b. בִּימֵי ק' ψ 44. 2 *in ancient days;* cf. מִימֵי ק' *from of old* Is 23. 7 . . .'

קדם has three homologues, i.e. ἀκτίς, ἰν: *East* Gn 3. 24,

12. 8; *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7; *Σκύθης*: *Scythian* Gn 25. 6, 29. 1 Nu 23. 7. (*V.* p. 367.)

ὀδούς—The rendering here of שֵׁן הסלע by *ὀδοὺς πέτρας* was probably a literal translation by the LXX, for in Job 39. 28 the rendering is *ἐξοχὴ* (*prominence*) *πέτρας*. Similarly, את is rendered by *ὀδούς* in the LXX, and only in IS 13. 21; for in Jes 2. 4 the reading is *ἄροτρον* (*plough*). However, I maintain that the true homologue of שֵׁן both in IS 14. 4 and in Job 39. 28 is *στόνυξ*, and that the true homologue of את is *ἐχέτλη*. (*V.* p. 367.)

The *Lexicon* derives שֵׁן from שנן—'whet, sharpen'—and states that שָׁנַן is its Piel. Accordingly: 'וְשִׁנַּנְתָּם לְבָנֶיךָ Dt 6. 7 i.e. teach the words *incisively*, Germ. "einschärfen". . . .' Furthermore: 'שְׁנִינָה n.f. sharp (cutting) word, taunt;—Dt 28. 37 . . .'

In my submission, however, שֵׁן is not related to שנן, the homologue of which is *θήγω*, *θάγω*, *θηγάνω*. On the other hand, שנינה is the homologue of *ὕμνος*, while that of שנן is *ἐξυμνέω*.

ὅλος—The word חלילה may be analysed with reference to its homologous phrase, *ὅλος οὐ*, in two ways: *ὅλος*/חלי, *οὐ*/לה—similar to לֹא; and *ὅλος*/חליל, *οὐ*/ה—similar to אוּ (Prv 31. 4).

According to the *Lexicon*, חלילה is a substantive derived from חָלַל, 'pollute, defile, profane'. It is 'used as exclam. lit. *ad profanum!* i.e. far be it (for (*sic*) me, thee, etc.)!' This is one of countless examples which prove that, without Greek moorings, biblical commentators are helplessly cast adrift at the mercy of phonetics, and in constant danger of capsizing.

The *Lexicon* states that אוּל derives from the radical אוּל, איל—'*be in front of, precede*'—then it goes on: 'I. [אוּל] n.[m.] body, belly; with suffix אוּלם (in contempt) *ψ* 73. 4 (lit. *their front, prominent part*)'. It also states elsewhere: 'בָּרִיא adj. fat—*ψ* 73. 4 . . .' According to it, therefore, Ps 73. 4 refers to pot-bellied men; whereas the A.V. has: 'their strength *is* firm', and the N.E.B.: 'they are sleek and sound in limb'.

In my submission, none of them is right, and the conflict between them is largely subjective, ultimately resulting from individual hunches. The value of my theory is that it reduces guesswork to a minimum, if it does not altogether eliminate it. Incidentally, בריא is the homologue of *βαρύς*.

ὅπλον—Mark the close similarity between דבר and נבר, מגנה and מגנה, סנה and צנה, עפל and עפל. Each member of every pair corroborates the other. Moreover, the homology *ὁπλῖται*/פלתי is corroborated by the associated homologies כָּרִי/*κοῦροι* and כְּרֵתִי/*κούρητες*. Kindred homologies are: *ψιλοί*/פסילים (Jud 3. 19), *ὀχολς*/לַחַיה (IIS 23. 11)/חיה (Ib 23. 13), *κέρας*/ראשׁ (Job 1. 17). They corroborate each other as presenting together an impressive catalogue of military formations—similar to other comprehensive nomenclatures—all consistent with the identity of one language with the other. (*V.* pp. 263–4, 367.)

ὁράω—The ו in (כתיב) וראתה (IIR 11. 1), like the א in אורי (Jes 60. 1), replaces the *o* in *ὁράω*. This is supposed to be a scribe's *lapsus*, but is actually an archaic relic of transcendental significance. Its tell-tale value cannot be exaggerated. It constitutes one of several vestigial links—שׁלאנן (Job 21. 23) is another—which testify to the identity of Hebrew with Greek. We ought to be most grateful to the successive generations of scrupulous scribes who piously preserved such priceless philological relics, instead of presumptuously accusing them of negligence. Cf. מנשׁה Jud 18. 30/מֹשֶׁה/*μάντις*.

ὅλάω is nearer חָיַם than *ὁράω*, and is relevant to the homology *ὅραμα*/חלום. (*V.* p. 367.)

ὀργίζω—This is an example of a verb with the suffix -*ζω* having both simple and compound homologues. It is also one of the words the homologues of which appear to undergo metathesis, but in fact might not. Thus, in the homology *ὀργίζω*/רגשׁ the initial vowel drops out; whereas in the homology *ὀργίζω*/גרשׁ, it is possible that the spiritus lenis turns into ג (e.g. *γέαρ*/*ἔαρ*, *Γελχάνος*/*Fέλχανος*, *ἔλασις*/גלות), and the *γ* drops; yet metathesis cannot be ruled out. *ὀργίζω* = *ὀργαίνω*. (*V.* p. 250.)

The *Lexicon* states: '[גָּרַשׁ] vb. drive out, cast out . . . Niph. *Pf.* נִגְרָשׁ . . . *be driven, tossed*, as the Nile Am 8. 8; of the sea Is 57. 20.' But 'to drive out' is not the same as 'to drive', neither can it by any stretch of sane imagination be assimilated to being tossed. There is a limit to playing about with words, distorting or extending their meanings to accommodate this and that context. Besides, because two words are spelt the same, it does not neces-

sarily follow that they are identical in origin or meaning. This is no less true in Hebrew than it is in English or French. However, the N.E.B. renders: 'seethe like the Nile', and 'a troubled sea', respectively. Naturally, neither the *Lexicon* nor the N.E.B. appears to perceive that גרשׁ in the said texts is a variant of רגשׁ, a verb subjected by the *Lexicon* to similar treatment:

'[רָגַשׁ] vb. be in tumult or commotion (Ar. رَجَسَ *make a vehement noise;* Biblical Aramaic, Aramaic רְגַשׁ . . . *be disturbed, in tumult* (Targum Ithp. often for הָמָה, as ψ 46. 6, שָׁאָה Is 17. 12 f.; . . . for המוֹן *ibid.*); but Syriac usu. *perceive* . . .);—Qal *Pf.* 3 pl. ψ 2. 1 רָגְשׁוּ why do the nations *throng tumultuously?*'

Here again 'throng' is slipped in by a side wind supposed to blow from Targum and Aramaic. As to biblical Aramaic רגשׁ, its homologue is *σπέρχω*, and that of הַרְגְּשׁוּ (Dan 6. 7) *ἐπι-σπέρχω*, 'hasten'.

To continue the series to its perverse end, and show up this philological fraud:

'[רֶגֶשׁ] n.[m.] throng;—נְהַלֵּךְ בְּרֶגֶשׁ ψ 55. 15 used to walk *in the throng* (cf. הָמוֹן 42. 5, also to בית אלהים).' And '[רִגְשָׁה] n.f. throng; . . . ψ 64. 3 . . .'

So the *Lexicon* starts with a verb which *it* says means 'to be in tumult or commotion', and refers in support to similar verbs in kindred languages which convey the concept of vehement noise, disturbance, and tumult. Then the verb 'to throng' replaces the verb 'to be in tumult', and the idea of tumult takes an adverbial function and is tacked on to the new verb ('throng tumultuously'), so that it merely indicates the manner of *thronging*. Finally, the usurpation is complete: all thought of tumult or commotion is jettisoned from the mind, in a rebellious catharsis; and the two derivative nouns of different gender emerge as meaning 'throng'. It simply will not do.

Compare the above travesty of the truth with the truth as it appears in the light of my theory: *ὀργίζω* is a verb with several meanings and a few homologues, as aforesaid. In one of the meanings—'grow angry, be wroth'—one of the homologues is רגשׁ; while in another meaning, 'in a passion', one of the homologues is גרשׁ. Similarly, *χωρίζω* has several meanings and a number of homologues. In the meaning 'separate' or 'exclude',

one of the homologues is גרשׁ (Jon 2. 5). Obviously, this נגרשׁ has no etymological connection with the identical word in Isaiah and Amos. Again, *ὀργή*, a derivative of *ὀργίζω*, means 'anger, wrath, passion'; and has several homologues, one of them being רֶגֶשׁ which couples with the last meaning. רגשׁה, however, has no etymological connection with רגשׁ; its homologue is *ἐργαστήριον*, 'gang'. As to the homology הרגשׁ/*ἐπισπέρχω*, the first syllable of the simple verb is dropped because it includes the double consonant *σπ*, whereas *χ* is treated by poets as a double consonant: one exchanging with ג, as in *χωρίζω*/גרשׁ and גיל/*χαίρω*; the other with שׁ, as in *χέω* (Ep. *χείω*, later Ep. *χεύω*)/שׁפך and *χράω*/שׁאל. Therefore—without inventing, distorting, or even extending or straining any meaning—these five words are explained agreeably to their respective contexts, against an unquestionable Greek background. Incidentally, we learn that worship in the Temple was—on occasion, at any rate—touched with fervour, perhaps with Bacchic enthusiasm.

רָגַע involves three homonyms in the *Lexicon*, as follows:

'I. רָגַע vb. disturb (... perh. transp. from Ar. رَعَجَ *disturb* ...);—Qal ... Jb 26. 12 ... Hiph. denom. from רֶגַע *make a twinkling* ...'

From this first homonym derives:

'רֶגַע n.m. moment (... Targum ריגעא Ec 9. 12: prob. properly a *movement*, i.e. *twinkling*, of the eye; cf. *momentum*, i.e. *movimentum*) ... רָגַע Nu 16. 21+ ...; Is 54. 7 ...'

'II. רָגַע vb. be at rest, repose (prob. = Ar. رَجَعَ *return*, prop. *return to rest*, after wanderings, etc.);—Niph. *Imv.* 2 fs. Je 47. 6 (of sword) be gathered into thy scabbard, הֵרָגְעִי וְדֹמִי *repose*, and be still. Hiph. a. trans. *give rest to;—Inf. construct* Je 31. 2 הָלוֹךְ לְהַרְגִּיעוֹ I will go to *give him* (Isr.) *rest*, 50. 34 לְמַעַן הָרְגִּיעַ אֶת־הָאָרֶץ (... read prob. הֵ'); Is 51. 4 ומשׁפטי לאור עמים אַרְגִּיעַ usu. I will *cause* my judgment (religion) *to repose* as, etc. (i.e. I will establish it; cf. שִׂים 42. 4); but metaph. strange ...'

'III. רָגַע vb. harden (Eth. ... *coagulate, congeal:* poss. development of root رَجَعَ, v. II. ר');—Qal. *pf.* in Jb 7. 5 עוֹרִי רָגַע וַיִּמָּאֵס my skin *hardens*, and (then) runs again (II. מָאַס), of the ulcers in elephantiasis.'

To begin with, on whose authority is it stated that رجع properly means '*return to rest*, after wanderings, etc.'? Then,

putting my theory aside, and assuming that metathesis operates as between רגע and رعج, how far-fetched are رعج and رجع, and how utterly misleading the reference to either of them. How does רֶגַע come to be related to 'twinkle'? A man must be borne on a fantastic flight of fancy to suggest that any verb meaning 'to harden' could have possibly developed from رجع, or that 'judgment' could be stretched to equate 'religion'. Having regard to the context, he must have been used exclusively to double-think to imagine that הרגיע in Jer 50. 34 means 'to give rest'. Indeed, a metaphor must be extra super-strange if the *Lexicon* admits it to be strange—mark you, its own metaphor! In short, all this is a clownish dream in wild cloud-cuckoo-land.

Incidentally, the homologue of רגע is ῥάγα = ἀκμή: *the time*; while הרגיע has two homonyms homologizing with παραψύχω: *cool* Jes 34. 14; metaph., *console* Jer 31. 2 (1); and ἀστράπτω, στράπτω: *flash*, *illuminate*, *lighten* Jes 51. 4. The first syllable of this homology is omitted because it includes the double consonant στ, and π changes dialectally into γ—e.g. στενάζω/נאנח, στέναγμα/אנקה/אניה/אנחה/(תאניה); γρύψ/פֶּרֶס.

When no homonyms are suspected, naturally commentators will confuse them and attempt to reconcile the meaning of one homonym with the context of another—a process which usually involves pathetic mental acrobatics, and is abundantly illustrated on practically every page of the *Lexicon*. The entry about רעם is no exception.

'רעם (root of foll., prob. onomatop.; . . . prop. *move violently* as orig. meaning, but ref. to thunderous *sound* everywhere, exc. Ez 27. 35 where text dub., v. infr.; cf. Aram. רַעַם, רְעִים n. *thunder*, רְעֵם vb. *thunder;* esp. Aph. Ithpa. *utter* (loud) *complaints;* . . . n. *thunder*, . . . vb. *thunder*, *lament*, cf. New Hebrew רָעַם Hiph. *thunder*, Hithp. *complain;* Eth. . . . n. *thunder*, As. *rîmu*, *id.;* Ar. رَغِمَ *vex*, *dislike*, etc.).'

'[רָעַם] vb. denom. thunder;—Qal *make the sound of thunder*, *thunder* . . . רָעֲמוּ פָּנִים Ez 27. 35 is dub.: *faces tremble* (. . . *are convulsed*), or *they tremble* (cf. . . . AV RV *are troubled*) *in face*, lacks etym. support . . . the LXX, Syriac Version, C. H. Cornill דָּמְעוּ פְּנֵיהֶם. Hiph. . . . *thunder*, *cause thunder* . . . הַרְעָמָה IS 1. 6 is appar. *Inf. construct suf.* . . . but not understood by the LXX and dub.: AV RV *to make her fret*, cf. Aram. *utter* (loud) *complaints* . . . perhaps corrupt H. P. Smith.'

Referring to the interpretation of the phrase in Ez 27. 35, the *Lexicon* states that it lacks etymological support. Quite apart from my theory which renders the whole *Lexicon* obsolete, this comment can, in my submission, be reasonably made on many interpretations put forward by the *Lexicon*. However, by what right is the word 'loud' slipped in parenthetically? It props up the analogy with Aramaic, and is therefore deceptive. Again, the *Lexicon* adduces رغم as etymological material helping to understand רעם. This attempt is worse than useless for two reasons: firstly, because it is valueless and misleading in this particular case; secondly, it deceives the student into believing that such far-fetched evidence is relevant, so that he might be tempted to accept such a perverse process as a valid standard of research.

The irony of it is that here, as often elsewhere, Arabic fails to come to the assistance of Hebrew, because the Arabic homologue of the Greek word concerned differs from the Hebrew one. Thus the *Lexicon* ignores رَعْد, the Arabic for thunder, presumably because it includes a consonant which is not found in רעם. Yet رعد is a direct and better homologue of *βροντή* than רעם. In fact, Arabic can be positively misleading, because رعد has two homologues: *βροντάω* and *βρομέω*. Thus, the *Lexicon* adduces 'رَعَدَ *thunder* (said of sky), VIII *tremble, quiver*', in the entry s.v. רָעַד; but رعد 'to thunder' has no etymological or emotional affinity with رعد 'to shudder, shiver', notwithstanding the identity of spelling between them. Therefore, it is quite wrong to adduce رعد (in its meaning 'to thunder') as having any affiliation with רעד which means 'to tremble' exclusively, just as it is absolutely right to adduce رعد in its meaning 'to shudder'. And what is one to say about the perversion of רעמו פנים into דמעו פניהם?! (*V.* p. 367.)

ὄρος—طور corroborates צור, and the second ר in הרר replaces the terminal *σ*. It cannot be too strongly emphasized that only Greek accounts for the presence of the second ר, and that הרר is a more complete homologue than הר. The *Lexicon* states that הרר is the root of הר, and adds that its meaning is dubious.

πέλτη—The *Lexicon* wonders whether שלט means 'shield', and quotes authorities who opine that it means 'quiver' and 'arms, equipment'. The N.E.B. translates it sometimes by 'shield'

(IIR 11. 10 Ez 27. 11 Cant 4. 4), at others by 'quiver' (IIS 8. 7 Jer 51. 11 ICh 18. 7), and once by 'buckler' (IICh 23. 9). In the A.V., however, the rendering is uniformly 'shield', the challenging phrase מלאו השלטים (Jer 51. 11) being translated 'gather the shields', although under no circumstances could the verb מלא conceivably mean 'gather'. Such perversion of language and violation of reason are the penalty of misunderstanding the original text. Obviously, they do not help solve the difficulty presented by הברו החצים, מלאו השלטים. For it resembles two other phrases, i.e. וישימני לחץ ברור, באשפתו הסתירני (Jes 49. 2), and אשר מלא את־אשפתו מהם (Ps 127. 5); and אשפה (*θήκη*, *θήγη*) has hitherto been the universally acknowledged word for *quiver*. Yet this word too presents a similar difficulty in two verses, i.e. Jes 22. 6 and Job 39. 23. The verb נשא—which occurs in the former—is used in connection with צנה IS 17. 7 ICh 12. 24 (25) IICh 14. 7; while רנה—which occurs in the latter—seems to suggest a *shield* rather than a *quiver*, since it is the homologue of *βρέμω*: *clang*, *clash*, *ring*. In fact, I hold that אשפה also means 'shield', it being the homologue of *ἀσπίς*; for it seems that the shield did duty for a quiver also, housing arrows on the inside of it. Jes 49. 2 seems to lend support to this explanation.

πόλις—*π* exchanges dialectally with (*μ*) מ, م, (*κ*) ק, ق, and (*γ*) ج; so does *φ* with (*θ*) ث. *π* changes into ב, e.g. *παλαιός*/בלה, *παρδιαῖος*/ברד, *πόσις*/בשת. To this day the Sephardim pronounce ע *ng*; yet it is difficult to assert that *π* exchanges with ע, because it is possible that the *π* drops and that ע exchanges with the vowel that follows the *π*. *λ* exchanges dialectally with (*δ*) ד and (*ρ*) ר, ر; so does *σ* with (*δ*) ذ. Moreover, *σ* exchanges indirectly with ך, since it exchanges dialectally with *δ* and *θ*, and either of them dialectally changes with *χ*. (In fact, the second person suffix ך stands for *συ*.) Alternatively, the suffix *-ις* exchanges with ה, and this interchanges with ך as gutturals. The נ in מדינה, like the ن in مدينه, is terminal, followed by the feminine suffix ה. Therefore, all the Hebrew and Arabic words reproduce their common Greek homologue in full—except, perhaps, עיר which possibly drops the *π*; but the genuine homologue of עיר and קיר is *γῆ*.

It is rather significant that *βρία* is Thracian for *πόλις*; because, bearing in mind the consonant/vowel metathesis (*ρι*/*ιρ*), the identity of *βρία* with בִּירָה becomes self-evident. In fact, this is one of more than one hundred atavistic Greek words that can only be explained through Hebrew or Arabic. This reflects the regular intercourse between Asiatic and European Greeks before and after the destruction of Troy. (*V.* p. 369.)

ῥέω—زرب corroborates זרם, as جرى does גרע and נגר. נגר, נגל, נהר, and נזל exhibit the MV נ—as זרם does the terminal מ, גרע the terminal ע, and רור the terminal ר. ג in גרע, נגל, and נגר; ז in זרם and נזל; ע in ערף and רעף; ج in جرى, خ in خ, د in دلف, ز in زرب, س in سال, and ش in رشح and شرّ—one and all stand for the *spiritus asper*. פ in ערף and רעף, ب in زرب and ف in دلف, stand for the thematic *ω*, *ρ* changes dialectally into ל in נגל and נזל, and into ل in سال and دلف. In רעף and رشح, there is metathesis between the spiritus asper and *ρ* (cf. pronouncing 'where' *hwere*).

Here are nine Hebrew and eight Arabic verbs, pronounced more or less differently one from the other, each of which is nevertheless a tested variant of *ῥέω*. However, since גרע in Job 36. 27 is in the Piel, its homologue is *καταρρέω*: *flow down*; *stream*, *rush down*.

This is what the *Lexicon* says about some of these verbs:

גרע has no homonym and means 'diminish, restrain, withdraw . . . Pi. *Impf.* יְגָרֵע Jb 36. 27 *withdraw* = *draw up* c. acc. נִטְפֵי־מָיִם cf. A. Dillmann (on other hand, Franz Delitzsch *et alii draw down*, *let down*).'

גלל has no homonym and means 'roll, roll away . . . Niph. . . . יִגַּל כַּמַּיִם מִשְׁפָּט Am 5. 24 *let judgment roll along* (flow down) *as the waters*.'

נזל means 'flow, trickle, drop, distil (poet.) . . . Ar. نَزَلَ *descend* (milk into udder, but also in gen.) . . . *flow*, subj. water . . . of mts. (i.e. their torrents) Ju 5. 5.'

ערף means 'drip, drop (cf. Ar. غَرَفَ *ladle out water with the hand* (as with ladle), cf. Phoenician ערפת *portico* (whence rain *drips*) . . . cf. also Ar. غُرْفَةٌ *upper-room* . . .);—Qal *Impf.* 3 mpl. שָׁמָיו יַעַרְפוּ טָל Dt

33. 28 *his heavens drop dew*; fig., of speech, intrans., יַעֲרֹף כַּמָּטָר לִקְחִי 32. 2 *let my teaching drop like the rain* (see parallel תִּזַּל כַּטַּל אִמְרָתִי).—Cf. רָעַף.'

רעף means 'trickle, drip, synon. of נזל, II. ערף (cf. Ar. رَعَفَ *flow* (of blood), *bleed* (of the nose)); Qal *Impf.* 3 mpl. יִרְעֲפוּ, of clouds Jb 36. 28.'

To expose the errors of the *Lexicon*, it is necessary to appreciate two opposites:

(1) That there exist two entirely different verbs which are pronounced and spelt identically, that is: גרע, the homologue of ῥέω; and גרע, the homologue of both αἱρέω (*take away*) and ἀγγρίζειν (*subtract, deduct*)—גרע being a Continental variant of αἱρέω, and ἀγγρίζειν having been atavistically borrowed from גרע.

(2) That רעף is not a mere *synonym* of נזל and ערף, any more than שׁלאנן is a mere *synonym* of שׁאנן. The former three words are the *same* verb which happens to be pronounced and spelt differently, just as the latter two words are the *same* adjective which happens to be pronounced and spelt differently.

Once this is appreciated, it is not difficult to realize that נזל has nothing to do with نزل, or to recognize the old trick in operation once more: twisting 'roll away' to mean 'flow down'. On the contrary, it is difficult to overlook the dragging of نزل into the explanation, because it means 'descend' exclusively; so that the example of the *milk descending into the udder* is as misleading as it is selective. Again, faced with the difficulty of 'flowing' (or is it 'descending') mountains, the *Lexicon* ascribes the *flowing* to their torrents. Yet in thus doing violence to the text, it unwittingly robs it of the implied wonder; for there is hardly a miracle in torrents flowing on account of the Lord. Those responsible for the N.E.B. resolved the difficulty by altering the text altogether to read: 'Mountains shook in fear before the Lord.' As a matter of fact, the A.V. had fared much better than both the *Lexicon* and the N.E.B.; for it has: 'The mountains melted from before the Lord.' It was not a bad guess, but the merit of Greek is that it dispenses with guessing. (*V.* p. 369.)

Even if עַרְפָּת were not the homologue of *ὄροφος* or *πρόθυρον and πρόπυλον—θύρα* (*θύρη*) and *πύλη* being the same word, differently pronounced and differently applied—the suggestion that 'portico' is called עַרְפָּת, because rain drips from it, is pathetic. However, to render absurdity even more absurd, we are referred to غرفه (*ὑπερῷον*) as meaning 'upper-room', with the implication that it is so called because rain is liable to leak through its roof!

ῥίζα—Note that the spiritus asper is dialectally replaced by *β*—e.g. *ῥόδον/βρόδον*—and that Arabic has preserved the first vowel of the Greek word in its original pronunciation.

The *Lexicon* states: that in Ex 25. 31 יֶרֶךְ means '*base* (loins) of candlestick'; that in Ps 80. 12 קָצִיר means 'boughs, branches'—confusing it with קָצִיר/*ὄζος*, e.g. Job 29. 19; that קַרְקַע means 'floor', '*floor* of temple 1K 6. 15 . . . קַרְקַע הַיָּם Am 9. 3 *the floor*, bottom *of the sea*'; that in Ex 30. 23 and Cant 4. 14 רֹאשׁ means '*chief, choicest, best*'; that in Ps 118. 22 רֹאשׁ פִּנָּה means '*top of* (the) *corner*, i.e. most conspicuous stone (fig.)'; and, in a separate entry: 'רֹאשָׁה n.f. top; appos. הָאֶבֶן הָרֹאשָׁה Zc 4. 7 i.e. the topmost stone'; that שֹׁרֶשׁ means 'root . . . 3. *root*, fig. = lowest stratum, of mt. Job 28. 9, of sea 36. 30 = bottom (text strange and dub.: B. Duhm רָאשֵׁי הָרִים, with אֲדֹו in v[a]); of feet, שָׁרְשֵׁי רַגְלַי 13. 27, i.e. soles . . . (elsewhere כַּף), K. Budde place of treading, *footholds;* B. Duhm (arbitrarily) שָׁרְשֵׁי, *delet* רגלי.' Curiously enough, the LXX translates רֹאשָׁה by *κληρονομία* (*inheritance, possession, property*)—apparently confusing it with יְרֻשָּׁה *παράδοσις* (Dt 2. 12); and the N.E.B. meekly follows the LXX. (*V.* p. 370.)

צְבָאוֹת (IS 1. 3) may be (or also be) the homologue of *σεπτός* (*σέβομαι*) or *σεβαστός* (*σεβάζομαι*), *august.* (*V.* p. 370.)

In contrast with the above simple, clear, direct exposition involving four homologues—*σέβας, σέβομαι, σῆμα*, and *σημεῖον*—the following fictitious and confused explanations occur in the *Lexicon*:

'[צבא] vb. wage war, serve (Sabean צבא *wage war with*, also n. *army, campaign* . . . As. *ṣâbu, man, soldier;* . . . Ar. ضبأ *conceal oneself*, hence *lie in wait;* this is phonetically suitable, but better in mng. would be ضبأ *go* or *come forth* (against one), etc. . . . S. Fränkel[232]

compare صَبِيّ *young man* . . . 1. *wage war, fight, c.* עַל *against*, Nu 31. 7 . . . 2. *serve* at sacred tent, Levites c. acc. צָבָא Nu 4. 23, 8. 24 (P); women Ex 38. 8, 8 (P) IS 2. 22 . . .' (Cf. صبيّ/ἔφηβος).

'צָבָא n.m. 2 Ch 28, 9 (Poss. f. Is 40. 2 Dn 8. 12 . . .) army, war, warfare . . . pl. צְבָאוֹת Nu 20. 9 [for 2. 9]+278 times; . . . 1. *army, host:* a. organized for war Ju 8. 6 . . . עַל(ה)צ' *over the host* (as captain) Nu 10. 14, 15+10 times Nu 10 (P) . . . b. *host* (organized body) of angels (cf. Luke 2. 13), צבא השמים (כל) *all the host of heaven* 1K 22. 19 . . . צבא המָּרוֹם Is 24. 21 *host of the high* (angel-princes; contrasted with earthly monarchs) . . . c. of sun, moon and stars . . . כל צבאם Neh 9. 6 . . . צבאם Is 40. 26 . . . d. of the entire creation, כל צבאם Gn 2. 1. 2. . . . 3. *service:* a. of Levites in sacred places Nu 4. 3 . . . 4. צְבָאוֹת, in name of ' as God of war, prob. first in time of warlike David (some connect with sacred ark, but ark older), explained IS 17. 45 ' יהוה צבאות אֱלֹהֵי מערכות ישׂראל *Sebaoth God of the battle array of Israel* (the thought of angels and stars as army of God is later); a. earliest form c. art.: ' אֱלֹהֵי הַצְּבָאוֹת Am 3. 13, 6. 14, 9. 5 (אֱלֹהֵי om. by error, cf. J. Wellhausen), Hos 12. 6 . . .' (Cf. צבא/στρατιά).

So to crown the revealing researches and complete the scholarly speculations to perfection, the inevitable copyist's mistake is discovered: אלהי is missing from Am 9. 5. And once more the errant copyist emerges as the ignorant's scapegoat, the cover for the fraud and/or the palladium of the presumptuous.

σκυτάλη—Note that Jud 5. 14 discloses a common custom between the Hebrews and the Greeks (cf. the Spartan epistle, pp. 1–2 *sup.*).

The υ changes into ב, silent ו, and pronounced ﻭ. There is at least one other example of ב and ו interchanging: בת־שׁבע בת־אליעם (IIS 11. 3) and בת־שׁוע בת־עמיאל (ICh 3. 5). Incidentally, note the prefix–suffix phenomenon at work in עמי—עמיאל/אליעם being the homologue of γαμήτης.

In the proverb בפי אויל חטר גאוה (Prv 14. 3), חטר means 'scourge, whip'. Analogous phrases are: חרב גאותך (Dt 33. 29), לשׁונם קשׁתם (Jer 9. 2), חץ שׁוחט לשׁונם (Ib 9. 7), בשׁבט פיו (Jes 11. 4), פי כחרב חדה (Ib 49. 2), הרגתים באמרי פי (Hos 6. 5), ולשׁונם חרב חדה (Ps 57. 5), שׁננו כחרב לשׁונם (Ib 64. 4), בשׁוט לשׁון תחבא (Job 5. 21), שׁננו לשׁונם כמו נחשׁ

שׁטט must be read שׁטם for six reasons, that is to say: (1) the object concerned is to be in 'your sides', and therefore should naturally be in the plural; (2) this is immediately followed by another object in the plural, which is to be stuck in 'your eyes'; (3) the expression ולשׁטט בצדיכם ולצנים בעיניכם closely resembles לשׁכים בעיניכם ולצנים בצדיכם (Nu 33. 55), where the object to pierce the sides, as well as that to pierce the eyes, is in the plural; (4) ט closely resembles מ and ם, so that the final מ might well be mistaken for ט or ט written for מ; (5) the omission of plural י is not fatal to the suggestion—in fact, it is absent from ולצנים in Nu 33. 55; and (6) the LXX translates שׁטט by ἥλους (nails).

The *Lexicon* lumps up together שׁבט/σκυτάλη with שׁבט/σκῆπτρον, and arbitrarily declares that שׁרביט (Esth 4. 11)—the homologue of ῥάβδος—is an extension of שׁבט. As usual, when semantic difficulties arise, blame is almost automatically attached to the dead, defenceless copyists. Thus שׁלחים is preferred to שׁבטים in IIS 18. 14, under the lame excuse that the LXX has βέλη (βέλος, *missile*, esp. *arrow*, *dart*). Needless to add that שׁבט and שׁוט are differently derived in the *Lexicon*, and both given fanciful origins. As to חטר, it means 'branch or twig, rod—metaphorically', and is to be compared with خَطَرَ *lash with the tail, move spear up and down, shake, quiver* (said of spear), etc.' A more ridiculous comparison can hardly be imagined. Had the erudite editors pursued their search for the truth, they would have discovered that خِطْر is 'branch or twig'.

And yet, it is on the false foundation of such pseudo-scholarship, mere semblance of science, that a sham 'Semitic' folly was erected. It is on such nonsense that generations of students have been fed, until they took that folly to be a veritable fortress and looked upon it with awestruck wonder. Indeed, it is only after a great deal of systematic questioning and independent research that I dared lay siege to it and subjected it to Aryan bombardment. (*V.* p. 370.)

It is to be observed that ט and ת are interchangeable, e.g. רטט (Jer 49. 24) and רתת (Hos 13. 1); so are צ and ק, as in צלע (IR 6. 34) and קלע (Ib.), צלה (Jes 44. 19) and קלה (Jer 29. 22), צָלִי (Ex 12. 8) and קָלִי (Ruth 2. 14) or קליא (IS 17. 17),

מחץ (Jud 5. 26) and מחק (Ib.); so are צ and שׂ, as in יצחק (Ex 3. 6) and ישׂחק (Jer 33. 26), פצה (Ps 66. 14) and פשׂק (Prv 13. 3); so are ה and ע, as in אשׁתמה (Jos 15. 50) and אשׁתמע (IS 30. 28); so are ה and ק, as in פצה and פשׂק (*sup.*).

σπάραγμα—According to the *Lexicon*, גזרה here is 'separation . . . separate place . . . i.e. yard, or space adjoining temple on three sides'. So the meaning shifts from 'separation' to 'separate place', and this in its turn is explained away as 'yard or space'. It is clear from the homologue that the area located and measured in the text was covered with a kind of concrete reinforced with stone-chippings. It is not the *space* that was *separated* into a kind of *yard*, so that גזרה means 'yard'. It means nothing of the sort. What the text actually tells us is that the area therein delineated was paved in a certain way, which gave it its name. פגר means 'corpse, carcass', and derives from '[פָּגַר] vb. Pi. be exhausted, faint'; while פֶּרֶק means 'plunder (as *snatched away*), Na 3. 1'. (*V.* p. 371.)

σπαράσσω—σ and π constitute a double consonant, and behave as such. Thus, in *σπάω*/שאף, شرم and شقّ, ش/שׂ stands for both σ and π, as a digraph, or for σ alone, while π drops out. On the other hand, in גזר, טרף, פרם, פרק, فرق, فلع, σ is dropped. In גזר, π exchanges dialectally with ג—as in *γωνία*/פנה—ρ is dropped; at the same time a terminal ר is added, as in ישׁר/*ὀρθός*; then ז stands for σσ, ττ—or the γ they conceal, as in *σείω*/זוע, *γωνία*/זוית/زاوية; *ζάλ*/*μέγα* (−με, γ/ζ+λ); *ζαμελής*/*μέγα μέλος ἔχων*. פרם exhibits the terminal מ; in פרק, ק changes dialectally with the concealed radical γ, as does ق in شق, ρ being absorbed by the شدّة. There is a double exchange in فلع: ρ/ل, and γ/ع.

IIR 6. 4 tells us that Elisha's disciples were *rending* the trunks of trees into planks of wood, to build themselves a shack. According to the *Lexicon*, the verb גזר is akin to جزر, means 'cut, divide', and has no homonyms. More particularly, it means '*divide*' in Ps 136. 13, '*cut down*' in IIR 6. 4, and '*cut off*', i.e. '*destroy, exterminate*' in Hab 3. 17. Here again, the meaning alters from 'cutting' to 'cutting down' and 'cutting off', and this is extended to import 'destruction and extermination'. *Per*

contra, it is typical of Hebrew–Greek homology to provide the exact meaning and accompanying contextual nuances.

As to טרף, in the *Lexicon* it means 'tear, rend, pluck', has no homonyms, and is akin to 'طَرَف *depasture*, said of camel'. I can imagine the fury of my critics had I put forward, as homologue to טרף, a Greek verb meaning 'depasture'. Their howl would have reached high heaven and reverberated to the ends of the world. *Aliter*, with פרם which means 'tear, rend garment', and is akin to 'فَرَم *chop up* onions, etc.'; and פרק which means 'tear apart, away', and is akin to 'فَرَق *split, divide*'. (*V.* p. 371.)

συγκλίνω—There is complete confirmation of these homologies: *σύγκλινος* = *συγκλίτης*, *one who lies with* one שְׁגַל Ps 45. 10; *companion at table* שְׁכוֹל Jes 49. 20.

This is a unique set of homologies:

1. Mark the close likeness between שְׁגַל and שְׁכַל—remembering that *γ* interchanges with *κ*—and the even closer resemblance between שְׁכַל and שְׁכוֹל.
2. Because the Hebrew homologues incorporate the preposition of the compound verb, they appear in the פְּעַל and פָּעַל as well as in the קַל; cf. pp. 240, 646.
3. One who shares one's couch sexually might not share it as a commensal; hence the difference in spelling to distinguish one act from the other.
4. Usually, there is a similar inflection of the bodies of the participants in coitus; but the similar inflection referred to in Genesis applied to Jacob's arms.
5. سكن, like שָׁכַן, means 'to dwell'; and both are the homologues of *οἰκέω* and *σκηνέω*, מִשְׁכָּן being the homologue of *οἴκημα* and *σκήνημα*. At first sight, therefore, one would be inclined to think—as Arabic scholars do—that ساكن is a compound of سكن, with an implied sexual relationship; just as the verbs 'cohabit' and 'live with' import such a relationship. Nevertheless, Greek proves that the two Arabic verbs are of different origin, and that there is no etymological connection between them.

6. Mark that ساكن is on the scale of فاعل, because it is the homologue of a compound Greek verb.

However—against the clearest context of solicited fornication and shameless prostitution in Jer 3. 2—the *Lexicon* states that שׁגל means 'violate, ravish'; yet according to it שֵׁגַל means '(queen-) consort'. Furthermore, an authority is referred to who opines that שֵׁגַל is a loan-word, and not derived from שׁגל. To cap it all—again, against a context of obvious booty and apportioned plunder—it suggests that שָׁלָל in Jud 5. 30 might be a mistake for שֵׁגַל.

Then occurs the following entry: '[שְׁכֻלִים] n.pl. abstr. bereavement, childnessness;—בְּנֵי שְׁכֻלָיִךְ Is 49. 20, i.e. *sons of thee, the bereaved*'. For the noun is alleged to be derived from שׁכל (the homologue of which is *χηρεύω, -ρόω*). True, part of the context appears to afford an excuse for the error, but this error leads to another which is not warranted in any way. For the particular identity of those who are being requested to make room for the 'sons of thee' is not at all clear; nor is it possible to know or even guess where it is that the place is narrow for *thy sons*. The N.E.B. has: 'The children born in your bereavement shall yet say in your hearing, "This place is too narrow; make room for me to live in."' But the plain version runs: 'The sons of your commensals shall yet say in your hearing: "This place is too narrow for me; please move a little that I may sit down."'

Here is another relevant entry: 'II. [שָׁכַל] vb. Pi. lay crosswise (so, and not root I. שָׁכַל, [vb. be prudent] . . . Ar. شكل *bind* legs of beast, *plait* locks of hair);—*Pf.* 3 ms. שָׁכֵל אֶת־יָדָיו Gn 48. 14 (Jehovist); W. Gesenius, Thesaurus Linguae Hebraeae, S. R. Driver, however, *prudentes fecit*, from root I. 'שׂ.' In fact, محيط المحيط by بطرس البستانى says: شكل . . . الدابه ,شدّ قوائمها بحبل . . . والمرأه شعرها ضفرت خصلتين من مقدم رأسها عن اليمين والشمال. Therefore, it is not a question of merely plaiting, but plaiting in a special way, consonant with *συγκλίνω*: that is, plaiting two locks of hair from the front of the head (crosswise) away from the right and the left.

Now شكل, in so far as it means 'fetter the legs of a beast of

burden', is the homologue of ἐκδέω (עקד Gn 22. 9); but the homonym which means 'plait two locks of hair from the right and left', is the homologue of συγκλίνω. These two homonyms are etymologically different, in spite of their phonetic identity; just as עקד and شكل are etymologically and semantically identical, despite their phonetic dissimilarity. For in עקד the spiritus lenis has changed into ע, and κ into ק; whereas in شكل the respective replacements are ش and ك, while δ exchanges dialectally with λ, ل.

It is because sometimes Arabic and Hebrew homologize with Greek in different ways, that phonetic similarity between an Arabic and a Hebrew word is not a sure guide as regards meaning. For instance, the fact that شلّح and שָׁלַח are phonetically identical, does not make it likely that שָׁלַח means 'strip', or شلح 'send away'. Yet phonetic similarity between an Arabic and a Hebrew word of different meanings is an excellent test as to the soundness of their homology with a phonetically similar Greek word which bears the two meanings concerned. For example, στέλλω and שָׁלַח are phonetically similar, and they both mean 'send'. This concurrence of phonetics and semantics leads to the firm belief that these two words are homologues. But the fact that شلح and שָׁלַח or شلّح and שָׁלַח are spelt and pronounced alike does not indicate that they—two by two—bear similar meanings or share a common kinship. On the other hand, the fact that شلح, שָׁלַח, and στέλλω are pronounced similarly, plus the fact that ἀποστέλλω and שָׁלַח are the respective compounds of στέλλω and שָׁלַח, and bear the same meaning as each other—i.e. 'send away'—makes it practically certain that the two compound verbs are also homologues. This is confirmed and established, beyond a shadow of doubt or flicker of suspicion, by the additional facts that شلّح means 'strip' and that ἀποστέλλω means 'doff' as well as 'send away'.

Accordingly, we may formulate the rule that—when an Arabic homologue of a Greek word happens to be a homophone (or quasi-homonym) of a Hebrew word which is also a homologue of the same Greek word, then each of these two co-homologues

acts as a check on and a confirmation of the accuracy of the homology formed by the other with the said Greek word, e.g. *κουφίζω*/חפץ/خفض.

Two propositions, one particular and the other general, logically follow:

1. شكل is as genuine a homologue of *συγκλίνω* as שָׂכַל itself.
2. Through Greek and not Arabic is Hebrew correctly interpreted, although Arabic may be useful as a test of the accuracy of certain Graeco-Hebraic homologies (*v.* p. 371).

σχίζω—Contrast the straightforward meanings herein obtained, and distinct differences clearly defined—by reference to Greek—with the babel and fantasy which pervade the *Lexicon*. According to it, for instance: חצה means 'divide' and is related to حُظِيَ, '*be fortunate, happy* with one's husband or wife, etc., i.e. have a *share* in happiness'. This far-fetched comparison is completely out of place here, but would be apt in relation to חץ (Job 34. 6)—the homologue of which is *τύχη*, حِصّه, حَظّ—and which the *Lexicon* misinterprets as meaning 'wound'.

לא יֶחֱצוּ יְמֵיהֶם (Ps 55. 24) means '*shall not halve their days*, i.e. enjoy even half of the normal number'. Of course, this is merely guesswork, and very funny guesswork to boot. Nobody out of bedlam speaks like that. The N.E.B., however, has: 'they shall not live out half their days'. This is also a piece of divination, though not an unreasonable effort. But I suggest the homologue of חצה in this context is *ψηφίζω*, Ar. أحصى (cf. *ἀριθμέω*); similar to ומספר חדשיו חֲצָצוֹ (Job 21. 21), which the *Lexicon* renders: '*the number of his months, they have been cut in two* (fig. for *curtailed*)', but the N.E.B. has: 'if his very months and days are numbered?'

עד־צואר יחצה (Jes 30. 28) means '*shall halve unto the neck* = shall reach to the neck and so divide the man in half'. It might seem incredible, but the erudite editors not only persuaded themselves of the accuracy of this interpretation, but also appear to have managed to induce thousands and thousands of other right-minded men to accept it. The N.E.B., however, has: 'rising neck-high'. I suggest the homologue of חצה here is *ἥκω*: *reach a point*; *ἵκω*: *attain, reach* حصل, وصل—terminal ل. (*V.* p. 371.)

σχολή—In these homologues we have examples of the two consonants *σχ* exchanging as a digraph with צ and שׁ, or severally with ס and כ; also of ⳕ/*θ* exchanging dialectally with *χ*, while the *σ* drops out. But since צ exchanges with *χ*—as in *χαλκίον*/צֶלַחַה (IICh 35. 13)/צְלֹחִית (IIR 2. 20)/צַלַחַת (Ib 21. 13)/צלצל (IIS 6. 5)—it can cogently be argued that here, too, it exchanges with *χ* alone while the *σ* drops out. Alternatively, that it exchanges with *σ* alone—as in *σῆμα*/צָבָא (Dt 4. 19), *σημεία*/צבא (Gn 21. 22 Nu 10. 14), *σπίζω*/צפצף (Jes 10. 14), *σοφίζω*/צופיה (Prv 31. 27), *σπυράς*/צפיע/צפוע (Ez 4. 15), *σπυρίς*/צפיעה (Jes 22. 24), *σάπων*/صابون. Similarly with שׁ, which also exchanges with *σ* and *χ*, e.g. *σάρξ*/שאר (Lev 18. 12 Jer 51. 35 Mich 3. 2, 3)/שׂר (Prv 3. 8); *χαμαίδρυς*/שׂוּם (Nu 11. 5), *χοῦς*/שַׁעַל (Jes 40. 12), *χράω*/שׁאל (Ex 3. 22 Nu 27. 21 IS 22. 15 Ez 21. 26 ICh 10. 13).

In considering the interchangeability of *σ* and צ, one should remember that between ס and צ, e.g. צפן/ספן (also צחק/שׂחק, *v.* pp. 35–6), התעלס (Prv 7. 18 *ἀγλαΐζω*) and עלץ (IS 2. 1). Similarly, in considering the similarity between עצלה and عطل, one should remember that צ and ט are interchangeable, e.g. חטב (*κόπτω* Jos 9. 21), חצב (Jes 10. 15), קצב (IIR 6. 6).

The ء substitutes *χ*, as the ה does in the homology *χωλεύω*/הלה, and as כ substitutes the spiritus asper in *ὅλος*/כליל (Lev 6. 15), *ὅλως*/כלילל (Jes 2. 18), and *ὅπλον*/כלי.

τελέω—כלה has six other homologues, i.e. *κλαίω* (Thr 2. 11), *κλάω* (Jer 14. 6), *κλείω* (IS 6. 10), *κωλύω* (Gn 23. 6), *πυρόω* (Ps 37. 20), *χρήζω* (Ps 84. 3); כלא has two: *κλείω* (Jer 32. 3) and *κωλύω* (Ps 119. 101); עלה has six: *ἀείρω* (Gn 19. 15, 28 IR 18. 42), *ἐλαύνω* (Gn 31. 10), *ἔρχομαι* (Ex 2. 23, 12. 38 Jos 15. 3), *ὁλοκαυτέω* (Lev 17. 8), *πυρόω* (Lev 17. 8 Jer 48. 15), *τέλλω* (Gn 19. 15, 41. 5); שׁלם has two homonyms, both adjectives, namely: *ὅλος* (Gn 33. 18 Dt 25. 15 IR 8. 61) and *τέλειος* (Am 1. 6).

In the *Lexicon* none of the three verbs כלא, כלה, עלה has any homonyms. For instance, both כלות קציר (Ruth 2. 23, *τελέω*) and כלות העלה (IICh 29. 28, *πυρόω*) mean '*be complete, at an end* . . . of action or event, with emphasis on time'. Again כלה means:

'be complete, at an end, finished, accomplished, spent . . . Qal . . . 2. b *waste away, be exhausted, fail* . . . esp. of eyes exhausted by weeping La 2. 11, strained by looking (fig.) for relief or refreshment, *fail, languish* . . . Je 14. 6 (of wild asses); . . . similarly (sq. לְ) of נפשׁ exhausted by *longing* Ps 84. 3.'

Yet כלה in Jer 14. 6 simply means '*enfeeble*', with special reference to eyes (Aristotle, *Physiognomonica* 808ª9), and has nothing to do with weeping, pining, or languishing, or being strained in any way. Nor has כלה in Ps 84. 3 any connection with exhaustion; it is the homologue of χρήζω which means '*desire, long for, crave*'. (*V.* p. 372.)

τίθημι has sixteen homologues, namely: טמן, הדה, אצר, אצל, שׂום, שׂיב, צוה, נתן, נשׂה, נשׂא, נטל, נטה, תקע, שׂית, תתן. It is instructive to compare them with each other and to classify them.

The MV נ features in six, the terminal ל appears in two, the terminal נ in three, the terminal מ, ע, and ר once; whereas the א and ה are prosthetic. That the ל in נטל is terminal is clearly and conclusively proved by collating the two verses, IIS 24. 12 and ICh 21. 10. They refer to the same incident, tally in almost every word, and the former has נטל while the latter has נטה instead. Note that while הדה ends in ה and טמן in נ, وضع and طمر have terminal ع and ر respectively.

ישׂיב אל לבו in Jes 44. 19 is exactly the same as ישׂם . . . אל לבו in IIS 13. 33—both ישׂיב and ישׂם being in the Qal, like ישׂית in Gn 46. 4—and the structure of the infinitive is either שׂוב, like שׂום; or שׂיב, like שׂית. The ב and the terminal מ interchange here, as they do in רֹבֶה קַשֶׁת (Gn 21. 20) and רֹמֵה קֶשֶׁת (Jer 4. 29)—רבה and רמה being homologues of ἐρύω (A): *drag* ירה, רמה Ex 15. 1, 4; *draw* the bowstring, the bow ירה IIR 13. 17 רבה, רמה. Furthermore, the river mentioned in IIR 5. 12 is spelt אבנה, but read אמנה; and بكّة, the homologue of μαντεῖον, was also known as بكّة. (Yet بكّة may well be a homologue of Βακχεῖον, and a cognomen given to بكّة by its pre-Islamic critics.)

The first syllable is dropped in all the homologues, except the

last three; and מ is epenthetic in טמן—as it is in ἐρῶ/אמר, and as μ is in *τύμπανον*, etc.—to facilitate pronunciation.

θ exchanges three times with ט, צ, שׂ, and ת; twice with שׁ; and once with ד and ק—cf. *θεός*/צור, *θώραξ*/שור, *θεωρέω*/שבר, *θύρα*/דלת; besides θ exchanges dialectally with τ and χ—cf. מְכַמָּן/מַטְמוֹן/*θέμα*—and χ exchanges dialectally with κ.

It is interesting to note in passing that among the Hebrews mortgage affected movable property, and was in the nature of a pledge effected by way of deposit—very much like *ὑποθήκη*/עבוט (Dt 24. 10) and *ῥύσιον*/עֵרְבָה (Prv 17. 18)/ערבון (Gn 38. 17). Like the Greeks, they used to give their hand as a pledge, actually using the expression תקעת כפך (Prv 6. 1), literally: *ἐτίθεις χεῖρα*. Sophocles, however, has: *προσθεὶς χεῖρα δεξιάν* (*Philoctetes* 942). But a most remarkable philological double somersault occurred when the European Greeks adapted to their own pronunciation the Asiatic Greek ערבון—pronouncing it *ἀρραβών*—which was itself an adaptation to the Asiatic pronunciation of their own word, *ῥύσιον*. What is more, they proceeded to develop this so-called borrowed word into the verb *ἀρραβωνίζεται*, when centuries earlier the Hebrews had turned the begetter of *ῥύσιον*—namely, the verb *ἐρύω* (B)—to ערב (Gn 43. 9). Thus, in the course of numerous generations, the European Greeks could not recognize their kith and kin, any more than the Hebrews could their ancestors. Therefore, a protracted mutual disavowal is hereby turned into immediate mutual recognition; and I call this 'the philological law of return'.

There is not an inkling of the homonyms of the homologues of *τίθημι* in the *Lexicon*, according to which:

> הדה means 'stretch out', and is to be compared with 'هدى *lead, guide*'. (In fact, the homologue of هدى is *ἡγέομαι*, a possible alternative.)
>
> (s.v. נטל) '*lift*, c. acc. Is 40. 15 (fig. subj. 'י'); *lift over thee* (על) i.e. offer 2 S 24. 12, but rd. נוֹטֶה (as parallel 1 Ch 21. 10) ... *lift* (*and lay*) *upon* (עַל) La 3. 28.'

In Jes 40. 15, the homologue of נטל is *δροσίζω*, *besprinkle*.

> 'נָטָה vb. stretch out, spread out, extend, incline, bend ... = *offer*, only שָׁלוֹשׁ אֲנִי נֹטֶה עָלֶיךָ 1 Ch 21. 10 *three* things *do I offer unto thee* (so rd. prob. also parallel 2 S 24. 12, v. נטל).'

'I. [נשׂא] vb. lend on interest, or usury, be a creditor (cf. Ar. نسأ *postpone, delay; sell on credit;* parallel form of I. נָשָׂה . . .) . . . 1 K 8. 31 2 Ch 6. 22 v. נשׂא Qal 1b (5).'

(s.v. נשׂא) 'ג׳ בּוֹ אָלָה *put on him* (require of him) *an oath* 1 K 8. 31 = 2 Ch 6. 22 . . . correct Massoretic Text נָשָׂא . . . but sense hardly possible'. This appears in the left-hand column of p. 670, yet in the right-hand one appears the following: 'ונשׂא־בוֹ אָלָה 1 K 8. 31 *and he shall lift up against him an oath* = 2 Ch 6. 22 (Massoretic Text וְנָשָׂא . . . but sense difficult; read rather וְנָשָׂא)'. Indeed, a house divided against itself.

The homologue here is *εὔχομαι*, and the passage means: 'and he shall utter an imprecation against him in prayer to curse him'.

'שִׂית n.m. garment . . . compare Syriac . . . *appearance* . . .;— construct שִׂית זוֹנָה Prv 7. 10; fig. שׂ׳ חָמָס ψ 73. 6 (v. II. עטף).'

The homologue in Prv 7. 10 is *θῆσσα*, later Att *θῆττα*, *ἡ*, *hired servant-girl*; and the expression *θ. γυνή*, שׂית זונה, occurs in Apollonius Rhodius 1. 193.

'II. [עָטַף] vb. envelop oneself . . . יַע׳־שִׂית חָמָס לָמוֹ ψ 73. 6 *they put on for themselves* (each) *a garb of violence*.'

The homologies here are: *χιτών*/שׂית, *δύω*/עטף, *αἵματος* חמס; and the passage reads: 'they put on a blood-stained coat of mail'. יעטף למו is instead of יעטפו להם; and עטף לו is the MV of עטף, meaning 'put on oneself'. (*V.* p. 372.)

τροφόν—טרף has two other homologues, namely: *τρυφερόν* (Ez 17. 9) and *τρύφος* (Nah 2. 13). These nouns derive from *θρύπτω* which has yet another derivative, *θρύμμα*, the homologue of טרפה (Ib.). Here we have examples of unsuspected homonyms, and of words of different derivation hitherto wrongly treated as cognate.

χαράσσω—Whether *χαράσσω* is cognate with *žerti* or not, I would not know; but I am trying to prove that—far from being a Semitic loan-word—it is a variant of several Greek words as pronounced on the Continent in Arabic and Hebrew. In fact, some of its homologues drop the *ρ*, רצע drops the *χ*, while نقش begins with the MV ن—all in accordance with tested rules of homology. (*V.* p. 373.)

According to the *Lexicon*, חרוץ in Leviticus and חרוץ in Isaiah are the same word, respectively meaning 'mutilated' and 'sharp', and it is so translated in the N.E.B. Similarly, the *Lexicon* states that קרע in Jer 4. 30 and קרע in Gn 37. 29 are the same word, respectively meaning '*make wide, large*, eyes, with (ב) stibium', and '*tear, rend*'. The N.E.B. translates the passage in the former verse: 'make your eyes big with antimony'. קרע in Gn 37. 29 is the homologue of *ῥήγνυμι*; while קרע in Jer 4. 30 is also the homologue of *χροΐζω, χρῴζω, χρώννυμι*—like כרע Job 31. 10, 39. 3—since *χροΐζω* means both *lie with* and *colour, stain*.

χήλινος—I think this word was borrowed from כלי, the homologue of *ὅπλον*—as *ἀρραβών* was borrowed from עֵרָבוֹן (Gn 38. 17), the homologue of *ῥύσιον*. They are both atavisms.

χηλός—To lighten their cargo the crew of Jonah's ship did not throw overboard the kitchen utensils or the ship carpenter's tools, but jettisoned the heavy chests packed with commercial goods and personal effects, which constituted the freight. Similarly, the כלי referred to in Lev 15. 4, 6, 26 was probably a chest. In my childhood days, chests containing clothes and linen were used not only as wardrobes, but also as settees in modest Jewish homes in Jerusalem and Cairo. (*V.* p. 373.)

χράω—קרא and שׁאל involve the consonant/vowel metathesis between *ρ* and *α*.

χ changes dialectally into ד, e.g. *χήλινος*/דלי; and into שׁ, e.g. *ψυχή*/נפשׁ (Ex 1. 5). *ζ* also changes into שׁ, e.g. *Ζήν*/שׁאון (Jer 48. 45)/שׁאָן (Jos 17. 11)/שֵׁם (ICh 13. 6)/שַׁן (IS 31. 10). *χράω* also means: '*furnish the use of* a thing, i.e. *lend*, usu. in a friendly way, *δανείζω* being the word applied to usurers'; but the homologue for *lend* is in the הפעיל—השׁאיל (Ex 12. 36). The homologues of *δανείζω* are: לוה, הלוה, נשׁא, נשׁה, נשׁך; cf. *τοκίζω*.

χρῆμα—Mark how ה, ח, and כ interchange. The כ in כמה preserves the *χ*, while the *ρ* is dropped or absorbed by the דגשׁ. On the other hand, the ל in למה and the ل in لما dialectally replace the *ρ*, while the *χ* drops out. The ב in בְּצַע and בְּצר, like the ب in بضاعه—which corroborates בצע—exchanges with *μ*. These

three homologues, together with מְכֹר, מִקְסָם, מִקְרָא and مصارى, illustrate the prefix–suffix metathetic phenomenon.

מִקְרָא in Jes 4. 5 means 'the seat of an oracle', from קרא (IIR 3. 10)/*χρῄζω*; the meaning 'convocation, sacred assembly' —ascribed to it by the *Lexicon*—is not justified by the context. Nor is קריאה a 'proclamation', but an 'oracular or prophetic utterance'—قرآن. Lastly, מקרה in IS 6. 9 and 20. 26 is generally accepted to mean 'accident, chance', a homologue of *κύρμα*, from *κύρω*, *κυρέω*/קרא (Ex 1. 10)/קרה (Gn 44. 29); but it possibly means 'a strange and unusual phenomenon'. (*V.* p. 374.)

χωλεύω—Just as ה interchanges with *χ*, here and in *χρήματα*/הרים, so does כ interchange with the spiritus asper in *ἥπαρ*/כבד and *ὥς*/כה. In fact, most interchanges are reciprocal.

ψυχή—סָס and سوسة are formed by dropping the *π* in *ψ*, while עֹשׁ and عُثّة are formed by dropping *ψ*—the second ס and the second س, as well as the שׁ and ث, exchanging with *χ*, e.g. *χάζω*/שְׁכַל/שׁכל/أُثْكُل, *χάζομαι*/נסוג (IIS 1. 22), and *χάρις*/سرور. The נ in נֶפֶשׁ is the MV נ, and it indicates that *ψυχή* must be derived from *ψύχω*. This is corroborated by the homology *ἀναψύχομαι*/הִנָּפֵשׁ (Ex 31. 17). The *Lexicon* would have us read חָפְשִׁים instead of נָפְשִׁים in Ez 13. 20, an emendation which fails to clarify an obscure passage. (*V.* p. 374.)

In short, the *Lexicon* is typical for its failure to recognize the existence of innumerable homonyms; its reckless emendations of the text; its perverse and fantastic exegesis; its false etymologies; its distortion of any meaning of any word to meet the various requirements—or supposed requirements—of the different contexts. Common words and ordinary passages excepted, the A.V. and the N.E.B. are equally unreliable, their pages teeming with innumerable errors.

Students of this book will be left in no doubt as to the urgent need for the present philology of the Bible to be fundamentally overhauled and revised, *and for a new translation to be undertaken*, in the light of the theory herein expounded. Because this theory is inherently sound, and because it alone offers the right methodology whereby to discover the correct interpretation of biblical words.

XIX. CATALOGUE OF GENERAL HOMOLOGIES

LXII. The following is the last, largest, and most varied of several lists of explained and text-supported homologies. Taken together, these lists afford boundless opportunities for testing over and over again the validity of each Proposition, and for discovering further homologies.

If one reads a random number of these homologies aloud, one after the other in quick succession, they sound pretty chaotic and even cacophonous, owing to the frequent change of place by the Greek suffixes, and the constant interchanges which involve consonants, vowels, and vocalization. Yet when examined individually, one by one, each homology appears to be covered by one or more Propositions, which account for almost every difference that exists between its homologues, and show that these differences are frequent to the point of regularity. In the result, it becomes evident that perfect order and euphony reign throughout, and that one and all these Graeco-Hebraic, Graeco-Arabic and Graeco-Hebraic-Arabic entities exhibit the whole kaleidoscope of the philological phenomena herein dealt with—phonetic, morphological, and semantic—some familiar, others not so familiar. Thus, there jostle each other prosthesis, aphesis and aphaeresis, apocope and syncope, the dropping of certain letters from Greek homologues, the addition of terminal letters to Hebrew homologues, the splitting and joining of words, consonant–vowel metathesis, change of place by affixes and change in the order of words, nominative and genitive homologies, single and multiple homologies, ordinary and atavistic homologies. At one extreme homologues are met with which sound and look alike, at the other the resemblance between them is concealed beneath complex and sophisticated camouflages. There lies in between these two groups a vast number of homologies of varying degrees of difference in sound and structure.

The validity of Propositions is tested by subjecting individual homologies to strict and systematic analysis. For instance, take a particular homology and find out: whether the meanings of

its constituent homologues are congenial one with the other and agreeable to the text or texts referred to; which letters of the homologues tally; which interchange, and why; by which points of vocalization are the vowels replaced, and why; which letters of the Greek homologue are missing in its Hebrew partner, and why; which letter or letters have been added to the latter, and why; which letter or letters have changed place, and why. This process has to be pursued relentlessly; nothing must be permitted to escape notice, nothing must be admitted that is not accounted for.

For the discovery of new homologues, it is a good exercise to try and find out the homologues of cognates of the Hebrew word in hand. Another good exercise is to compile a personal list of complete homologies. A third is to compile lists of kindred verbs and their derivatives; for instance, verbs relating to sight, motion, food, and so on: e.g. חזה, צפה, ראה, שור, שעה, שקף, תור, הביט, הציץ, השגיח, חָזוֹן, צוֹפֶה, מִצְפֶּה, מַרְאֶה, מִשְׁעִי, תָּרִים, etc. A fourth, to seek corroboration in other homologies, in reduplication or parallelism, in other biblical texts, and in Greek passages.

The texts referred to in support of meanings have been carefully selected, not only for their aptness *vis à vis* the particular homologies concerned, but also in relation to their contexts. It is in this sphere that the identity of one language with the other is repeatedly and conclusively proven by single and multiple homologies, homologies with one or more meanings, with delicate shades of meaning, or even with opposite meanings. Homonyms and homophones multiply, while Arabic fellow-homologues often afford corroborative evidence of great weight and decisive authority. Sometimes—as with homonyms and such homologies as הקיף/*περιέχω*—the context alone decides the meaning, so that the choice of the appropriate text to match the meaning becomes of vital importance. On the other hand, when it happens that a biblical text resembles a Greek passage, there is no difficulty; the choice is ready-made. Read in context, every other homology shines with exceptional semantic sparkle, and the cumulative brilliance is intellectually dazzling. So that as one goes along one becomes more and more convinced that those who spoke the language of the Prophets had a good command of the tongue

of Hellas, and a clear perception of its subtleties and expressive character. One or two examples will suffice.

אב and *πατήρ* resemble each other—account being taken of consonant–vowel metathesis, apocope, and the interchange of ב with *π*. These two homologues share no less than eight meanings. Greek and Hebrew apart, are there in mankind any two *different* languages where such phenomena occur between any word in one of them and another in the ותר? ערג sounds uncommonly like and means precisely the same as *ὀρέγω*. Did Hebrew by any chance borrow it from Greek, or vice versa? Again, גנב—in view of accountable differences—resembles *κλέπτω* and bears two of its three meanings. Is this a coincidence? Similarly, שאף resembles *σπάω*, and only through that resemblance is it possible to explain rationally the expression שאף צל. Is not this significant? Now the verb אנף homologizes with *πνέω*, and התאנף with *ἐπιπνέω*. The former expresses two shades of breathing, while the latter means two opposite kinds of breathing. In the circumstances, Jes 12. 1 becomes intelligible. So does another verse in Isaiah, 32. 12, thanks to the homology ספד/*κόπτω*. Do not these three examples point to the identity of the two languages even more emphatically than the other four? And these are only a few reliable witnesses among thousands.

Comparisons ought to be made (with the Septuagint, the *Lexicon*, the A.V., the N.E.B. and/or the principal Jewish commentators: רש״י, רד״ק and אבן עזרא, among other authorities) and a verdict reached in respect of every homology included in the said lists. Only thus would gradually be unveiled the deep mystery which shrouds the biblical vocabulary.

In fact, numerous Hebrew words have more than one mystery behind them, and not until they are resolved can one begin to understand the Bible. Take, for instance, the entry *s.vv.* שאף, שאב *σπάω*. The Greek verb is doubly intriguing. First, it has two entirely different meanings, 'breathe' and 'enjoy'; secondly, it has two other meanings: 'draw in, suck in', and 'draw tight', 'pull'. How *σπάω* came to have these various meanings is no concern of ours, and the question need not detain us. What primarily concerns us is the mystery behind שאף צל, because one does not breathe or suck in shadows. The solution of the conundrum confirms the soundness of the homology שאף/*σπάω*, and one can at last see clearly the picture over the strange device:

'כעבד ישאף צל', which has for more than two millennia lain hidden in the obscure cellars of linguistics. It is that of a slave who—having worked hard and long out in the open field, probably bare-headed, barefoot, and half-clad, exposed to the scorching summer sun—is now *enjoying* the shade.

The other mystery touches the relation of שאף to שאב, two slightly differently pronounced words, with two distinct meanings, yet each identical with a third word, *σπάω*—a lot shared by many other Arabic and Hebrew words participating in multiple homologies. At this early stage of the analysis you pause and ponder whether all the Israelites, everywhere and at all times: from Moses to the Maccabees, and from Dan to Beersheba, invariably pronounced שאב שאב and שאף שאף—in view of the liability to confusion of the labial letters ב and פ—or some of them, somewhere, sometime, pronounced שאף שאב and/or vice versa. Having posed the question, it matters not what answer, if any, you give to it. Your simply posing it *ipso facto* qualifies you to penetrate the biblical palimpsest, i.e. to appreciate that נהר is נחל, and that both are *ῥόος*; that משלח is the same as משלוח, and that both are identical with *ἐπιχείρημα* and unrelated to שלח; that יוחנן is a variant of כנניה, and that both are variants of *Διογενής*; that מחנה is a word with two meanings; that there are three kinds of שׁשׁ: one like שׁישׁ, the other like ששי, and the third like ששה, שת and سِتّة.

True it is that in our present state of knowledge we cannot be sure whether or not שאב and שאף were ever confused one with the other. Yet the possibility of such confusion is not an idle speculation, in view of the actual confusion of שְׁבְטֵי IIS 7. 7 with שִׁפְטֵי ICh 17. 6, חָקַר Jer 17. 10 Job 5. 27 with כָּבַר. For an Ashkenazi would pronounce שִׁפטי שִׁפטי, כָּבַר חָקַר, and (non-extant) הִכְבִּיר הִחְקִיר—contracted into הִכִּיר. And that is precisely what the exiles who returned from Babylon literally did (Neh 6. 12). In fact, the homologue of חקר is *σκοπέω*: *examine*, *consider*; inquire, investigate (W)—and that of הכיר, in Neh 6. 12, is *διασκοπέω*: *examine* or *consider well*; inquire, investigate (W). So that וַאַכִּירָה, there, *is* וַאֲחַקְרָה—the ח/כ being occluded by the דגש into the כ/ק, and the חלם turning into צרי (cf. Dt 13. 15 as regards וְהִנֵּה). Besides, it is pertinent

to point out two similar homologues of *σπάω*, i.e. סחב and סחף, which differ respectively from the other two—the ס being substituted for the שׁ, and the ח for the א.

A word as to the context of יִשְׂאַף צֵל. The homologue of קִוָּה in the second half of the verse is either *ἐλπίζω* (*hope to do* or *hope* or *expect*), or *ἐπελπίζω* (*buoy up with hope*), or *κατελπίζω* (*hope* or *expect confidently*), or *ἐπέλπομαι* (*have hopes of*). So Job laments his fate: he has been allotted periods of futility, and apportioned nights of toil—a life of servitude, alternating between spells of relief from hard labour and prospects of working for a wage. Therefore, the Greek explanation fits in beautifully; but the factor of parallelism has misled commentators to interpret שׂאף as meaning 'aspire'.

I am afraid Greek scholars will not be able to reap a bountiful harvest from this new branch of Greek literature—certainly not a harvest comparable to the one gathered by Western Europe from the rich literature of ancient Greece retrieved from oblivion, which ushered in the Renaissance—for two reasons: one, the Bible is a comparatively small book; it includes among its varied contents no tract on agriculture, astronomy, engineering, medicine, navigation, or any other art or science. Unfortunately we have no treatise on botany or zoology by King Solomon, although he is said to have discoursed on plants and animals (IR 5. 13). Two, the Hebrew language has been drastically impoverished and largely forgotten, through crushing defeats, brutal occupations of the Land of Israel, fratricidal internecine conflicts, wholesale deliberate destruction, captivities, dispersions, genocidal massacres, expulsions, forcible conversions, violent suppression, cruel persecution, assimilation (Dan 1. 3). Nevertheless, they will be able to glean one or two ears which escaped the raiding reapers, and a few berries which eluded the gargantuan grape-gatherers.

Yet in the light shed by the lists herein compiled, and they are by no means exhaustive, the Hebrew dictionaries and the numerous translations of the Bible will have to be radically revised; the bases of Hebrew and Arabic etymology will have to be completely recast; and the Septuagint itself will be tested and corrected. Moreover, the development of monotheism must now be studied against an Hellenic background, while it is manifest that the roots of the belief in Jesus as the Son of God reach far back

to Hebrew–Hellenic antiquity. People might nowadays call their children Daniel, John, Tom—as they do Dick or Harry—without reference to any theological concept. Not so in olden times: יְהוֹחָנָן, פְּדָהצוּר, פְּדָיָה, פְּדָיהוּ, פדיהו, have distinctly theistic overtones. The first is the homologue of *Διογενής* (*sprung from Zeus*), the second homologizes with *παῖς Διός/θεοῦ* (servant or son of Zeus/God), while the third and fourth do with *παῖς Διός*. And it is as well to remember that פדהצור was older than Sinai, and that the first recorded יהוחנן and פדיהו were coevals of King David and before the Temple (cf. Luke 1. 13, 57–63). Clearly, the two verses, Ps 82. 6–7, now acquire a palpable dimension: there were undoubtedly men in Israel who—like the King of Tyre nearby (Ez 28. 2, 6, 9)—believed themselves to be gods, of divine descent, and immortal (cf. ICh 29. 23). Indeed, monotheism had to fight off the influence of atheism as well as that of polytheism (Jer 2. 28 Ps 14. 1). As a matter of historical fact, the hard struggle on its behalf only triumphed as late as the advent of the Hasmoneans; but the harder struggle for the soul—for what lies beyond the daily bread, for the Kingdom of God, for Jerusalem, for the spiritual heritage of Israel—went on (witness the records of the New Testament) and continues to our day among Jews and Christians alike—freely and vigorously, even as Job's high-level debate with his comforters was conducted.

Note: The following list does not cover pp. 102–6, 135–67, 174–284, 631–80. A few words, not included in the book, are listed for convenience. The letters t and m after a page figure respectively indicate: *text* and *meaning*.

אֵ- *θεός*: *v.* אֵל; e.g. עבדא, i.e. עבד אל, but possibly عبد الله 128

אבי, אָב *ἀγός*: (*ἄγω*) *leader, chief* Gn 4. 20, 21 Nu 3. 24, 30, 35 Jes 9. 5, 22. 21 Neh 11. 13 ICh 24. 31; = *βαγός* 14, 37

,, *πατήρ*: *father* Gn 32. 10 IIS 9. 7; *grandfather* Gn 32. 10, 49. 29 IIS 9. 7 IICh 32. 13; esp. as epithet of Zeus Jes 63. 16 Jer 2. 27 Mal 2. 10; respectful mode of addressing persons older than oneself IS 24. 12 IIR 2. 12, 5. 13, 6. 21; metaph., *father, author* Jer 2. 27 Job 38. 28; *π. τῆς πόλεως* אבי הגלעד Jos 17. 1 אבי בית־לחם... אבי בית־גדר ICh 2. 50 אבי קרית יערים

Ib 2. 51 אבי־גִבְעוֹן Ib 9. 35; in pl., *forefathers* Nu 20. 15 IIR 14. 3 Jes 43. 27, 58. 14 IICh 28. 1; *parents* Jer 7. 18, 13. 14, 31. 29 (28) 14, 69, 73, 99, 122, 326, 330 t

אָב *φάτις*: *voice from heaven, oracle*; of the interpreter of dreams Gn 45. 8 69

אֵב *φυτόν*: *plant*, esp. *garden plant* or *tree* Job 8. 12 Cant 6. 11 73, 80

אבי־, אב־ *εὖ*: *well*; in Compds., implying *abundance, prosperity, ease* (e.g. אברהם, אבינעם) 14, 114, 122–3, 127

אבד *φθίνω, -νύθω, φθίω* 87, 317–18 tm; אֹבֵד *ἀποφθίνω, ἀποφθινύθω, καταφθίω* 87, 318 tm; הָאֲבִיד *ἀποφθινύθω, ἀποφθίνω* 87, 318 tm; אִבֵּד *ἀποβάλλω* 317 tm; אֲבֵדָה *ἀποβολή* 317 tm; הֶאֱבִיד, אִבֵּד *ἀφανίζω* 317 tm; אֹבֵד *ἀφανής* 317 tm; אֲבַדָּן *ἀφανισμός* 317 tm, 319; אבד *φοιτάζω, -τάω, -τίζω* Prv 31. 6 318 tm; אֹבֵד *φοιτάς* Dt 26. 5 Job 31. 19, 318 tm; אבד (*ἐς*) *ἀΐδιον, τὸ ἀεί* 49, 318 tm

אֲבַדּוֹן, אבדון, אֲבַדֹּה *Ἄιδης*, lengthd. poet. form *Ἀϊδωνεύς* 22, 31 t, 44, 68, 121, 266 tm, 317 t, 318 tm, 319, 333–4 t, 387 t, 393 t

אָבְדָם *πάθος*: *v.* אסון, איד Ob 12; cf. Dt 32. 35 Ob 13 Prv 1. 26, 17. 5 (+א, *π*/ב, −*α*, *θ*/ד, +מ; −*π*, *α*/א, *θ*/ד; −*π*, *α*/א, *θ*/ס, +נ) 29 t; אבה *αἰνίζομαι*: *v.* הלל 86 t, 110 tm

תַּאֲבָה, תאוה *ἀγάπησις*: (*ἀγαπάω*) *affection* (cf. *ἀγαπάω*: *desire*) Gn 3. 6 Nu 11. 4 Ps 119. 20 72, 136 tm

אֲבוֹי *πόποι*: exclam. of surprise, anger or pain Prv 23. 29 62

אֵבוּס *φάτνη*: *manger, crib* Jes 1. 3 78

מַאֲבוּס *φάτνωμα*: = *φατνίον*, Dim. of *φάτνη*, *sup.* Jer 50. 26 69

הכי, אָבִי *ἆρά γε* (*ἆρα* = *ἦ ῥα*; *γε* is an enclitic Particle, giving emphasis to the word or words which it follows.)—*ἆρα*: interrog. Particle, implying *anxiety* or *impatience*; alone, it simply marks the question, the nature of which is determined by the context 27 t, 29 t, 63

אבי־ *ἔφηβος, ἔφαβος*: (*ἥβη*) *one arrived at adolescence* (i.e. the age of 18 years); generally, *boy*, e.g. אביאל (cf. אֵבָה *ἥβη*: *youthful prime, youth* Job 9. 26) 127

אבי־עַלְבוֹן, אֲבִיאל *ἔφηβος Ἡλίου*: originally, a person who, when about sixteen or eighteen, was attached or dedicated to the worship of the Sun-god 28 t, 121, 123, 125, 128

אבים, אביהו, אביה *ἔφηβος Διός*: originally, a young man dedicated to or a gift from Zeus IR 14. 31 ICh 3. 10 IICh 13. 20 — 123, 336 t

אביטוב *ἀγαθός, -θοῦ*: *well-born*; *brave*; *good, capable*; *good*, in moral sense ICh 8. 11 — 82, 122

אביטל *ἔφηβος θεοῦ*: originally, prayed for, or apprenticed in the worship of God IIS 3. 4; *v.* **אביאל** — 122

אבימֶלֶךְ *ἔφηβος Μολόχ*: originally, a follower or gift of Moloch Gn 20. 2; *v.* **אביאל** — 128

אבינֹעם *εὔνοος*: *well-disposed, kindly, friendly* Jud 4. 6 — 123

אַביר *ἀγός*: *v.* **אב** IS 21. 8 Ps 68. 31 [a play on words: **אביר**/*ἀγός*/*βοῦς*, **עגל**/*μόσχος*/*ὄχλος*] Thr 1. 15 — 378–9

„ *ἄμβροτος*: poet. Adj. *immortal, divine* Ps 132. 2, 5 — 37, 39, 108

„ *βοῦς* — 40, 662 tm

„ *ἵππος*: *v.* **סוס** Jud 5. 22 Jcr 47. 3 — 40

אַבִּיר *ἄβροτος* = *ἄμβροτος*, *sup.* Gn 49. 24 Jes 1. 24 — 37, 39, 108

אבישׁור *εὔδωρος*: *generous* [cf. **תשורה**]; *εὐθώρηξ*: *well-mailed* [cf. **שׁרין**, **שׁור**]; *εὔπους*: *fleet of foot* [cf. **אשׁור**] ICh 2. 28 — 124

אבשׁי, אביֹשַׁי *εὔδωρος*: *generous* IS 26. 6 IIS 10. 10; *ἔφηβος Διός*; *v.* **אביה**

אֲבִיָתר *εὐίατος*: *easy to heal* IS 22. 20 — 41, 73, 123

הִתְאַבֵּךְ *καπνόομαι*: Pass., *to be turned into smoke, burnt to ashes* Jes 9. 17 — 60

אָבָק *καπνός*: *smoke* Jes 5. 24 [corroborates *καπνόομαι*] — 60, 77

אֲבָקָה *κάπνισμα*: *incense* Cant 3. 6 [corroborates **אבק**] — 60

אָבֶל *ἄβδελον, ἀμβλύς* — 94 tm

אֶבֶן *λᾶϊγξ*: Dim. of *λᾶας* (poet. Noun, *stone*), generally, *stone* Gn 29. 2; *εὐνή* — 55, 294 tm

אבן בֹּהַן *Μαγνῆτις λίθος, ἡ* [prefix–suffix metathesis in order of words, *v.* **אימה**]: *the magnet* Jos 15. 6 — 381 tm

אָבְנֵה, אמנה *Ἀμνός* — 29 t, 400 t, 423 t

אָבְנַיִם *ἄβα, ὀπήεις* — 94 tm

אֶבְרָה, אֵבֶר *ἀβαρταί, πτέρον, πτέρυξ* — 56, 94 tm

אַבְרָהם, אברם *εὕρημα*, later *-ρεμα*: (*εὑρίσκω*) *invention, discovery, thing discovered not by chance but by thought*; *that which is found unexpectedly* [much like *Ἕρμαιον* (prop. *gift of Hermes*, i.e. *unexpected piece of good luck, windfall, treasure trove* **חירם**)]; *foundling* Gn 17. 5 — 121

אַבְרֵךְ *εὐλογέω*; *praise, honour*; *bless, praise* a god;

προσκυνέω: *make obeisance* to the gods or their images; esp. of the Oriental fashion of *prostrating oneself before* kings and superiors Gn 41. 43 116

אֲבְשָׁלוֹם *εὐγάλενος*: *very calm* IIS 18. 18 123

אָגוּר *ἀγύρτης* 127 tm

גֵּרָה, אֲגוֹרָה *ἀργυρίς*: = *δραχμή* (*drachma*, worth six obols, דרכמן) Ex 30. 13 IS 2. 36 Esr 2. 69 63, 81, 92

אֵגֶל *ὄχλος*: generally, *mass, multitude*; *v.* עגל Job 38. 28; אֲגָלִים *ἀγοραῖν* Jes 15. 8 93

אַגְמוֹן *σχοῖνος*: *rush, reed, rushbed*; *land measure* Jes 58. 5 Job 40. 26; *v.* קנה 77

אַגָּן *ἀγγεῖον*: *vessel*; *jar* or *vase* for water Ex 24. 6 Cant 7. 3 38

אַגַּף *ἀγαθός*: *v.* אביטוב Ez 12. 14; *τόπος, ου*: *place, region* Ib 38. 6 64

אגר *ἀγείρω*: *gather, assemble*; of things, *collect, gather* Prv 6. 8 43, 127, 326

אֲגַרְטָל *γυρτόν* [an atavism]: = *σκύφον* (ספל, סף, כוס, צפחת, צפחית, צוף, ספרה): *cup*; *κρατήρ*: (*κεράννυμι*) *mixing vessel*, esp. *bowl, in which wine was mixed with water, bowl of wine* 66

אֶגְרֹף *χειροπληθής*: *filling the hand, handful* Ex 21. 18 57, 66, 69

אִגֶּרֶת *γραφή*: *v.* p. 113 66

הֲדַר, הֲדַד, אֲדַד 27 t, 30 t, 42 t; אֲדֹנִי, אֲדוֹן 28 t

אֲדוֹרַיִם *ἀγοραῖν* 355 tm, 377

אָדֹם, אֱדוֹם *ξανθός*: *yellow*, of various shades, freq. with a tinge of red; in Ep. mostly used of *fair, golden* hair; of complexion; after Hom. of all kinds of objects, of gold Nu 19. 2 IIR 3. 22 Zach 1. 8 Cant 5. 10; cf. Gn 25. 25; *v.* שמש, זהב 56, 67, 93, 310

אָדוֹן *Ἄδωνις*: *Adonis* [possibly an atavism, the homologue of *ἠίθεος*] 31 t, 46, 121, 332–3 tm

„ *δυνατός*: (*δύναμαι*) *strong, mighty, powerful, influential*; *οἱ δυνατοί, the chief men of rank and influence* (אדונים IR 22. 17); *δυνάστης*: *lord, master, ruler*, of Zeus; *μεδέων*: (*μέδω*) *guardian, ruler*, always of Zeus; generally, *ruler* (אֲדֹנָי Gn 15. 2) Gn 42. 30, 33 Ex 23. 17 Dt 10. 17 Jos 3. 11 Mal 1. 8, 3. 1 Ps 114. 7; *πάστας* (*πάομαι*): *owner* Gn 39. 20 IR 16. 24 86 t, 326, 330 t

אדון, אַדָּן 24 t

אֵדוּת *διά σε, διὰ ταῦτα, διὰ τοῦτο* 169 tm

אֲדַיִן *τότε, τόκα*: *at that time, then* Dan 2. 15, 17 64

אֶדֶר דַּר, אַדֶּרֶת, אַדִּיר, *ἄδορος*: *skin*; *δέρος*: *skin, hide*; *δέρρις*: *skin*; *δορά* (A): *skin when taken off, hide* Jud 5. 25 IR 19. 19 Jon 3. 6 Mich 2. 8 Zach 13. 4 Esth 1. 6 15, 66, 81, 100, 326

אדרת שֵׂעָר *δορὰ σατύρου*: the *skin* of a שׂעיר 15 t, 57

אַדִּיר *ἀνήρ, ἀνδρός* 82, 285–7 tm

אדירי הצאן *αἰγῶν ἀνήρ*: Virgil's *vir gregis* 82, 285–7 tm

אָדָם *ἀνήρ, ἀνδρός* 63, 67, 76 t, 82, 285–7 tm, 289 t

אדמה, אדם *γῆ* Gn 2. 9, 4. 2, 8. 13, 28. 15, 47. 20 Jes 14. 2, 32. 13 Ez 11. 17 Am 7. 17 Prv 30. 14 92, 290 tm

אֹדֶם *ἔδεσμα*; *ξανθός* 310 t, 401 tm

אֵדֶן *ἔδαφος*: *bottom, foundation, base* of anything Ex 26. 19 Job 38. 6 Cant 5. 15 49

אדנ־ *ἠίθεος, ἄθεος*: *unmarried youth* [= *Ἄδωνις*] 128

אֲדֹנִיָּה, ־יהו *ἠίθεος Διός*: originally, an acolyte at the temple of Zeus, or his gift IR 1. 5, 8 128

אֲדַרְגָּזְרָיֵא *ἄνδρες δικασταί*: *jurors, gentlemen of the jury* 58, 82, 286–7 tm

אֲדַרְכֹּן דַּרְכְּמוֹן, *δράχμη*: *v.* אגורה Esr 2. 69, 8. 27 66, 69, 78, 100

אֲדַרְם, הֲ־ 27 t

אזרע זְרוֹעַ, אֱזְרוֹעַ, דרע, אדרע *χείρ*: *hand and arm, arm* Jes 52. 10 Job 22. 8–9, 31. 22 Dan 2. 32 Esr 4. 23 IICh 32. 8 30 t, 46, 47, 66, 69, 99, 169 tm, 258 tm

אֶדְרְעִי *ὅπλον* 315 tm

אהב *ἀγαπάζω*, Ep. and Lyr. for *ἀγαπάω*: *show affection*, generally, *love*; *desire*; seldom of sexual love, for *ἐράω* (but *ἀ. ἑταίρας to be fond of* them IR 11. 1–2) Gn 34. 3, 37. 3 44, 49, 91, 100, 108, 326, 332, 334 t, 381

אַהֲבָה *ἀγάπη*: *love* Cant 3. 10 73, 334 t

אָהוּב *ἀγαπητός* 91, 102 tm, 107–8, 327

מַאֲהָב *ἀγάπημα*: *darling*, of a person; generally, *delight* Jer 30. 14 Ez 16. 33 Hos 2. 7, 14 69

אֹהֶל *αὐλή*: *open court* before the house, *courtyard* Ps 132. 3; generally, *court, hall* Ps 132. 3; *court* of temple IR 2. 29, 30 Ps 15. 1; *any dwelling, abode, chamber* Jos 22. 8 IR 12. 16 30 t

„ *αὖλις*: *tent or place for passing the night in* Gn 12. 8 Dt 1. 27 Jer 6. 3, 35. 7 [cf. *αὐλίζομαι*: (*αὐλή*) *lodge, pass the night* אהל Jes 13. 20; *v.* לון] 30 t

אֹהֶל *φῦλον*: *race, tribe, clan* (pl.) Jud 6. 5 Ps 78. 67 66, 73

אִו *οὐ*: the negative of *fact* or *statement*; used sometimes with the ellipsis of a definite verb; not (W) Prv 31. 4 39, 66, 334 t

אוב *φάτις*: *v.* אב Dt 18. 11 Jes 29. 4 69, 291 t

כי־אז, אז־אָז *καὶ τότε*: *even then* or (at the beginning of a clause) *and then* Lev 26. 41 Jos 1. 8 IIS 19. 7 64

אוד *πύρδαλον, -δανον*: *small wood for burning* Jes 7. 4 Am 4. 11 62

אוה *ἄβω, οἴω*: cf. *ἀγαπάω* 94 tm

אֵיל, אַיִל, אֵילִי *ὄϊς*: dat. pl. *ὄϝεσι*; Lat *ovis*; *sheep*, both of the ram and the ewe Ex 29. 22 31 t, 37, 39, 314 t

אוּלַי *πολλάκις*: *perchance* Gn 16. 2, 32. 21 61

אולם *ὅλος*: *whole*, i.e. *safe and sound* Ps 73. 4 49, 67

אֻלָם, אוּלָם *αὐλή*, *sup.* IR 6. 3, 7. 6–8 Ez 8. 16, 40. 7, 48 IICh 29. 17 67

אוּלָם *ἀλλ' οὖν*: (*ἀλλά*/אבל, *but*; *οὖν*/לכן, *then, therefore*) concessive, *at all events* Job 13. 3; *but then* Ib 13. 4, *however* Ib 2. 5 327

אִוֶּלֶת *φαυλότης*: *meanness, poorness, badness* Prv 18. 13, 19. 3; אויל *φαῦλος*: *ineffectual, bad* Jes 19. 11 65, 415 t

און, אֲנִיוּת (?) *δύναμις*: *power, might*; in Hom. esp. of *bodily strength* Gn 49. 3 Jes 40. 29 Job 9. 26; *v.* *εὐνή* 59

,, *ὠδίς*: *pangs* or *throes of birth*; בן־אוני *ὁ ἐμὸς ὠδίνων* (אוני) *πόνος* (בן) [suffix–prefix metathesis], of a child (literally, my stress of pangs of childbirth) Gn 35. 18 Dt 26. 14 Hos 9. 4 57, 62, 291

אונים *ὀδύνη, ἐδύνη*: *pain of body*; *pain of mind*; *grief, distress* (pl.); = *ἔνδια* 59, 290 tm

אֹן, און, אָוֶן *Ἄμμων* Gn 41. 45, 50; *v.* אמון 124 t, 312 t

,, *ἄτη, αὐάτα* (*ἀϝ-*): (*ἀάω*) *reckless guilt* or *sin* Nu 23. 21 Ps 55. 11 41

פַּז, אוּפָז *ἐφθός boiled*; *ἐφθὸς χρυσός refined gold* כֶּתֶם פז; מְאוּפָז, מוּפָז *ἄπεφθος*: *boiled down*; *ἄ.* (*χρυσός*) *refined gold* מופז (זהב) [מאופז, possibly 'from *Ἔφεσος*'] 116–17 tm, 334

אופיר *ἄπυρος*: *uncooked*; *ἄ. χρυσίον* (*unsmelted piece of gold*) *unsmelted*, opp. *ἄπεφθος*; *ἄ. χρυσός*, of nuggets, or gold-dust כתם אופיר 116–17 tm

אופַן *καπάνη, ἀπάνη*: *chariot* Ex 14. 25 Nah 3. 2 [calling the part for the whole] 60

אוץ *ταχίζω*: *make swift*; *θοάζω*: *move quickly, rush, dart* Prv 19. 2, 28. 20, 29. 20 51, 63

אור *φῶς*; אור *ὁράω*: *v.* ראה 101, 337 tm, 406 t

האיר *ἀναπυρίζω*; *ἐκπυρσεύω*: *kindle* Jes 27. 11 Mal 1. 10 Ps 18. 29 56, 62

מאורה, מאור, אורה, אוֹר, אור *φάος*, *φώς* 47, 65, 101, 290, 337–8 tm

ארי־, אר־, אורי, אוֹר, אור־ *εἴρην*: Lacedemonian youth who had completed his twentieth year (cf. Nu 14. 29, 26. 4) 127

אוֹר *γῆ*: *land, country*; *city*; *estate, farm* Gn 11. 28; cf. עיר 68, 290 tm

„ *πῦρ*: *fire* Ez 5. 2 62

אריה, ארוה, אורה *ἐφέδρα*, *ἐπέδρα*: *stable* IR 5. 6 ICh 32. 28 IICh 9. 25 78

אוריהו, אוריה, אורי *Διὸς εἴρην* Ex 31. 2 IIS 11. 3, 8 128

אריאל, אוריאל *εἴρην θεοῦ* Esr 8. 16 ICh 6. 9 122, 125, 128

(אורי) ארה *ὁράω*: *v.* ראה

אוּרים *Ἀραί*: *Ἀρά* personified as the goddess of destruction and revenge (אלה Zach 5. 3); the *Ἐρινύες* (avenging deities) say that *Ἀραί* is their own name Ex 28. 30 Nu 27. 21 Dt 33. 8 Esr 2. 63 121

אושר *ἀπευθύνω*: *make straight, restore*; *guide aright, direct, govern, rule*; *κατορθόω*: metaph., *keep straight, set aright* Jes 45. 2 31 t

אָז, אֲזַי (עז, אדין) *ἐκεῖ*, *τότε*: *then* Ps 90. 11, 124. 3, 126. 2; *ἰσχύς*: *might, power, vigour* Ps 76. 8 24 t, 28 t, 64

אֵזוֹב *ὕσσωπος*: *hyssop* Ex 12. 22 Nu 19. 18 IR 5. 13 Ps 51. 9 46, 49

אָזֶן *ζώνη* 98 tm

אֹזֶן *οὖς*, *ὠτός*: *ear* Dt 5. 1; from resemblance to *an ear, handle* Prv 20. 12 257 tm

אחי־, אח־ *ἠίθεος*: *v.* אדנ־; e.g. אחיה 122–3, 128

אָח, אָחוֹת *κάσις*: *brother* Gn 24. 29; *sister* Ib 24. 60 23 t, 87 t, 299, 333 t, 384

אַחַד *ἀνήρ*, *ἀνδρός* 285 tm; חַד, אֶחָד, אָח *εἷς*, *ἕεις* 13, 38, 44, 75 t, 116, 169, 264, 290 tm, 361 tm, 389

אַחַד עָשָׂר *ἕνδεκα*: *eleven* Dt 1. 2; *v.* עשתי עשר 389 t

אָחוּ *σχοῖνος*: *v.* אגמן Gn 41. 2 Job 8. 11 77

אחז *ἔχω*, *σχέθω*: *hold, hold fast* IR 1. 51 Cant 3. 4 Esth 1. 6; of a woman in travail Jes 13. 8, 21. 3; of arms and clothes, *bear, wear* IICh 25. 5; *hold* or *keep in a certain direction* Job 17. 9, 23. 11; *extend, reach to* IR 6. 6; *stay, keep back, check, stop* Neh 7. 3 53

אֲחֻזָּה, אֲחֻזַּת *λάχος, εος*: *allotted portion*; *portion obtained by lot, share* Lev 25. 46 Nu 27. 4; cf. *οὐσία* 56, 92

אחז־ *ἠίθεος*: *v.* אדנ־; e.g. אחזיה 128

אחזיה, ־יהו *ἠίθεος Διός*: granted by Zeus IIR 1. 2 IICh 20. 35 128

אחיה *Διὸς ἠίθεος*: a gift of Zeus IS 14. 3 122, 128

אחיטוב, אחטוב *ἀγαθός, οῦ*: *v.* אביטוב IS 22. 9, 11 82, 122

אחימלך *ἠίθεος Μολόχ*: originally, a young man dedicated to the worship of Moloch, or his gift IS 21. 2 128

אַדָּמָה *ἀδάμας* (*δαμάω*): properly, *unconquerable*; Subst., *adamant*, i.e. the hardest metal, prob. *steel*; *diamond* Ex 28. 19; cf. ברזל 49

חֵמָת, אַמְתַּחַת, אֲחֻמְתָא *αἱμάτη*: = *λεκάνη* (*dish, pot*) Gn 21. 14, 42. 27 Esr 6. 2 95 tm

אַחֲרֵי, אַחַר *μετά* 171–2 tm

,, *εἰς*: *v.* אחד 361 tm

,, *εἰς* 169 tm

,, אחרון *ὕστερος*: of Place, *coming after, behind* Gn 24. 61 Jud 3. 22 Cant 2. 9; *last* Dt 11. 24; of Time, *next, later than* Gn 5. 4, 9. 28; *ὕστατος*: of Time, *last* Ex 4. 8 Neh 8. 18; *οἱ ὕστεροι posterity* Jes 41. 4 57, 75 t

אַחַר אֲשֶׁר *τάχα ἴσως*: *τάχα* (*quickly, presently, forthwith*); strengthd. *τάχα ἴσως* Ruth 2. 2 63

אֲחַשְׁוֵרוֹשׁ *Ξέρξης* Esth 1. 1 52

אֵטוּן *ὀθόνη*: *fine linen* Prv 7. 16 38, 288 t

אטי *φάτις*: *v.* אב Jes 19. 3 65

אטם *πακτόω*: *fasten, close*; *stop up, caulk* Prv 17. 28, 21. 13 61, 67

אֵטֶר *πότερος, κό-*: *one or other, either of two*; *ἀριστερά*: (with or without *χείρ*) *left hand* Jud 3. 15 62

אי *ᾗ*: dat. sg. fem. of relat. Pron. *ὅς, ἥ, ὅ*, in adverb. sense; of Place, *which way, whither, where* Gn 4. 9 IR 13. 12; of Manner, *how, as* Jer 5. 7; *v.* אין 38

,, אַיֵּה, *πεῖ, ποῦ*: *where?* Gn 3. 9, 22. 7 61–2

אי *γῆ*: *v.* אור, אדם 38, 55, 92, 112 t, 326

אֵיד *πάθος*: *accident, misfortune, calamity* 29 t, 61, 93

אַיָּה *Αἴας*: *Ajax* IIS 3. 7 121

איז־ *ἠίθεος*, contr. *ἤθεος, ᾱ̓θεος*; of the *θεωρεοί* sent to Delos; rarely as fem. *ἠιθέη*: *v.* אדנ־ 122, 128

אֵיזֵבֶל *ἠιθέη Baαλ*: an unmarried young woman attendant at the temple of Baal, or his gift IR 16. 31 128

אִי זֶה, אֵי־זֶה *ὅσγε*: *who* or *which*, with emphasis IS 9. 18 IR 13. 12 Jes 66. 1 Jer 6. 16 Esth 7. 5 76 tm

אַיֵּךְ, הֵיךְ *πῇ, κῇ*: interrog. Particle; of Manner, *in what way?, how?, how in the world, wherefore?* Gn 26. 9 IIS 1. 5, 14, 2. 22 Jer 12. 5 Ps 137. 4 Ruth 3. 18 Eccl 2. 16 ICh 13. 12; of Space, *which way?, whither?*; less freq. like *ποῦ*: *where?* Jer 3. 19; cf. *ὅπως* 27 t, 49, 69

אֵיכָה, אֵיכָכָה, אֵיכֹה *ὅπη, ὅκη*, Ep. *ὅππη* (better written *ὅπῃ, ὅκῃ*), *ὅπᾳ, ὅππᾳ*: Adv., relat. and indirect interrog.; of Place, *by which* or *what way, in which* or *what direction* or *part*; sts. nearly = *ὅπου where* IIR 6. 13; of Manner, *in what way, how, as* Dt 1. 12 Cant 1. 7, 5. 3 Thr 1. 1 Esth 8. 6 27 t, 34 t, 39, 42 t, 47, 49, 53, 402

אַיָּל, אַיָּלָה, אַיֶּלֶת *δορκάς, άδος, ζορκάς, ΐορκος*: *an animal of the deer kind*; *roe, gazelle, antelope, dorcas*; = *δορκαλίς*; *αἰόλος*: *quick-moving, nimble*; *speckled*, striped, mottled (W) IIS 22. 34; *αὐλός*: *pipe, flute* Ps 22. 1 58, 79, 96 tm, 314

אֵילָם, אֵלָם, אֵלֵיהֵמָה, אֵלֵם *πυλών, -ωμα*: *gateway*; freq. separated from the house or temple to which it gave entrance; *gatetower, gatehouse*; *πύλη, πῦλον*: *gate* Ez 40. 16–40 62

אֵילוֹת *θύελλα*: *hurricane, squall*; *θύελλαι*, prob. *thunderstorms* Ps 29. 9 59

אֵילוּת, אֱיָל *ὠφέλεια, -λησις*: *aid, succour, use*; *help, service, advantage* Ps 22. 20, 88. 5 66, 93

אַיִל *ξύλον*: *tree* Dan 4. 7

אֵימָה, אֵימָתָה *δεῖμα, τος* [both nominative and genitive homologies]: *fear, terror*; pl. *φόβοι καὶ δ.* אֵימָתָה וּפַחַד [pref.–suf. phenom.] Ex 15. 16 Dt 32. 25 58

אֵימִים *ἡγεμών* 28, 637–40 tm

אָן, אָנָה, אַיִן *ἵνα*: *in which place, where* Ez 13. 15 Cant 6. 1 28, 34 t, 38

אֵיפָה *κόφινος*: *basket*; Boeotian measure, containing nine Attic choenices, i.e. about two gallons Ez 45. 11, 13 [To this day, *basket* is referred to in Egypt both as قُفّه and أُقّه] 46, 60, 78

אַיפֹה *ὅπη*: *v.* אַיִךְ; *ὅπου, ποῦ*: *where? v.* איכה Jud 8. 18 34 t, 39, 42 t, 47, 402

אִישׁ *ἀνήρ, ἀνδρός, ἄνθρωπος* 63, 75–6 t, 82, 285–7 tm, 289 t

„ *εἷς*: *v.* אח 290 m

„ *ἕκαστος* 76 t, 290 tm

„ ‑אִשׁ, *ἰίθεος*: *v.* אדנ־; e.g. אִישׁ־בשֶׁת 124, 128, 312

אִישׁ־בשֶׁת *ἰίθεος πόσιος*: a gift of the Spouse (Baal) IIS 3. 8 122, 126, 311

אִישַׁי, יִשַׁי *ἰίθεος Διός*: originally, a worshipper of Zeus or his gift IS 16. 1 ICh 2. 13 122, 128

אתי־, איתי־ *ἰίθεος*: *v.* אדנ־ 122, 128

איתיאל *ἰίθεος θεοῦ*: originally, a person granted by, or devoted or dedicated to God Prv 30. 1 128

אֵיתָן *ἀΐδιος* 49 tm

„ *αἴτιος*: *culpable, guilty* Prv 13. 15 (?) 49, 68

„ *ἔδαφος*: *bottom, foundation, base*; sea-bed (W) Ex 14. 27 49

„ *ἀθάνατος, φάτις*: *v.* אב Job 12. 19 65

אַךְ *ἔξοχος*: *standing out from, raised above, most eminent*; freq. in Hom. in pl., *ἔξοχα* as Adv., *especially, above others, beyond compare* Dt 16. 15 49

„ *οὐκ, οὐχ*: *οὐ* is used before consonants, *οὐκ* before vowels with spir. lenis, *οὐχ* before vowels with spir. asper Jon 2. 5; עד Ez 28. 15; *v.* או 32 t, 49, 326

אכזרי, אַכְזָר *ἐχθρός*: *hated, hateful*; *hating, hostile*; as Subst., *enemy* Jer 6. 23; *ἐχθρός* is *one who has been φίλος, but is alienated*; *one who has long been alienated and refuses to be reconciled* Job 30. 21 326

אכל *φαγεῖν*: *eat, devour*; *eat* Ex 34. 28 Dt 8. 10 [*φαγεῖν, ἐσθίω, ἔσθω, ἔδω*—all homologues of אכל—are associated verbs respectively used in different tenses] 40, 43, 65, 67, 86 t

מַפֶּלֶת, מַכוֹת, מַאֲכַל, מַאֲכָל, אָכְלָה, אֲכִילָה, אֹכל *φάγημα*: *food, victuals* Gn 1. 29, 6. 21, 41. 35 IR 5. 25, 19. 8 IICh 2. 9; *v.* אדם/*ἔδεσμα* 65, 69, 70, 71, 73

אָכַל *κατακαίω*: *burn completely*; *ἐπι-*: *burn on the surface, scorch* Ex 3. 2 Nah 1. 10

„ *καταφαγεῖν*: *devour, eat up* 86 t

אָכְלָה *καῦσις*: *burning* Ez 15. 6 73

‑אל, אֵל *Ἥλιος* 38, 92, 128, 309–10 tm

אֵל עֶלְיוֹן *Ἥλιος Ὑπερίων* 121, 124–5, 310

אֱלֹהִים, אֱלֹהּ, אֵיל, -אֵל, אֵל *θεός, θιός, σιός, θεύς*: *God, the Deity* Gn 1. 1, 21. 33 Ex 15. 11 Dt 32. 15; *one set in authority* IIR 24. 15 Jes 44. 6, 60. 7 Ez 17. 13 Ps 29. 1 Job 41. 17; *judge* Ex 22. 8 31 t, 59, 76, 83 t, 121, 123–4, 128, 303, 320 t, 330, 352, 390

אֵל *ὅλος*: *every* Gn 30. 40 49, 124

הל-, אל-, אל *ὁ, ἡ*: definite or prepositive article Gn 17. 1, 24. 65 Jud 6. 20 Ez 13. 11, 13 67, 75 t, 299

ל-, אֵל *-δε*: an enclitic post-position: joined to names of Places to denote *motion towards* that Place [prefix–suffix phenomenon]; *οἴκαδε*: to the house לַבַּיִת IICh 8. 11, 42 t, 73, 84 t; *εἰς* 5, 30 t, 84 t, 86 t, 169 tm, 320; *ἐπί* 170 tm; *ἐν* 170 tm, 423; *ἵνα*: *v.* אִין 28, 34 t; *παρά* 172 tm; *πρός* 62, 173 tm; *ὑπέρ* 28 t, 174 tm; *ἀεί, τό* 318 tm

עד, אַל *οὐ*: *v.* או Gn 22. 12 Ez 28. 15 67, 334 t

,, *ποῦ*: *where* IS 27. 10 34 t, 62, 67, 100

-אל *θεός*: *v.* אֵל

אל-, -אל *πολύς*: of Number, *many*; of Size, Degree, Intensity, *much* (e.g. ידיעאל/אלדעה) 128

אֶלְגֶּבִישׁ *ἡ γύψος*: *chalk*; *gypsum*; *cement* Ez 13. 11, 13 67, 75 t, 299

אֶלְדָּד *πολυδαίδαλος*: *working with great art* or *skill*, *very skilful* Nu 11. 26–7 61

יְדִיעֲאֵל, בְּעֶלְיָדַע, אֶלְיָדָע, אֶלְדָּעָה *πολυειδήμων*: *knowing much* Gn 25. 4 IIS 5. 16 ICh 7. 10, 14. 7 28 t, 61, 125, 310 tm

אלל, אלה *ἀράομαι*: poet. Verb, *pray* to a god; more freq. in bad sense, *imprecate*, *curse* Jud 17. 1 IS 14. 24 23, 67, 326

אָלָה *ἀρά*: *prayer*, esp. for evil; *curse*, *imprecation*; mostly in pl. Gn 23. 28, 24. 41 Dt 29. 11, 13, 18–20 IR 8. 31 Ez 16. 59 Ps 10. 7 23, 39, 42 t, 47, 326

אלהים *ἥρως*: *hero*; *the Fourth Age of men*, between *δαίμονες* and *ἄνθρωποι*; *heroes*, *as objects of worship*; esp. of *local deities*, founders of cities, patrons of tribes, etc. Gn 6. 2, 4, 30. 8 Ps 82. 6; *v.* אל 14

אֵלֶּה, אֵל *ὅδε, οἵδε*: demonstr. Pron., *this*, formed by adding the enclit. *-δε* to the old demonstr. Pron. *ὁ, ἡ, τό*, and declined like it through all cases. *ὅδε*, like *οὗτος*, is opp. *ἐκεῖνος*, to designate what is *nearer* as opp. to what is *more remote*; but *ὅδε* refers more

distinctly to *what is present*, to *what can be seen* or *pointed out*, though this distinction is sts. not observed; of Place, to point out *what is present* or *before one* Gn 9. 19, 32. 18, 33. 5 Dt 1. 1 ICh 20. 8; of Time, to indicate *the immediate present*; ἀπόλλυμαι τάλας ἔτος τόδ' ἤδη δέκατον I, wretch, have been perishing now for *these* ten years, Sophocles, *Philoctetes* 312 (cf. Esth 4. 11) Ib 9. 27 75–6 t

הלוא, אֲלוּ *ἰδού*: *ἰδοῦ* is aor. 2 imper. Med. of *ὁράω*; but *ἰδού*, as Adv., *lo! behold!*: with Nouns and Prons.; in the imper., esp. in offering a thing, *take it!* Dt 11. 30 Jos 10. 13 Dan 2. 31 27 t

אליל, אֱלִיל *εἴδωλον*: *image of a god, idol* Lev 26. 1 Jes 19. 3 Hab 2. 18 Zach 11. 17 Ps 96. 5, 97. 7 Job 13. 14 (*γλυπτός* is secondary) 31 t, 38, 112

אַלּון *πτελέα*: *elm* Gn 35. 8 Jes 44. 14 Hos 4. 13 62, 352–3 t

אֶלְקָנה, אֶלְחָנָן *θεογενής*: *born of God*; *θεὸς ἐγέννησε*: God begat, created, engendered (the bearer of the name) IS 1. 1 IIS 21. 19 40, 59, 129

אל־, אלי־ *εἴρην*: *v.* **אור־**; **אֵלַי** *εἴσω* 122, 127, 169 tm

אֶלִיאֵל *θεοῦ εἴρην*: originally, God's young man, given by God as a gift to his parents ICh 5. 24 61, 128

אליהו, אֶלְיָה *Διὸς εἴρην*: originally, Zeus's young man, a person given by Zeus—not *Ζεὺς θεὸς ἐμός ἐστι*: my god is Zeus IR 17. 1 IIR 1. 5 125, 128

אלימלך *θεός μου Μολόχ ἐστι*: Moloch is my god; or, and more likely, *εἴρην τοῦ Μολόχ*: originally, a young man (*Lacedemonian youth who had completed his twentieth year*) dedicated to, adherent of or granted by Moloch Ruth 1. 2 128

עַמִּיאֵל, אֶלְיָעָם *εἴρην γαμέτου*: granted by the 'husband' or 'spouse' (i.e. Baal); cf. **ירבעם, ירבשת** 83 t, 125–6 t, 128, 415 t

אליפז *καλλίπους, ποδός*: *with beautiful feet* Gn 36. 4; *-παις*: *blessed with fair children* 60, 61, 128

אליפֶלט, אליפְלֵהו, אליפָל *εἴρην Πλούτωνος*: granted by Pluto (god of the nether world as the *wealth giver*) ICh 3. 8, 11. 35, 15. 18; *πολυφίλητος*: *much loved*; *πολύφιλος*: *dear to many* 62, 125, 128

צוריאל, אליצור *Διὸς/θεοῦ εἴρην*: granted by Zeus/God Nu 1. 5, 3. 35 61, 122, 125–6

צפניה, אֶלְצָפָן Ex 6. 22 Nu 34. 25 Zeph 1. 1 122
אֱלִיקָא εἴρην τοῦ θεοῦ IIS 23. 25 61
אֱלִישָׁה Ἑλλάς: *Hellas* Gn 10. 4 133, 300
אֵלֶם, אַיִלֶם, אַלָם αὐλή: *v.* אהל Ez 40. 16, 21–2, 24–6, 29–31, 33–4, 36, 48–9 67
אֲלָמָה ἄμαλλα: *sheaf*; οὖλος: *corn sheaf* Gn 37. 7 69
עַזְמָוֶת, אַל־מָוֶת ἀθανασία: *immortality*; ἀθάνατος: *undying, immortal*; of things, etc., *everlasting, perpetual* Prv 12. 28 Esr 2. 24 49, 59
אַלְמָן, אלמנה ἄγαμος: *unmarried, single*, prop. of the man, whether bachelor or widower Gn 38. 11 Jer 51. 5 34 t, 68
אלעלה, אלעָלָא ὁ μέγας 296 tm, 299, 300
עֲשָׁהאל, אלעָשׂה ἠίθεος θεοῦ: devoted or dedicated to, or granted by, God IIS 2. 18 Jer 29. 3 125, 128
אֶלֶף χιλιάς: *a thousand* Gn 20. 16 Ex 12. 37 Ps 90. 4; χιλός: *green fodder for cattle*, esp. for horses and beasts of burden, *forage, provender*; *pasturage* Ps 50. 10 56
אלקום ἄλκιμος: *stout, brave*, of men and things Prv 30. 31 297
־ה, אֶלְתֶּקֶא 27 t
אֵם μήτηρ: *mother*; in titles Gn 3. 20 Jud 5. 7 57, 69, 100–1, 326
עַם, לְאֹם, אֻמָּה, אֹם λαός: pl., *men* or *people*; *men*, i.e. soldiers, both of the whole army and smaller divisions Gn 25. 16, 23 Ex 1. 9 Nu 21. 29 Dt 20. 1–2, 5, 8–9 Jos 7. 3, 8. 1, 9–11 Jud 7. 2–8, 9. 36 IIS 18. 7, 19. 41 IIR 13. 7 Jes 13. 4, 51. 4 Ez 17. 15 Joel 2. 5 Ps 2. 1, 9. 9, 111. 9, 148. 11 Prv 11. 26 39, 55–6, 92
„ „ „ „ δῆμος: *people, common people, rank and file*, opp. officers; in a political sense, *the sovereign people, the free citizens*; *the popular assembly* Gn 23. 13 Jos 8. 16 IIS 22. 28 Job 12. 2 Thr 1. 11; *v.* אם 58
אִם ἄν, κε(ν), κα, εἰκ ἄν: *if so* אִם־כֵּן Gn 25. 22, 43. 11; Hom. has generally εἴ κε, *if thus* אִם־כֹּה IS 14. 9. 10 85–6 t
„ εἰ: *if, whether* Gn 4. 7 Ex 19. 13 Lev 3. 1, 27. 26 Jos 22. 22 Cant 7. 13 Ruth 3. 10 Thr 1. 12 Eccl 12. 14; καὶ εἰ *even if* כי אם Jer 2. 22, 22. 24, 37. 10 Ruth 3. 12; εἰ μή *except*; unless (W) Ps 127. 1; ἤ: *or* Gn 27. 21 12, 35 t, 85–6 t, 100
„ או, ἤ: *or* Gn 24. 49 Jud 20. 28 IICh 18. 5, 14

אִם ἦ: *in truth, of a surety*; freq. strengthd. by the addition of one or two other particles, as ἦ ἄρα אם־שׂרה Gn 17. 17; *v.* אמן 12

,, οὐ: *v.* או 12, 34 t, 334 t

אָמָה, אֲמָהָה, δμωή: *female slave, serving woman*, only in Il. in Hom. Gn 21. 10 Ex 21. 32 Dt 12. 12 58

אַמָה ὠμία: (ὦμος) *shoulder*, i.e. (apparently) *angle* of a building Gn 6. 16 Jes 6. 4 57

,, ὦμος: *the shoulder with the upper arm* (ὠλένη being *the lower*) Gn 6. 15 IS 17. 4 57

אָמוֹן, אָמֻן Ἄμμων: the Libyan *Zeus* Jer 46. 25; *v.* און 121

אָמֵן ἦ μήν: μήν, a Particle used to strengthen asseverations, *verily, truly*; ἦ μήν, *now verily, full surely*; later in strong protestations or oaths Nu 5. 22 Dt 27. 15 IR 1. 36 Jes 65. 16 Jer 11. 5, 28. 6 Neh 5. 13, 8. 6 56, 93

אמן τιθηνέω: *take care of, tend, nurse*; *nurse, suckle*; *tend as a nurse, tend, foster* Esth 2. 7; Pass. Jes 60. 4 [cf. κηδεμονεύω] 60, 64, 75 t

אֹמֵן, אֹמֶנֶת τιθηνός, -νη: *one who nurses* or brings up, *foster-father*; *nurse* Nu 11. 12 IIS 4. 4 IIR 10. 1, 5 Jes 49. 23 Ruth 4. 16 [cf. κηδεμών] 59–60, 64, 92

אָמָן δαίμων = δαήμων (*knowing, experienced in* a thing) *knowing, skilled in*; cf. αἴμων (expl. by Gramm. as = δαίμων, for δαήμων, *skilful*) Cant 7. 2 58

אֱמֶנֶם, אָמְנָה, אָמְנָם μήν, Ep. μάν; original μάν has prob. been changed to μέν: used absolutely to express certainty, *indeed, of a truth*, synonymous with μήν (*v.* אמן) Nu 22. 37 Jos 7. 20 IIR 19. 17 Job 19. 5; καὶ μήν, sts. simply to add an asseveration; freq. to introduce something new or deserving special attention אף־אָמְנָם Job 19. 4, 34. 12 אף־אֱמֶנֶם Gn 18. 13 גם־אמנה Gn 20. 12 כי־אָמְנָם Job 36. 4 כי הָאֱמֶנֶם IR 8. 27 31 t

אָמֵץ αἱματόεις: *blood-red, of blood*; = αἱματηρός (*blood-stained*) Zach 6. 3, 7; *v.* חמוץ 28 t

אמר αἰνίζομαι: *v.* הלל 110 tm

,, εἶπον: (pres. ἔπω is used by Nicander . . . the pres. in use is φημί, λέγω, ἀγορεύω . . ., the fut. ἐρέω, ἐρῶ (fut. of εἴρω (B)), the pf. εἴρηκα) *speak, say*; *proclaim, order* or *command, promise*; φημί: *say, affirm,*

assert, speak; *think, deem, suppose*; εἶρω (B): *say, speak, tell* Gn 1. 3, 26, 2. 18, 3. 1, 3, 16, 18. 17, 21. 1, 31. 16, 32. 21, 38. 11, 44. 4 Ex 2. 22, 5. 1, 13, 17, 15. 9 Nu 22. 16, 23. 19 Dt 9. 25 76 t, 86 t, 111, 117, 424

אֹמֶר, אֵמֶר, אִמְרָה, אֵמְרָה ἔπος: *word, utterance, speech, tale*; *pledged word, promise, one's word*; *word of a deity, oracle*; φῆμα: *that which is said, word* Gn 4. 23 Nu 24. 4 Dt 32. 1, 2 (cf. Job 29. 22) Jes 29. 4 Ps 12. 7, 19. 4, 15, 77. 9, 119. 38 Prv 16. 24 Job 22. 28 111–12

אֹמֶר, מַאֲמָר ῥῆμα: *that which is said* or *spoken, word, saying* Ps 19. 4 Esth 1. 15, 2. 20 69, 73, 111

אֵמֶר, אִמְרָה ῥῆσις: *saying, speech*; *answer, resolution, declaration* Gn 4. 23 Dt 32. 2 Jud 5. 29 Ps 119. 123 Prv 22. 21, 30. 5 Thr 2. 17; πρόρρησις: *previous instruction* or *warning*; ἔπος: *v.* דבר 111, 415 t

אֵמֶר ἁμαρτία: *failure, fault, error*; *guilt, sin* Job 20. 29 381

אֶמֶר־, אֲמַר־ μεῖραξ: *young girl, lass*; in later writers masc., *boy, lad*; e.g. אמריה, אמרי 128

אֲמֹרִי Κιμμέριοι: *Cimmerians*, a nomad people of the steppes, who invaded Asia Minor 60

אמריהו, אֲמַרְיָה, אִמְרִי Διὸς μεῖραξ ICh 5. 33, 9. 4, 24. 23 128

אֶמֶשׁ ἡμέρα χθές: *v.* אתמול xxix tm

אָן, אָנָה ποῦ νυ: *v.* אל Jud 19. 17 IS 10. 14; cf. ἵνα 61–2, 68

אָנָא, אנה ὦνα, ὦναξ 136 tm

אַנְבֵהּ φυτόν: *v.* אב Dan 4. 11 52, 73, 80

אנשא, אנש, אנושא, אֱנוֹשׁ ἀνήρ, ἀνδρός 63, 82, 285–7 tm, 289 t

אֱנוֹשׁ δόναξ: *pole-reed*, smaller than the κάλαμος Jes 8. 1 58, 290 tm

נֶאֱנַח στενάζω: prop. Frequentative of στένω, *sigh deeply*; generally, *sigh, groan* Thr 1. 8, 21 409

אנקה, אֲנָחָה στέναγμα: *sigh, groan, moan* Ps 31. 11 Thr 1. 22 (ק/ח/ז) 409

אנה, אָנֹכִי, אֲנִי ἔγω: Pron. of the first person—ἐγών, ἰών; strengthd. ἔγωγε Gn 3. 10 Ex 20. 2 Jes 48. 12, 15 Dan 2. 8 47–8

אֳנִיָּה, אֳנִי ναῦς: *ship* IR 10. 11, 22, 22. 29 Jon 1. 3 Ps 48. 8, 107. 23 IICh 20. 36 174 t

תַּאֲנִיָּה, אֲנִיָּה ὀδύνη: *v.* און; cf. στέναγμα Jes 29. 2 Thr 2. 5 59, 93, 409

אנס ἀναγκάζω: *force, compel*, esp. by argument; *constrain* Esth 1. 8 57, 109

אנף πνέω: *breathe*; ὑπὲρ σακέων πνείοντες *breathing* over

their shields, i.e. unable to repress their rage for war (Hesiod, *Scutum Herculis* 24), ᾧ σὺ μὴ πνεύσῃς ἐνδέξιος on whom *thou breathest* not favourably (Callimachus Epicus, *Epigrammata* 10. 3) IR 8. 46 Ps 79. 5 61

אנף, הִתְאַנֵּף ἐπιπνέω: *breathe upon, blow freshly upon, blow fairly for* one; metaph., *favour*; *blow furiously upon*; metaph., *excite, inflame against* Dt 1. 37 Jes 12. 1 61

אנקה στέναγμα: *v.* אנחה Mal 2. 13 Ps 79. 11 409

נֶאֱנַשׁ νοσάζω: (νόσος) *to be ill*; also in Med. IIS 12. 15 107

אָנוּשׁ νοσηρός: *diseased*; *unhealthy*; *unwholesome*; νοσώδης: *sickly*; *unwholesome, pestilential* Jes 17. 11 Jer 17. 16, 30. 12 Mich 1. 9; ἀνήκεστος: *damaging beyond remedy, pernicious* Jer 17. 16 Job 34. 6 61, 102 tm, 107

אֲנָשִׁים πένθημα: *lamentation, mourning,* (pl.) Ez 24. 17, 22 61, 73, 290 tm

אתם, את (אֶתְּנְתִּ), אִתִּי (אֶתְּנְתִּ), אתן, אנתה, את, אתה, אַנְתּוּן, אתנה σύ: *thou* Gn 12. 11, 29. 4, 31. 6 Jud 17. 2 Ez 13. 20, 34. 31 Job 1. 10, 8. 5 Dan 2. 8, 29 34 t

אָסוֹן πάθος: *that which happens* to a person or thing; *incident, accident*; *experience*, good or bad; in bad sense, *misfortune, calamity* Gn 42. 4, 38 Ex 21. 22, 23 61, 93

אסף ἀθροίζω: *gather together, collect, muster*; *gather for oneself, collect round one* Gn 6. 21, 29. 7 Ex 3. 16 Nu 11. 16, 32, 21. 16, 23 Dt 11. 14 Jes 11. 12 Ez 11. 17 Joel 2. 16 Mich 2. 12 Prv 30. 4 IICh 24. 11 28

אסר δέω (A): *bind, tie, fetter*; *bind, keep in bonds*; metaph., *bind, enchain*; *hinder from* a thing Gn 39. 20, 49. 11 Nu 30. 3 Jud 15. 12, 13, 16. 21 IIS 3. 34 IIR 7. 10, 17. 4 Jer 40. 1 Ez 3. 25 Neh 4. 12; σειράω 107 tm, 174 t

הֶאֱסַר καταδέω (A): *bind fast, put in bonds, imprison* Gn 42. 16 (δ/ס)

סוּר, אָסוּר, אסיר δετός: *that may be bound*; ἐκ-: *fastened* Gn 39. 20, 40. 5 Jud 16. 21 Eccl 4. 14; σειραῖος, -ρωτός 28, 107 tm, 113–14

מוסר, סֹהַר, אֶסֶר, אֲסוּר δεσμός: *band, bond*; in pl., *bonds, chains* Jes 52. 2 Jer 5. 5; in sg. collectively, *bonds, imprisonment* Jud 15. 14 Jer 37. 15 Eccl 7. 26; metaph., a *bond* of the laws Nu 30. 3; in sg. collectively, *bonds, imprisonment* Gn 40. 5 107, 113

אַף *καί*: *even, also* Gn 40. 16 Dt 33. 20 IS 2. 7 Jes 40. 24, 44. 15, 19 Job 6. 27 Cant 1. 16 (—κ, ι/ס) 48, 59
κεν (κε) *καί even* אף כי Prv 15. 11, 19. 7; *καί εἰ even if* אף אם Job 36. 29; אַפַּיִם *ἀμφί*: *added to* IS 1. 5 60, 168 tm
אַף *πνοή*: *breath*; *πνοὴ Ἡφαίστοιο the breath* of Hephaestus, i.e. *flame* Gn 27. 45, 30. 2 Ex 11. 8 Nu 25. 4 Dt 29. 19, 32. 22 IIR 24. 20 Jes 30. 30, 48. 9 Ps 78. 21, 124. 3 Prv 14. 17, 21. 14, 27. 4 Cant 7. 9 Thr 2. 6; *ἀνα-*: of the nose Ps 115. 6 300 t
,, *ὤψ*: pl., *eye, face* Gn 3. 19, 19. 1 IS 20. 41, 25. 23 61
מַאֲפֶה *ὀπτήσιμος*: *for roasting* Lev 2. 4 69
אֲפוֹד *ἐπῳδός*: *enchanter, a charm for* or *against* Jud 18. 14 IS 23. 6, 30. 7 Hos 3. 4; *ἐπενδύτης*: *robe* or *garment worn over* another IS 2. 28 (—ν) 46
אָפַס *ἀφανίζω*: *disappear, be missing* Gn 47. 15, 16 Jes 16. 4, 29. 20 Ps 77. 9 (—ν, ζ/ס) 51, 379 t
אפס כי, אֶפֶס *ὅπως, ὅ. κε*: *however* Nu 13. 28, 23. 13 Am 9. 8 49
אֶפֶס *τόπος*: *region*; the universe divided into three *τόποι* Dt 33. 17 Jer 16. 19 Ps 2. 8 Prv 30. 4 (—τ) 64
אֲפָסַיִם *ποδοῖν*: dual of *πούς, ποδός, foot*; prop. *from the ankle* downwards Ez 47. 3 (+א, δ/ס) 37
אֶפְעֶה *ὄφις*: *serpent* Jes 30. 6 Job 20. 16 93
אפף *ἀμπέχω*: *surround, cover, enclose* Jon 2. 6; *ἀμφιβαίνω* 56
אֵפֶר *τέφρα*: *ashes* Gn 18. 27 Nu 19. 9 (—τ) 60
אֵפֹד *φᾶρος, φά-*: commonly, *a wide cloak* or *mantle* without sleeves IR 20. 38, 41; *v.* פאר 80
אַפִּרְיוֹן *ὑπερῷον* 46, 89 tm
אַפְתָם, פִּתְאֹם, פֶּתַע *αἰφνιδίως* (*αἰφνηδίς, -δόν*): *suddenly* Nu 6. 9, 35. 22 Jos 10. 9, 11. 7 Jes 29. 5, 30. 13, 47. 11 Jer 51. 8 Hab 2. 7 Prv 6. 15 Job 9. 23 Eccl 9. 12 Esr 4. 13 IICh 29. 36; *v.* pp. 361–2 82
אֲצִיל, אַצִיל *μασχάλη*: *arm-pit* [cf. Latin *axilla*]; (pl.) *corner* Jes 41. 9 Jer 38. 12 39
אצל *ἀποτίθημι*: *put away, stow away*; *lay aside*; *put away from oneself, avoid*; *put by for oneself*; *reserve, keep back*; put by (W) Gn 27. 36 Nu 11. 17, 25 Eccl 2. 10 392, 423
אֵצֶל *παρά* 172 tm
אצל, אצר *θησαυρίζω*: *store, treasure up, lay by*; *hoard*; *lay up treasure*; Pass., *to be reserved*: Jes 23. 18, 39. 6 Am 3. 10; cf. *τίθημι, ἀπο-* 392, 423

יוצר, אוֹצָר *θησαυρός*: *store* Dt 28. 12; metaph., Jes 33. 6; *treasury* Jos 6. 19, 24 Zach 11. 13 IICh 32. 27; *granary* ICh 27. 25; cf. *θησαυρίζω*: צבר, אצר, אצל 59, 77

אֶקְדַּח *φλόξ*: of precious stones Jes 54. 12 79

ארב *κρύπτω*: *hide oneself, lie hidden, keep covered*, esp. for purposes of concealment Dt 19. 11 Jud 21. 10 Prv 1. 11, 7. 12, 23. 28 Job 31. 9 Thr 3. 10, 4. 19 46

אֶרֶג *ἔργον*: of women's *work*, weaving Jud 16. 14 (cf. IIR 23. 7) 49

ארגון, ארגמן *ἁλουργής*: *cloth of purple* IICh 2. 6, 13 46, 50, 63

אַרְגָּמָן, ארגמן *ἁλούργημα*: *purple clothing* Jer 10. 9 Dan 5. 7 32 t, 50, 63, 68

אַרְגָּז *ἄγγος*: *vessel, vase* IS 6. 8 48

אַרְוָדִי *ῥοδόεις*: *rose-coloured* Gn 10. 18 40

ארומה, ארמְנוֹתיו, אַלְמְנוֹתיו *ἔρυμα* 34 t, 80, 349 tm

אֲרַנָה, ארינה 31 t

אֲרִוֹת, אֲרִיוֹת *ἱπποτροφεῖον*: *place for horsebreeding, studstable* 31 t

אֶרֶז *ἄρκευθος*: *Phoenician cedar* Jud 9. 15 IR 5. 13 353

אֹרַח *ὥρα*: *any period* fixed by natural laws and revolutions, whether of the year, month or day Gn 18. 11 50

ארח *ἔρχομαι* 384 tm

אָרְחָה *ἀρχή*; אֹרח *κέλευθος* 384 tm

אֲרִי, אַרְיֵה *θηρίον*: in form Dim. of *θήρ* (*beast of prey*, of a lion) *wild animal*, freq. of elephants Gn 49. 9 Nu 24. 9 Jes 11. 7 57, 59, 80–1, 92

אֲרִיאֵל *ὄρος θεοῦ* the Mount of God Jes 29. 1, 2, 7 122

אַרִיךְ *προσήκων*: freq. in Part. as Adj., *befitting, proper, meet* Esr 4. 14; *οὐ προσῆκον it is not fitting* 62, 112

אֲרֻכָה *φάρμακον*: generally, *remedy, cure*; *a means of producing* something Jer 30. 17, 33. 6 Neh 4. 1; ארוכה/*ἄρκεσις*: *help, aid* IICh 24. 13 112

אֲרַם נַהֲרַיִם *ἁρμὸς ῥόου*: *joining* of two rivers Gn 24. 10 129, 133, 300

אֶרֶץ ארקה, אַרְעא *ἔρα*: *earth* 35 t, 75 t, 77 t, 83 t, 86 t, 131 t, 319, 325

ארר *ἀράομαι*: *v.* אלל Gn 12. 3; ארה Nu 22. 6; אֵרר *κατ-*: *call down curses upon, curse, execrate* Gn 5. 29 68, 326

מְאֵרָה *κατάραμα*: *curse* Dt 28. 20 69

אֹרֶת *ὥρα*: = *τὰ ὡραῖα*, the *produce of the season, fruits of the year* IIR 4. 39; אורת in Hom., *part of the year, season*; mostly in pl. *the seasons* Jes 26. 19 50

אַרְתַּחְשַׁסְתְּא, ארתחששתא *Ἀρταξέρξης* Esr 4. 11, 7. 1 52

אשר־, אשרי־ *ἠίθεος*: *v.* אדנ־ 122, 128

אַשְׁרִיאֵל, אַשַּׁרְאֵל, אֲשַׁרְאֵל, אשראלה, יְשָׁרְאֵל *ἠίθεος θεοῦ*: God's man Gn 32. 29 Nu 26. 31 ICh 4. 16, 7. 11, 25. 2 66, 122

אֹשׁ *ἔθος*: *custom, habit* Dt 33. 2 (עדה, דת)

אֵשׁ *ἔχω*: *there is*; *ἔκω*, barbarism, أكو (Iraqi vernacular) 28 t, 290 tm

אֶשׁ־, אֵשׁ־, אַשׁ־ *ἠίθεος*: *v.* אדנ־ 122, 128, 312

אַשְׁבֵּל *ἠίθεος Ἡλίου*: the Sun-god's gift Gn 46. 21 128

אֶשְׁבַּעַל *ἠίθεος Βάαλ*: adherent, follower of Baal, his man, his gift ICh 8. 33 (cf. IIS 2. 8) 122, 128, 311–12 t

אַשְׁדּוֹד *Ἀτθίς*: *Athens* Jos 11. 22 129, 134

אִשָּׁה *γυνή, γυναικός*: *woman, wife, spouse*; *female* Gn 2. 23, 28. 9 Nu 31. 18 IIS 11. 11 Cant 1. 8; cf. *ἀνδρίς* 75 t, 82, 110, 112 t, 288 tm, 333 t

אִשָּׁה *ἑκάστη* Ex 26. 3 Ez 1. 9 290 tm

אִשֶּׁה *ἑστίαμα*; *κνίσα*: *steam and odour of fat* which exhale from roasting meat, *smell* or *savour of a burnt sacrifice* 60, 73, 268 tm, 300 tm

אֲשׁוּר, יְשׁוּר *λόχος*: *v.* חיה Hos 13. 7 79, 392 tm

אֲשׁוּר *ὁδός*: *way, road* Job 23. 11 367 tm

אַשּׁוּר *πούς, ποδός*: *foot* Ps 17. 5, 37. 31, 40. 3, 44. 19 Job 31. 7 79, 125

אֲשִׁימָא *Ἀθήνη*: *Athene* IIR 17. 30 121

אֶשְׁכּוֹל *σταφυλή*: *bunch of grapes* Gn 40. 10 Jes 65. 8 Cant 7. 8, 9 37, 40

אַשְׁכְּנַז *ξανθός*: *v.* אדום Gn 10. 3 52, 93, 400

אשם *ἀγνοέω*: *not to perceive, to be ignorant of*; *go wrong by mistake* Lev 2. 4 62, 98

„ *ἀθετέω*; *deal treacherously with, break faith with*; *ἀσμόσει*: *go wrong*; *to be ignorant of what is right, act amiss*; *draw breath, inhale* Lev 5. 23 Nu 5. 6 Jud 21. 22 Jer 2. 3 Ez 25. 12 Hos 4. 15, 13. 1, 14. 1 Hab 1. 11 IICh 19. 10; אשם *ἀθέτημα* 67, 92, 98 tm, 119 tm

„ *ψάω, ψέω*: *crumble away, vanish, disappear* Ez 6. 6 Joel 1. 18 53, 62

אָשֵׁם *αἴτιος*: *culprit, responsible*; *guilty* Gn 42. 21 49

מְכַשֵּׁף, כֹּשֵׁף, אַכְשָׁף, אַשָּׁף *θέσπις: filled with the words of God, inspired* Dt 18. 10 Jos 11. 1 Jer 27. 9 Dan 2. 10 47, 59, 77, 92

אַשְׁפָּה *ἀσπίς*; *θήκη, θήγη* 411 tm

אשפר *ξανθός* 366 tm, 401

אשר *ὀρθόω*: *go straight*; *flourish* Prv 9. 6 634

אִשַּׁר *κατ-*: *keep straight, set right* Jes 9. 15; *ὀρθιάζω*; *μακαρίζω*: *bless, deem* or *pronounce happy* Gn 30. 13 Mal 3. 12 634

אֲשֵׁרָה, אָשֵׁר, אִשֵּׁר, אֲשֶׁר *ἀνήρ, ἀνδρός*; *ἀνδριάς* 285–6 tm, 288 tm

אשר *ἀντί* 168 tm; *ὅσπερ, ὅστε* 76 tm, 131 t, 290 tm, 414; *ὅτι* 290 tm; *ὅστις* 76–7 tm, 291 tm; *ὅπου, ὅπουπερ* 290 tm

כְּפִי אשר *ἐπειδήπερ* 290 tm

אשרה, אשֵׁר, אֲשֵׁירָה, אֲשֵׁיר *ἀστήρ*: *star*; *ὁ τᾶς Ἀφροδίτας (ἀστήρ) the planet Venus* IR 14. 23, 15. 13 IIR 17. 10, 21. 7, 23. 6, 7 Jes 17. 8, 27. 9 IICh 34. 4, 7; *ξύλον*: *tree* Dt 16. 21 Mich 5. 13; *ἀσκηρά*: *εἶδός τι τῶν καστανίων* a certain kind of chestnut; *ἄσκρα*: *δρῦς ἄκαρπος* a barren tree, a tree without fruit 121, 288 t, 290 tm, 402

אֲשֻׁרָנָא *θώραξ, -ακεῖον, -άκιον*: *breastwork, parapet* Esr 5. 3, 9; cf. *τεῖχος* 393

אֶשְׁתְּמֹה, אשתמוע 31 t, 417

את *ἀπό* 169 tm

אֵת *ὁ, τό*: *v.* אל 28 t, 75–7 t, 86 t, 131 t, 174 t; *εἰς* 169 tm; *ἐπί* 170 tm; *μετά* 171 tm

אֶתְבַּעַל *ἠίθεος Βάαλ*: Baal's present to the parents of the bearer of the name IR 16. 31 122, 128, 311

אתון *θήλεια (ὄνος)*: *she-ass* (+א, *θ*/ת, *λ*/ג) 47, 50, 328

אֶתְמוֹל, תְּמוֹל *χθὲς (ἐχθὲς) ἡμέρα* xxix tm

אַתֶּם *σύ*: *thou* 34 t

אֶתְנָה, אתנן *ἔδνον* 349 tm, 387; ב־ *ἀνά* 168 tm; *ἀπό* 29 t, 168 tm, 383 t, 389 t; *διά* 169 tm; *ἐν* 131 t, 170 tm, 383 t; *ἐπί* 83 t, 170 tm, 389; *εὖ*: *v.* אב־ 114–15; *πρός* 173 tm; *περί* 172 tm; *ὑπό* 174 tm

בְּאֵר *πόρος*: *means of passing a river*; freq. of rivers Ps 55. 24; cf. Job 33. 28 79

„ בַּוֹר, בור, בֹּאר, *φρέαρ*, Ep. *φρεῖαρ*: *an artificial well* Gn 16. 14, 26. 15, 37. 24 Jer 6. 7 31 t, 81

בָּבֶל *Βαβυλών*; *πάμπολυς* [pronounced *βάμβολις* in

modern Greek] *very great, large*, or *numerous* Gn 11. 9 Dan 4. 27 — 22, 300

בַּג *βάγος, φάγημα*: *v.* אכל Dan 1. 5 — 42, 73

בגד *ἀθετέω*: cf. *ἀσμόσει*; *v.* אשם — 92, 98 tm

בַּד *ῥάβδος*: *rod, wand*; *shaft* of a hunting spear Ex 25. 13 — 63, 93

,, *φυτόν*: *v.* אב Ex 30. 34 — 73, 80

בדד *ἀποστατέω* — 89 tm

בָּדָד *ἀποσταδά* — 89 tm

בְּדִיל *κίβδηλος*: *adulterated, base* Jes 1. 25 — 60

,, *μόλυβδος* — 381 tm

בַּדִּים *ἱμάτια*: *v.* בתים; cf. *βαδδίν*: *βύσσινον ἔνδυμα ἐξαίρετον*, choice garment of fine linen [this word is an atavism] — 30 t

הִבדִּיל, נִבְדַּל *ὁρίζω*: *divide* or *separate from, as a border* or *boundary*; *part, divide* Gn 1. 6, 14 Ex 26. 33 Lev 20. 24 Nu 8. 14, 16. 21 Ez 22. 26 Esr 6. 21 — 63, 67, 250

בֶּדֶק *ἐπισκευή*: *repair, restoration* IIR 12. 6–7

בַּהַט *ψίαθος*: *a rush-mat* used for sleeping on — 15 t

בָּהִיר *φαιδρός*: *bright, beaming* Job 37. 21 — 59

מִבְהֶלֶת — 30 t

בָּמָה, בְּהֵמָה *βῆμα*: = *πρόβατα* (*cattle*); *βόσκημα*: in pl., *fatted beasts, cattle*; sg., of *a single beast* Gn 6. 20 Mich 3. 12; *v.* במה — 44, 80, 385 tm

בֹּהֶן *μέγας* — 296 tm, 300

בוא *βαίνω*: *βα* in compds.; *go, go away, depart*; *come, arrive*; have sexual intercourse [*v.* בעל]; *προσβαίνω*: *step forward, advance*; *advance in age* Gn 6. 13, 19. 23, 24. 1, 38. 9 IIS 14. 32 Jon 1. 3 — 14, 43, 46, 62, 75 t, 86–7 t

הֵבִיא *εἰσβαίνω*: causal in aor. 1, *make to go into, put into* Thr 3. 13 — 14, 75, 345

מָבוֹא *ἀναβαθμός* — 69, 175 tm

,, *ἀνάβαθρον, βάθρον*: *raised seat* or *chair*; *throne* IIR 16. 18 — 70, 175 tm

,, *δυσμή, δυθμή*: *setting* of the sun Dt 11. 30 — 70

תְּבוּאָה *φύτευσις*: *planting*; *generation, production, growth* Lev 25. 15, 20, 23. 39 Dt 22. 9, 33. 14 Jer 2. 3 Prv 8. 19 — 72

בּוּז *φῶς*; *ὑπεροψία* — 237 tm, 290 t, 337 tm

מַבּוּל *πλήσμη*: = *πλημυρίς* (*flood, deluge*) Gn 6. 17 — 70

מְבוּסָה *πατησμός*: *treading on, trampling* 70

בּוּקָה *ἰωκή* (for *διωκή*): (*διώκω, ριώκω*) *rout, pursuit* Nah 2. 11 78

בּוֹר *τάφος*: *grave, tomb* Jes 14. 15 Ez 31. 14; דּוּמָה 63, 294 tm

בּוֹשׁ *αἰδέομαι, αἰσχύνω*: *to be ashamed, feel shame* 46, 96 t, 109

בּוּשָׁה, בֹּשֶׁת *αἰδώς* 37, 50, 257 tm; מְבוּשִׁים *αἰδοία* 51, 259 tm; בּוּשָׁה *ἀκροβυστία* 96 tm; בְּשָׁנָה *αἰσχύνη* 310 t; בֹּשֶׁת *πόσις* 310 tm; בּוֹזֶה *ὧδε*: = פֹּה (*q.v.*)+δε

בּוּז *ἁρπάζω*: *seize, plunder* Nu 31. 32 63

בָּזוּז *ἁρπαστός*: *carried away*; *-πακτός*: *gotten by rapine, stolen* Jes 42. 22 63

בִּזָּה, בַּז *ἁρπαγή*: *thing seized, booty, prey* Jes 10. 6 Dan 11. 24 29 t, 63

בּוּר *σπείρω*: *scatter like seed, strew*; Pass. *to be scattered* or *dispersed* 29 t, 69

בָּזַר *δια-*: *scatter* or *spread about*; *squander* 29 t

מְבֻחֶלֶת 30 t

בָּחַן *βασανεύω*: *put to the test* Job 23. 10 56

בַּחַן *βασανισμός*: *torture* Ez 21. 18 56, 381–2 tm

אֶבֶן בֹּחַן *βασανίτης λίθος*: = *βάσανος* (*touchstone*) Jes 28. 16 (*v.* אבן בהן) 56, 381 tm

בָּחַר *αἱρέω* 37, 46, 50, 85 t, 87, 109 tm, 326, 402

בֶּחֱר *καθ-*: *put down by force, destroy*; *raze to the ground, demolish* 87, 109 tm

בָּחִיר *αἱρετός*: *chosen, elected* IIS 21. 6 107

מִבְחָר, מִבְחוֹר *ἀφαίρεμα*: *that which is taken away as the choice part* Ex 15. 4 IIR 19. 23 70

בָּחוֹר *ἡίθεος, ἄθεος*: *v.* אדנ־; cf. *κόρος, κοῦρος* (A) 124 t, 312 tm

בְּחוּרוֹת *κουροσύνη*: *youth, youthful prime* Eccl 11. 9, 12. 1

מִבְטָא *φθέγμα*: *saying, word, utterance* Nu 30. 7 70

בָּטַח *πιστεύω*: *trust, put faith in, rely on* a person, thing or statement Ps 118. 8, 9 Prv 31. 11 16, 46, 67, 84–5

בִּטָּחוֹן, בַּטֶּחָה, בִּטְחָה *πιστόν*: *pledge, security, warrant*; *confidence* IIR 18. 19 Jes 30. 15 Job 12. 6 73

מַבָּט, מִבְטֶחָה, מִבְטָח *πίστωμα*: = *πιστόν*, *sup.* Jes 20. 5 Jer 48. 13 Prv 14. 16, 22. 19 70

בְּיָד *διά, δ. χειρῶν* 169 tm

בִּין, נָבוֹן *πέπνυμαι*: Ep. pf. Pass. with pres. sense, *to be wise*; in aor. opt. Pass., *πνυθείης ἀκόνιτον understand* it Jes 10. 13 Dan 10. 1 61

נָבוֹן πεπνυμένος, πινυτός: *wise, discreet, prudent, understanding* Gn 41. 33 Prv 17. 28 61, 74

בִּינָה πινυτή: *understanding, wisdom* Jes 11. 2 Prv 3. 5 73

תְּבוּנָה πίνυσις: *prudence* Prv 10. 23 72–3

בֵּין διά 169 tm; μέσος 291 tm; μετά 171 tm, 330

בִּירָה βρία, γῆ, πόλις: *v.* אוֹר Esth 1. 2 68, 412

בַּיִת οἶκος: *house, temple; reigning house; family*; palace (W) Gn 12. 15, 17 Nu 3. 24 Jos 7. 14 IIS 5. 11, 7. 5 IR 9. 1, 11. 28, 14. 10 IICh 24. 7 13, 20–2, 24 t, 26, 39, 42 t, 49, 73, 77, 83 t, 101, 109 tm, 170 tm, 310, 319–20 t, 326

בֵּית לֶחֶם οἶκος Δημήτερος: the temple of Demeter Gn 35. 19 129

בית החיים οἶκος αἰῶνος 319 m; בית עולם οἶκος τέλεος 319–20 m; בית עלמין οἶκος τέλεος 319 m; בית μετά 171 tm, 381 tm

בית βῆτα: second letter in the alphabet 21

בְּתִים ἱμάτια, τά: generally, *clothes* IIR 23. 7 30 t

בִּיתָן ποτόν: *that which one drinks*, esp. of *wine* Esth 1. 5, 7. 7, 8 73, 80

בכה κωκύω: *shriek, wail, lament* or *shriek over* one dead Gn 29. 11, 50. 3 Dt 34. 8 Jud 21. 2 IIS 1. 12 Ruth 1. 9; ἰαχέω: *cry, bewail, shriek* 60, 326

בְּכוֹת, בְּכִי, בֶּכֶה κωκυτός: *shrieking, wailing*; lamentation (W) Gn 35. 8 [cf. Βάκχη: *Bacchante*], 50. 4 Esr 10. 1; cf. μέθη/בְּכִי/Βάκχος (מ/ב, θ/χ/כ); ἰαχή: *wail* 31 t, 77–8

בְּכַר, בְּכֹר αἱρέω: *choose, prefer*; ἐξ-: *choose for oneself* [cf. ἐξαιρέτως: *for choice, for preference*]; ἐφ-: *choose as a successor* Lev 27. 26 Dt 21. 16 34

בְּכוּרָה ἐξαιρετός: *picked out, chosen, choice* Jes 28. 4 Hos 9. 10 103 tm, 107, 203 tm

בֶּל Ἥλιος 109 t, 309 tm

בַּל μή: *not* Jes 26. 14 Ps 10. 4, 6 46, 378 t

בִּלְהָה, בָּלָה 379 t

בָּלֶה παλαιός: *aged* Jos 9. 4 411

בְּלִי παρά 172 tm

בְּלִימָה πλήμη 344 tm

בלע βρογχιάζω: *gulp down* Jer 51. 34 57

בְּלַע βρόγχος: *gulp, draught* Jer 51. 44 57

„ βουλή: *council of elders, senate* Gn 14. 2 378

בִּלְעָם πολυόμματος: *many-eyed* [a euphemism for the

prophet who was of weak eye-sight, Nu 24. 3–4] Nu 22. 5 121

בָּלָק *φύλαξ*: *guardian, keeper, protector* Nu 22. 2 45, 121

בָּמָה *βῆμα, βωμός*: *raised base* or *tribune* to speak from in a public assembly, etc.; *raised platform, stand*, for chariots; mostly, *altar with a base* IR 3. 2–4, 11. 7 41, 43, 78–9, 100–1, 378 t, 385 tm

בַּת, בֵּן *γόνος*: *that which is begotten, child, offspring, son* Gn 4. 25, 11. 29, 19. 8 Prv 17. 2; cf. *παῖς* 131 t, 289, 291 t

,, *πέπων*: in addressing a person, mostly as a term of endearment or familiarity, *kind, gentle* Gn 43. 29 IS 24. 17; *γένος* 61, 291 tm

,, *φυτόν*: *v.* אב Gn 49. 22 73, 80, 291 tm

בן־אנשא, בן־אֱנוֹשׁ, בן־איש, בן־אדם *ἄνθρωπος, φὼς ἀνήρ* 63, 67, 82, 289 tm

בן־אוני *ὁ ἐμὸς ὠδίνων πόνος*; *v.* און 57, 61, 291 tm

בן־אמון *Ἀμωνίδης*: son of Amon, King of Judah Zeph 1. 1 73

בן־שִׁמְרִי, בן־שֶׁמֶר, בן־חֲמוֹר, בן־גֹּמֶר *Ὁμηρίδης*: son of Homer Gn 10. 3, 34. 2 ICh 4. 37, 6. 31 73, 291 tm

(בן) זְקֻנִים *ὀψίγονος* Gn 37. 3 291 tm

בן־חכמוני *v.* תַּחְכְּמֹנִי ICh 11. 11 126 t

בן־שַׁלְמַי, בן־טַלְמוֹן *Πτολεμαίδης*: son of Ptolemy Esr 2. 42, 46 73

בן־יִשַׁי 291 tm

בן־פֶּלֶת, בן־פַּלּוּא *Πηλείδης*: son of Peleus Nu 16. 1 73

תַּבְנִית *φάσις* (A): *appearance* Ex 25. 9, 40 Dt 4. 16, 17 Jes 44. 13 Ez 10. 8 72

בֶּסֶת *πόσις*: *v.* בעל Ez 30. 17 128

בַּעֲבוּר *ὑπέρ* 174 tm; בְּעַד *μετά* 172 tm; *πρός* 26, 173 tm

בְּעִיר *βοῦς* Ex 22. 4 Nu 20. 4, 11 Ps 78. 48 40, 663 tm

בעל *βαίνω, βα* in compds.: of the male, *mount, cover*; = *φιλεῖν*, of sexual intercourse Prv 30. 23; *πάομαι*: *get, acquire, possess* Jes 26. 13

,, געל, *στυγέω*: *hate, abhor*; detest (W); Pass., *be detested* 28 t

בעלה, בַּעַל *βουλή*: *v.* בלע Jos 15. 9, 29 ICh 4. 33 378 t

,, -בעל, *Ἥλιος* [ἥλιος/שמש (λ/מ, as in ἀλήθεια/אמת)] 92, 109, 121, 123–5, 172, 288 t, 291 tm, 304–12, 330, 402

,, *πάστας* (*πάομαι*) 291 tm; *πολίτης* 124, 291 tm, 378;

πόσις 291 tm, 310 tm; *πολύς* 124, 128, 291 tm, 310 tm

בְּעֵל־ *πολύς*: *v.* בעלידע 128

בְּעָלְיָדָע *πολυειδήμων*: *knowing much*; *ἡλιοειδής*: *like the sun, bright and beaming*; *Ἡλιάδης*: *child of the sun* 125

בעל הַלָּשׁון *πολύγλωσσος*: *many-tongued* 124, 128

מְזִמּות ,, *πολύμητις*: *of many counsels* 128 t, 291 tm

פְּרָצִים ,, *πολυρραγής*: of rivers, *violent* 128 t

הַקְּרָנַיִם ,, *πολύκερας*: *many-horned* 128 t

שֶׂכֶל ,, *πολύσοφος*: *very wise* 44, 128 t

שֵׂעָר ,, *πολύθριξ*: *with much hair* 124, 128 t

בַּעַר *ἄγριος*: *wild, savage* Ps 73. 22, 92. 7 Prv 30. 2 29

,, *βοῦς* 40, 662 tm

בער *πυρόω*: *v.* אור Nu 11. 3 Jer 20. 9 42 t, 44, 87, 93

הִבְעִיר, בְּעֵר *ἐκπυρσεύω*: *burn to ashes, consume utterly* Ex 22. 5 IR 14. 10, 16. 3 IICh 28. 3 66, 87, 196 tm

בְּעַר *καταβιβρώσκω*: *eat up, devour*; *δια-*: *eat up, consume* Ex 22. 4 56

בָּצַל *γηθυλλίς*, *γαθ-*: *spring onion* Nu 11. 5 326

פצה, בְּצַע *ἀποσῴζω*: *save or preserve* from 29 t, 31 t

בְּצַע *χρῆμα*: *money, price* Gn 37. 26 Mal 3. 14 Ps 30. 10 328, 426

בצר *φράσσω*: *fence in, hedge round*, hence with collat. notion of defence, *secure, fortify* Dt 1. 28, 28. 52 112

בָּצְרָה *φράγμα*: *boom* placed in a harbour; contrivance for catching fish Jer 49. 22 Am 1. 12 129

בָּצְרָה, בֶּצֶר, מִבְצָר *φραγμός*: *fence, hedge, fortification* Nu 13. 19 Dt 4. 43 Nah 3. 14 Thr 2. 2 Jer 49. 22 Am 1. 12 70

בְּצָרִים, בֶּצֶר *χρῆμα*: *treasures, property, substance* Job 22. 24, 25 مَصارى (μ/ב, χ/צ/ص) 328, 426

בֶּקַע *διχάς*: *half* Ex 38. 26 37, 46

בָּקַר *διαιρέω*: *distinguish* 34 t

בָּקָר *βοῦς* xxix t, 40, 83 t, 662–3 tm

בַּקָּרָה, בְּקֶרֶת *ἱστορία*: *inquiry* Lev 19. 20 Ez 34. 12 78

בִּקֵּשׁ *ἐπιζητέω*: *seek after* Nu 16. 10, 35. 23 IS 19. 2; *wish for* Ib 14. 4 Neh 5. 18; *make further search for* Hos 2. 9 Cant 3. 1; *request* Ps 27. 4 Esth 2. 15; *demand, require* Dan 1. 20 75

בָּר *πυρός* 66, 77, 291 tm; בַּר אֱנָשׁ *ἄνθρωπος* 289 tm; בר *παῖς* 291 tm

בָּרָא, ברה *βιβρώσκω*: *eat, eat up*; *v.* בער 27 t, 86

„ *περάω*: intr., *penetrate, pierce*, of a pointed weapon Ez 23. 47 66

„ *φέρω*: generally, *create, form* Gn 1. 1, 27 42 t, 290

מִרְדָּךְ, בְּרֹאדַךְ 29 t

בָּרֹאשׁ *πρόρρησις*: *previous instruction, proclamation*; instruction, order, public command (W) ICh 16. 7 98

בַּרְבּוּר *βοῦς* IR 5. 3 663 tm

בָּרְדִּי, בָּרֹד *ῥοδόεις*: *rose-coloured* Zach 6. 3 40, 50, 57

„ „ *παρδιαῖος*: *spotted* Gn 31. 10 411

בְּרוֹשׁ, ברות *κυπάρισσος, -ιττος*: *cypress* 36 t, 41, 55

בַּרְזֶל, פרזל *περίσκληρος*: *very hard*; cf. *ἀδάμας* 29 t

בָּרֹחַ *φαρμακεύς*: *poisoner* Jes 27. 1 93

בְּרִיא *βαρύς*: *heavy in weight*, in Hom. mostly with collat. notion of *strength and force* Jud 3. 17 IR 5. 3 Ps 73. 4 405 t

בְּרִית *ῥήτρα*; *ϝράτρα, ῥέω* (*ἐρῶ*): *verbal agreement, bargain, covenant*; *compact, treaty*; of *the written laws* of Lycurgus, which assumed the character of *a compact between the Law-giver and the People* Gn 9. 9–11, 15. 18, 17. 9–10 Dt 9. 9 20, 40, 46, 50, 109 t, 310 t, 330

הִתְבָּרֵךְ, בֵּרַךְ *κατευλογέω*: strengthd. for *εὐλόγεω* 41, 43; בְּרָכָה *εὐλογία, εὐέργεια* 43, 115 tm; בָּרוּךְ *εὐλογητός* 104 tm, 114–15; בָּרַךְ *προσκυνέω* 116 tm; יֶרֶךְ, בֶּרֶךְ *ἄρθρον* xxviii tm, 257, 258

בָּרָק *βόστρυχος*: *thunderbolt, flash of lightning* 329

„ *φλόξ*: *flash* Dt 32. 41 Ez 1. 13 Hab 3. 11 79

בָּרָקָן *ῥαφανίς, ῥάφη* 93, 329–31 tm

הֶבֶר *ἐξαιρέω*: *choose*, select (W) 411 t

בֹּשֶׂם, בֹּשֶׁם *ὀσμή, ὀδμή*: *scent, perfume* 24 t, 50

בָּשָׂר *ἀνδρός, ἀνήρ*; *πόσθη* 285–7 tm, 290 tm

בשל *ἕψω*: *boil, seethe*, of meat and the like; *πέσσω*: *soften, ripen*, or *change* by means of heat; *cook* Ez 24. 5 Joel 4. 13 334

הִבְשִׁיל, בִּשֵּׁל *ἐξ-*: *boil thoroughly*; *ἐκπέσσω*: *cook thoroughly*; of plants, *ripen* Gn 40. 10 Dt 14. 21, 16. 7 Thr 4. 10 334

בְּשֶׁל *ὑπέρ* 39, 174 tm; בָּשַׁשׁ *ὀψίζω* 90 tm

בַּשֶּׁבֶת, בֹּשֶׁת, בּשׁת *πόσις* 82, 121, 123–4, 126, 128, 304–7, 310–11 tm, 411

„ *φύσις*: *the characteristic of sex*, esp. of the female organ IS 20. 30 310

„ *αἰδώς* 310 tm

בָּשְׁנָה *αἰσχύνη*: *shame, dishonour* Hos 10. 6 (*v.* בוּשׁ) 310 t

בַּת *βανά, γυνή*: *woman* 88 t

בת־שׁוּע, בַּת־שֶׁבַע 23 t, 28 t, 400 t, 415 t

אב, אדנ־ פתו־, בְּתוּ־ *ἠίθεος, φάτις*: *v.* 126

פתואל, בתואל *ἠίθεος/φάτις θεοῦ* Gn 22. 22 Joel 1. 1 128

בְּתוּלָה *ἄβατος*: *untrodden*; metaph., *pure, chaste*; *maiden, girl, virgin*; *πῶλος*: *young girl, maiden*; cf. *παρθένος*: *maiden, virgin*; *ἄφθορος*: *unmarried*; *ἠϊθέη*: *παρθένος* Gn 24. 16 62, 108, 112

בְּתְרוֹן *πετρῶν* (*γῆ*): (land) of rocks [Petra] IIS 2. 29 300

גאה *βοάω*: *cry aloud, shout*; of things, *roar, howl*, as the wind and waves Ex 15. 1 37, 46

גְּאוּת, גָּאוֹן, גַּאֲוָה *βοή*: *loud cry, shout*, in Hom. mostly *battle cry*; of things, *roar of the sea*; *aid called for, succour* Jes 24. 14 Jer 48. 29 Job 37. 4, 38. 11 42 t, 78, 326

גאה *γαῦρος*: *exulting in*; *haughty, disdainful* Jes 2. 12 Job 40. 11; גאוה *γαυρότης*: *exultation* Jes 9. 8 Ps 31. 19 Prv 29. 23 57, 415 t

גיאה, גַּי, גוי, גאיה, גֵּיא, גַּיְא, גֵּי *γῆ, γαῖα*: *v.* אור Dt 34. 6 IIR 2. 16, 23. 10 Jer 7. 31 Ez 6. 3 Zeph 2. 14 92

גאל *λύομαι*: *loosen*; of men, *release, deliver*, esp. from bonds and prison, and so, generally, from difficulty or danger; *set free, release by payment of ransom, redeem* Gn 48. 16 Ex 6. 6 Lev 25. 30, 49 Jes 52. 3, 9 Ruth 3. 13 38, 46–7, 67, 326

גאל, געל *κηλιδόω*: *stain, soil*; metaph., *defile, sully* 14, 24 t, 38

הגעיל, הִגְאִיל *κατα-*: strengthd. for *κηλιδόω* 28 t, 116

גַּב *βῆμα, βâμα*; *βωμός*: *v.* במה Ez 16. 24, 31, 43. 13 77, 79, 385 t

„ *γυῖον*: *the whole body* Ps 129. 3 23 t, 29 t, 77, 79

גבה, הגביה *ὑψόω*: *lift up, raise high*; metaph., *elevate, exalt*; Pass. *to be exalted* Ez 17. 24, 31. 5 Job 39. 27 46, 94 t, 326

גֹּבַהּ *ὕψος*: *height* IS 17. 4 Am 2. 9 Prv 16. 18 29 t, 31 t, 40

גְּבוּל *ὅρος, ὅρϝος* (written *ὄρβος*), *ὦρος, οὖρος*: *boundary, landmark*, pl.; *pillar* (whether inscribed or not); *boundary-stone* marking the limits of temple-lands Gn 10. 19 Dt 3. 16, 19. 14; *ἐφόρια*: *boundaries* 46, 50

גְּבִינָה *πύϊον*: *milk* Job 10. 10 38, 80, 326

גָּבִיעַ *κυμβίον*: Dim. of *κύμβη* (A) I (*drinking cup, bowl* קְבַעַת), *small cup* Jer 35. 5 39, 79

גְּבִיר, גְּבִרְת, גבירה *κύριος*: *lord, master*; *guardian, trustee*; fem. *κυρία*: *mistress of the house* Gn 16. 8, 27. 29 IR 15. 13 Jer 29. 2; cf. *ἔφορος*, p. 215 42 t, 69

גֹּבֶן *κυφός, ὑβός* 68, 94 t, 326, 347–8 tm

גְּבַע, גִּבְעָה, גִּבְעוֹן *ὕψος*: *v.* גבה IS 13. 3, 16 Jer 16. 16 ICh 16. 39 31 t, 352 tm

גֶּבֶר, גברי־ *κόρος* (B), *κοῦρος, κῶρος*: *boy, lad*; from *κείρω*, of *one who has cut his hair short on emerging from boyhood* Dt 22. 5 40, 69, 128

גבריאל *κόρος θεοῦ*: the name indicates that its bearer was God's gift to his parents who had prayed for his birth, or worked an apprenticeship as an acolyte in God's temple, or was a worshipper or follower of God Dan 9. 21 128

גַּג *στέγη, -γα*: *roof*; = *τέγη, τέγος* IIS 11. 2 Ps 102. 8 22–3, 81

גדד *κεντέω*: of bees and wasps, *sting*; generally, *prick, stab* Gn 49. 19 (גוד) 87

הִתְגֹּדֵד *συγ-*: *pierce together* Jer 5. 7, 16. 6 87

גְּדָה *ὄχθη, -θυς*: *bank, dyke* by the side of rivers 31 t, 46, 326

גְּדִי *αἰγίσκος*: Dim. of *αἴξ*: *goat* Ex 23. 19 378 t

גדל, גְּדֵל, הגדיל, התגדל *μεγαλύνω, μεγεθύνω, καταμεγαλύνω, -νομαι, μεγαλίζομαι*; גדול *μέγας* 24–5 t, 26, 29–30 t, 38, 56, 75–6 t, 92, 296–7 tm, 301; גדול יֶתֶר *μεγαλώτερος* 296 tm, 299; גְּדֶל־כֹּחַ *μεγαλαλκής*, גְּדוּלָה, גֹּדֶל, גדל העצה *μεγαλόμητις* 297 tm, 299; מגדל, מִגְדָּל *μέγεθος* 56, 296 tm, 298 tm, 301

גְּדִיל *χηλή* 315 tm

גְּדַע *ἐκκόπτω*: *cut* (trees) *out of* a wood, *fell*; cut down (W) Jes 9. 9 68

גְּוִיָּה, גֵּו *γυῖον*: *v.* גב IS 31. 10 23 t, 29 t, 32 t, 43, 46, 326

מגוג, גוג *μέγας*: *v.* גדול; alternatively: גוג/שׂיח/מגוג/שַׂשַׂיְךְ/ *ἡγεμών* 23 t, 296 tm, 298

גּוֹג *Σκυθών* (*γῆ*): the land of the Scythians 129 t

גְּזוֹנִי *Σκύθης*: *Scythian* ICh 11. 34 129 t

גולה, גָּלוּת *ἔλασις*: (*ἐλαύνω*) *driving away, banishing*, expulsion (W) IIR 24. 15, 25. 27 Jer 28. 6, 46. 19 Ez 33. 21 Ob 20 78, 81, 406

גָּוַע *ἐκπνέω* 89 tm

גּוּר *δείδω*: *fear, dread* 42 t

מָגוֹר, מְגוּרָה, מְגוֹרָה δεῖμα: *fear*; *object of fear* Jes 31. 9, 66. 4 Jer 20. 4 Ps 34. 5 Prv 10. 24 70

גּוּר κυρέω: *hit, light upon*; *meet with, fall in with* Ps 5. 5 25, 29 t, 399

„ οἰκέω: *inhabit*; *colonize, settle*; intr., *dwell, live*, of persons, families, or tribes, *have their abodes, settlements*; of cities, *to be situated* Gn 32. 5, 35. 27 Ex 12. 49 Jud 17. 8, 19. 16 IIS 4. 3 Jes 11. 6 Jer 49. 18 Ps 61. 5 Ruth 1. 1 29 t, 75 t, 399

מָגוֹר, מְגוּרָה οἴκημα: *dwelling-place*; in pl., *building, house*; *store-room* Gn 17. 8, 37. 1 Hag 2. 19 Job 18. 19 70

מַמְגֵרָה οἰκημάτιον: Dim. of οἴκημα, *sup.* Joel 1. 17 70

מָגוֹר ἀγερμός: *the call-to-arms* of the Greeks against Troy Jer 6. 25, 49. 29 70

גּוּר θηρίον: in form Dim. of θήρ (*beast of prey*, esp. a lion) Gn 49. 9; κόρος: *v.* גבר 25, 57, 66

גָּר πρόσχωρος: *neighbour, inhabitant, colonist* Ex 3. 22 Job 19. 15 62

הִתְגּוֹרֵר ἐγείρομαι: *rouse, stir up*; *rouse* or *stir oneself* Jer 30. 23 29 t

גזז ποκάζω, -ίζω: *shear wool*; = πέκω (*shear*) 38, 46, 326, 636 tm

גֵּזָה πόκος, πεῖκος, πέκκος, πέκος: (πέκω) *fleece*; *lock* or *tuft of wool* 636 tm

גָּזִית ξεστός: (ξέω) *hewn, shaved, planed*; of stone, *hewn*; of horn, *polished*; of elephant's ears, *smooth* Ex 20. 25 Ez 40. 42; cf. ξυστός 52

גזל ἁρπάζω: *snatch away, carry off*; *plunder*; pillage (W) Gn 21. 25, 31. 31 Jud 9. 25, 21. 23 Jes 10. 2 Prv 4. 16, 29. 24 Job 24. 2 63, 67

גֵּזֶל, גְּזֵלָה ἁρπαγή: *seizure, robbery*; *thing seized, booty, prey* Lev 5. 21, 23 Eccl 5. 7 63

גָּזָם τρωξαλλίς, τριξέλλας, τοξαλλίς: *grasshopper* or *locust* Joel 1. 4, 2. 25 326

גֵּזַע ῥίζα: *root*, mostly in pl. Jes 11. 1 Job 14. 8 50, 63, 68, 78

גזר δικάζω: *judge*; *decree as punishment*; *condemn*; *ordain* her slaughter Esth 2. 1 58, 85 t

„ καθαιρέω: as a law-term, *condemn* Ez 37. 11 46, 85 t

„ σπαράσσω: *tear, rend*; *rend asunder* IR 3. 25–6 Ps 31. 23; cf. σχίζω: שסע IR 3. 25 53, 93 t, 417

גֵּזֶר *σπάραγμα*: *piece torn off, shred, fragment, mangled corpse* Gn 15. 17 Ps 136. 13; cf. *σχίσις* 417 t

גְּזֵרָה *ξηρά*: *aridity*; *ξηρός*: *dry* 21 t, 23, 38, 43

גִּיד *ῥακίς*, pl. *ῥακῖδες*: *branch, shoot*; *branch* of a blood-vessel Gn 32. 33 Jes 48. 4 Ez 37. 6 Job 40. 17 56, 93

גִּילָה, גִּיל *γέλως*: *laughter*; a maniac's *laugh*; *χαιροσύνη*: *joy*; *χαρά*: (*χαίρειν* = *γαδεῖν*, = *ϝαδ-*) *joy, delight*; = *γαδεώ* Jes 16. 10, 35. 2 Ps 65. 13 43, 408

„ *ἥλιξ*: *of the same age* Dan 1. 10 57

גַּל *κολώνη*: *hill, mound* 34 t

מַגָּל *ζάγκλον*: *reaping hook, sickle*, Sicilian for *δρέπανον* (דרבן) Jes 50. 16 51, 70

גַּלְגַּל *κύκλος*: *wheel* Jes 28. 28 73, 326

גֻּלְגֹּלֶת *κεφαλή*: *head*; *per head, each person* Ex 16. 16 IIR 9. 35; *κώδεια*: *head* 79

גֶּלֶד *δέρος*: *v.* אדר Job 16. 15 66

גלה *δηλόω*: *show, make known, disclose, reveal*; intr. *to be clear* or *plain* Gn 35. 7 Ex 20. 26 IS 3. 7, 9. 15 Jes 40. 5, 56. 1 Ez 16. 36, 21. 29 Prv 20. 19 46, 326

שְׁלָה, גְּלָה *Δῆλος*: *Delos* Jos 18. 1 IIS 15. 12 129–31, 300

גְּלוֹם *βλῆμα*: *coverlet*; *κάλυμμα*: *head-covering, hood, veil, garment* Ez 27. 24 73

גלות *ἔλασις*: *driving away, banishment* 131 t

גְּלַח *καταξυράω* 119 tm, 636 tm

גְּלָיוֹן *κύλινδρος*: *roller, cylinder*; *roll of a book, volume* Jes 8. 1 73

מְגִלָּה *κυλίνδριον*: Dim. of *κύλινδρος* Jer 36. 2, 25, 28 70

גִּלְיָת *ὁπλίτης*: *heavy-armed, armed, man in armour* 60

גולל *κηλιδόω, κατα-*: *v.* גאל Jes 9. 4 47

הִתְגֹּלֵל, עֵלֶל, גלל *κυλίνδω, -δαίνω, -λίω*: *roll, roll away*; *roll, wallow* Gn 29. 8 Jos 5. 9 IIS 20. 12 Job 16. 15; *ῥέω*: *flow, run, stream, gush* Am 5. 24 40, 47, 50, 67

גֶּלֶל *βόλιτον*: *cow-dung*, mostly in pl. xxxi t

גֶּלֶל *μέγας*: *v.* גרל 56, 296 tm

גֶּלֶם *ἄγαλμα*: *sculpture, statue*; *γλύμμα*: *engraved figure* Ps 139. 16 73, 376

גְּמָדִים *ὅπλα* 342 tm

גמל, גמר *ἀμείβω*: *repay, requite*; mostly, *return good for good*; but also *bad for good, bad for bad* 34 t, 288

גָּמָל *κάμηλος* 81, 101, 314 tm

גנב *κλέπτω*: *steal*; *cozen, cheat* Gn 31. 26–7, 30 39, 87

הִתְגַּנֵּב, גְּנֵב *ἐκ-*: Pass., *steal from*; *disguise, elude* IIS 19. 4 Job 4. 12 87

גְּעֵרָה *βοή*: *loud cry, shout* Prv 17. 10; in Hom. mostly *battle-cry* Jes 30. 17; *cry* of mourning Ecclesiastes 7. 5 29 t, 383 t, 389 t

נַחַל *ῥύαξ*: *rushing stream, mountain torrent*; esp. *stream of lava* from a volcano Jos 24. 30 IIS 23. 30 63

גֹּפֶה, גֹּפֶן *γυῖον*: *v.* גב 29 t, 32 t

,, *ὕψος*: *v.* גבה 29 t

גֶּפֶן *οἰνάς, οἴνη, ὑνή*: *the vine* Nu 6. 4 Jes 24. 7 Jer 6. 9, 8. 13 Ez 15. 6 Joel 2. 22 Ps 78. 47 Cant 7. 12 xxix, 50, 119 m

גֶּרֶב *ἔρπης*: *shingles* Dt 28. 27 77

גֵּרָה *v.* אגורה Ex 30. 13 63, 81

מְגֵרָה, מְשׂוֹר *πρίων*: *saw*; cf. *πριστήρ*/نَشَّار/نَجَّار 30 t, 49, 70, 79

גרון *φάρυγξ*: *throat* 38, 42 t, 46, 93, 326

גַּרְזֶן *σκεπαρνηδόν*: *carpenter's axe, adze*, for hewing and smoothing the trunks of trees Dt 19. 5 IR 6. 7 Jes 10. 15 46, 52

גרל *μέγας*: *v.* גדול 38, 56, 92, 295–301 tm

גרל־חמה *μεγάθυμος* 89, 295–301 tm, 413

גָּרַם *ῥήγνυμι, κατα-*: *rend* Nu 24. 8 50

גרע *ἀγγρίζειν, αἱρέω, ὑφ-* 94 tm

,, *ῥέω*: *v.* גלל; *κατα-* 40, 50, 68, 369 tm, 412–13

גרשׁ *ὀργίζω* 406–8 tm

,, *χωρίζω* 25, 42 t, 51, 244, 256 tm, 407–8 tm

גרשון, גֵּרְשׁוֹם *κόρος Διός*: a gift from Zeus 34 t

הִגְשִׁים, גֶּשֶׁם *ψακάζω*: *rain in small drops, drizzle* Jer 14. 22 Ez 22. 24 53

גֶּשֶׁם *ψακάς*: *drop of rain, drizzle*; generally, *rain, shower* Gn 7. 12 Jes 55. 10 Ez 38. 22 Joel 2. 23 Ps 68. 10, 105. 32 Prv 25. 14, 23 Job 37. 6 Eccl 11. 3, 12. 2 53

גת *τρυγητήριον*: *wine-press* Jud 6. 11 Jes 63. 2 Thr 1. 15 65

דאב *δυάω*: (*δύη*, דאבה) *plunge in misery* Jer 31. 12 (11), 25 (24) 46

דַּוֵּי *δύϊος*: = *δυερός* (*miserable*) Thr 1. 22 43

דאה, צעה *θοάζω* (A): trs., *move quickly, ply rapidly*; intr., *move quickly, rush, dart* Dt 28. 49 Jes 63. 1 38, 46

דִּבָּה *διαβολή*: *false accusation, slander* Nu 14. 36–7 78

דְּבֵלָה *παλάθη*: *cake of preserved fruit* IIR 20. 7 73

דבק, דפק *διώκω*: *pursue, chase*, in war, hunting; *follow*

Gn 19. 19, 33. 13 Jer 42. 16 Ps 63. 9 (פ/ב) *πήγνυμι*: *stick* or *fix in*; *stick* or *fix on*; *fasten* (different parts) *together* Gn 34. 3 Job 19. 20, 29. 10, 31. 7, 41. 15; Pass., *to be joined* or *put together* Jos 23. 12 Jer 13. 11 46, 87

דָּבַק *ἐπι-*: Pass., *to be fastened on* Job 38. 38, 41. 9 87

דֶּבֶק *πῆγμα*: *anything fastened* or *joined together*; *framework* Jes 41. 7 79

„ *πηγμάτιον*: Dim. of foreg., *small attachment* IR 22. 34 80

דָּבָר, דְּבָרָה *ἔπος*, older *ϝέπος*: *word* Gn 37. 14, 44. 18 Jos 6. 10 Ps 109. 3; *utterance* Jos 6. 10 IIR 18. 20 Ps 59. 13, 109. 3; generally, *that which is uttered in words, speech, tale* Ex 33. 4; *song* or *lay* Ps 137. 3; *pledged word, promise* Nu 30. 3 IS 3. 13 IR 8. 56 Jer 31. 23 Ps 119. 49; fulfil, keep *one's word* Dt 9. 5 IS 1. 23 Jer 44. 17 Joel 2. 11 Ps 103. 20 Dan 9. 12 Esr 1. 1; *word in season, counsel* Jud 20. 7; *word of a deity, oracle* Ex 34. 28 Nu 23. 5 Dt 4. 13, 18. 20 Jud 3. 20 IS 3. 21 IIS 16. 23 IR 13. 2, 17, 22 IIR 23. 16 Jes 16. 13 Jer 5. 13, 7. 2, 18. 18, 20. 1, 25. 30, 37. 17, 50. 1 Ez 12. 23, 33. 30; *saying, proverb* Jer 31. 23 (22); *subject of a speech, message* Ex 33. 4 Esth 3. 15, 8. 14, 9. 30; joined with *ἔργον* (*deed, action*; *thing, matter*) or *πρᾶγμα* (*deed, act*; *occurrence, matter, affair, thing of consequence, affair*), plot (W) Gn 18. 14, 19. 8 Ex 2. 14, 18. 22, 33. 4 Nu 25. 18 IS 20. 2 IR 14. 19 Am 6. 13 Ps 145. 5 Job 5. 8 Eccl 1. 10, 7. 8 Esth 2. 15, 22; *purpose* Am 6. 13; in pl., *epic poetry*; generally, *poetry*; *lines, verses*, esp. of spoken *lines* in the drama Dt 31. 30, 32. 44 IIS 22. 1 Ps 18. 1, 137. 3 38, 46, 50, 75 t, 112 t, 325, 379 t

דָּבַר *ἐννέπω, ἐνέπω*: *speak*; say (W) 86 t

דֹּבֶר *ὅπλον*: *large shield* (?) 315 tm

דַּבֶּשֶׁת *ὄβος*: *hump* of a camel Jes 30. 6 46, 50, 347–8, 380

דגה *τίκτω*: *bring into the world, engender* Gn 48. 16 46

דגש *δίφθογγος*: *with two sounds*; later *-ον, τό* 21 m, 426

שַׁד, שֹׁד, צַד, דַּד *στῆθος*: *breasts*, of both sexes, being the front part of the *θώραξ*, divided into two *μαστοί*; of animals; *τιτθός*: a woman's *breast*; rarely the

male *breast* Jes 60. 4, 16, 66. 12 Ez 23. 3 Prv 5. 19 Cant 4. 5 Thr 4. 3 24 t, 52, 57, 64, 77

רודנים, דָּדָנִים *ῥόδινος*: *pink* Gn 10. 4 ICh 1. 7; *Δαρδάνος*: *Trojan* 41, 133

דוד, דָּוִד, דויד *ἀγαπητός*: *v.* **אהוב** IS 16. 13, 25. 23 Cant 5. 6, 9 22, 39, 107–8, 121

דּוּדָאִים *ζιζάνια*: a weed that grows in wheat, prob. *darnel* Gn 30. 14 Cant 7. 14 38, 46, 51

דודה *τηθίς* 22, 262 tm

דַּוַי *δύϊος*: = *δυερός*: (*δύη*) *miserable* Thr 1. 22 43

דומה *δῶμα*: *house*; freq. of Pluto, *δῶμ' Ἀΐδαο* the nether world Ps 94. 17, 115. 17; *v.* Jes 26. 19 Ps 22. 30 80, 386 tm

דוּן *ζῶ*: *live*; freq. metaph. of things, *to be in full vigour* Gn 6. 3 38, 68

מָדוֹן, מָדִין *δόνημα*: *agitation* IIS 21. 10 Prv 15. 18, 18. 18, 21. 9 51, 70

דוץ *θοάζω*: *v.* **דאה** Job 41. 14 51, 63

דוק *δαΐζω* **הודק, הֲדַק, הַדֵּק,** 341–2 tm

דור *οἰκέω*: *v.* **גור** Ps 84. 11 29 t

דוש, דִּישׁ, הוּדַשׁ *δαΐζω* 32 t, 329–31 tm, 341

מְדָחֵה *ὠθισμός*: *dispute, altercation* Prv 26. 28 70

דיג *σαγηνεύω*: *surround and take fish in a drag-net* Jer 16. 16 57

דוגה *σαγήνη*: *large drag-net* for taking fish Am 4. 2 57

דַּיָּג, דָּיָג *σαγηνεύς*: *one who fishes with a σαγήνη* Jer 16. 16 Ez 14. 10 31 t, 57

דין *δίκη*: *custom, usage*; *judgment*; *what is fit*; personified, Truth **דינה** Gn 34. 1 Dt 17. 8 Prv 20. 8, 29. 7 Esth 1. 13 59, 68

דַּיִק *τεῖχος*: *wall*, esp. *city-wall*; *embankment, earthworks* Jer 52. 4 Ez 17. 17 80

דַּךְ *δυστυχής* 89 tm

דַּל *βηλός, βα-*: *threshold* Ps 141. 3 37, 46

דלה, דלות *δουλοσύνη, -λωσις*: *v.* **זלות** Jer 40. 7, 52. 15 81

דָּל־ *δοῦλος*: prop. *born bondman* or *slave*; then, generally, *bondman, slave* 127

דְּלִי *χήλινος* = *ἄγγος* (*bucket, pail*) Jes 40. 15 315 tm, 426

דליה, דְּלָיְהוּ *Διὸς δοῦλος*: a servant of Zeus Neh 6. 10 ICh 24. 18; cf. modern *Christodoulos* 128

דלף *σταλάζω*: = *-άσσω, -ττω* (*drop, drip*); = *-άω* Job 16. 20 Ecc 10. 18 52

דלק *φλέγω*: trans., *burn, burn up*; metaph. *kindle, inflame*; = *φλογόω* Ob 18; *τρέχω*: *run* Gn 31. 36 46, 64

דֶּלֶת *θύρα*: *door* 42 t, 73, 424

דָּם *αἷμα* 378–80

,, *δέμας*: (*δέμω*) *bodily frame*; *οἰνάνθης* δ., i.e. the vine *shoot* Ez 19. 10; *δημός*: *fat*; *δίπλακι δημῷ* (of sacrificial meat) *with fat* above *and fat* below (Il. 23. 243) Ez 44. 7 xxxi–xxxii tm, 43, 360 tm

דְּמָה, דמה־לו *ὁμοιάζω*: *to be like* Jes 46. 5 Ps 89. 7 Cant 2. 9, 7. 8; trans. *compare, liken* Jes 40. 25 Cant 1. 9 38, 46, 85 t

דֹּמֶן *δέμας*; דמם/*σιωπάω* xxxi tm, 38, 67–8, 386

דני־ *ἠίθεος*: *v.* אדנ־ 128

דניאל *ἠίθεος θεοῦ* God's gift ICh 3. 1 128

דסה *θετός* Esth 2. 7 117 m

דְּעוֹ־, רעו־ *θυραωρός*: *warder of the gate*, varia lectio for *πυλαωρός*; *θυρωρός*; *θυραϝωρός*, *θυρουρός*: *door-keeper, porter*; *θυραυλέω*: *wait at another's door*, of visitors; freq. of lovers waiting on their mistresses; conf. רֵעַ, زير نساء; רעיה 128

דְּעוּאֵל, רְעוֹאֵל, רְעֲלְיָה *θ. θεοῦ*: warder of the gate of God's temple, an *habitué* of God's temple, a friend and lover of God Nu 1. 14, 2. 14 Esr 2. 2 30 t, 59, 128

דפק *τύπτω*: *beat, strike, smite* Cant 5. 2; cf. *κόπτω*; *ψοφέω*: *knock at* the door inside to show that one is coming out (opp. *κόπτειν* or *κρούειν knock at the door outside*); but the two words are sts. used indiscriminately Cant 5. 2 53, 65

התדפק *κατα-*: *make a loud noise* Jud 19. 22 53

דַּק *ψακάς*: *drop of rain, particle*; metaph., *grain* of sand Jes 40. 15 53, 62

דָּקַר, דְּקַר, דקר *δαΐζω*: *v.* דוּשׁ 341 tm

דָּר, תֹּר, טוּר *διαδοχή*: *succession*; in *turns*; cf. *διάδοχος*: a kind of *gem* דֻּרָּה Ex 3. 15, 28. 17 Dt 23. 3 Esth 2. 12 Dan 3. 33 24 t, 30 t, 101, 326

דָּרְבָּן *δρέπανον*: *sickle, reaping-hook*; *scythe*; *curved sword, scimitar* IS 13. 21 Eccl 12. 11 57, 80

דרך *ἕλκω* 106–7 tm, 109 t

דרוֹך *ἑλκτός* 106 tm

דֶּרֶךְ *τρόπος*: *turn, direction, way* (طَرْف, دَرْب, طَرِيق) Gn 3. 24, 18. 19, 24. 48, 49. 17 38, 42 t, 403 t

דְּרוֹר *στροῦθος*: *v.* חסידה Ps 84. 4; *ἐλευθερία*: *freedom* Lev 25. 10 Jes 61. 1 Jes 34. 17 59

דרשׁ *ἐρωτάω*: *ask, ask about*; *question a person* Lev 10. 16 Dt 13. 15, 17. 4 IIR 8. 8 45, 330 t

מִדְרָשׁ *ἐρώτημα*: *answer to inquiry* put to higher authority; cf. *ἐρώτησις*: *questioning, consulting* IICh 13. 22, 24. 27 70

דֶּשֶׁא *δάσυς*: *hairy, shaggy*; *thick with leaves, thickly wooded, bushy* Gn 1. 12 92

דְּשֶׁן *ἀνθρακεύω*: *burn to a cinder* Ps 20. 4 63, 68

דֶּשֶׁן *ἀνθρακία*: *black, sooty ashes* Lev 6. 3–4 63, 68

דַּת *ἔθος*: *custom* Esth 1. 8, 13, 2. 12, 3. 8 80

דָּתָן Gn 37. 17 83 t

ה־ *ὁ, ἡ*: demonstrative Pronoun; in Attic, definite or prepositive Article ὁ הַ־זֶּה Gn 7. 1; ἡ הַ־זֹּאת Ib 12. 7; הָ־אֵל Ib 19. 8, 25 הָ־אֱלֹה Ib 9. 19, 38. 25, 41. 35 הָ־אָרֶץ Ib 1. 1 הָ־אֲרָצוֹת Ib 26. 3 הַ־שָּׁמַיִם Ib 1. 1 הָ־אוֹר Ib 1. 4 הָ־אֶחָד Ib 2. 11; *v.* זה 75 t

המ־, ה־ *ἀπό* 168 tm, 174, 299

הל, ה־ *ἆρα*: Gn 3. 11 Dt 32. 6; *v.* אבי 28, 63, 92

ה־ *ἤ*: *or*; *ἤ . . . ἤ either . . . or* אם . . . האתה זה Gn 27. 21

־ה *-δε*: *v.* אֶל; ארצה Gn 38. 9 Ex 4. 3 (*ἔραζε*); cf. ארץ Gn 1. 1 (*ἔρα*) Thr 2. 1 (*ἔραζε*) 83 t

ה־ *ἀ-* negativum, e.g. אל־מות, המותה/*ἀθάνατος* 512

הַאִם *ἆρα μή*: a plainly negative answer is implied Nu 17. 28; *v.* אבי 63, 92

„ *ἆρ' οὖν*: used to draw an affirmative inference Job 6. 13 92

הבה *δίδωμι* 58, 361 tm

הבה *ἄγε*: imp. of *ἄγω* used as Adv., *come on!* Ex 1. 10; freq. in Hom., who mostly strengthens it, *εἰ δ' ἄγε, νῦν δ' ἄγε δή, ἀλλ' ἄγε* يَلَّا; in Attic freq. *ἄγε νύν* הבה־נא Gn 38. 15 86 t

הֶבֶל *τῦφος*: *delusion*; colloquially, *nonsense, humbug, affectation* Ecl 1. 2; cf. *ἄγαλμα* 65

הבר *βλέπω*: *see*; *see too clearly*; *look*; *ἐπι-*: *look attentively*; *look well at, observe* Jes 47. 13 114 t

הָגָיוֹן *ἠχεῖον*: *drum, gong*; apptly. *a metallic sounding-plate*; Adj., *ἠχεῖον ὄργανον sounding* instrument Ps 92. 4 44, 79

הֶגֶה *ἠχώ*: *echo*; generally, *ringing sound* Ps 90. 9 Job 37. 2 28

הוד, הַד *ἠχώ*: *v.s.* Ez 7. 7 Job 39. 20 24 t, 46

הדר, הדד 30 t, 42 t

הדה *ἡγέομαι, τίθημι* 31 t, 42 t, 50, 372, 423

הֹדָה *ὦδωνις*: i.e. *ὁ Ἄδωνις The Adonis* Jer 22. 18 31 t, 77 tm, 332–3 t

הִדּוּ *ἄνοδος*: *journey inland*, esp. into Central Asia Esth 1. 1 300

הֲדוֹם *ἕδος*: *seat, stool* Jes 66. 1 12, 43, 67, 326

הָדוּר *αἰδεστός*: *revered, venerated* Jes 63. 1 50

הֲדוּר *ὁδός*: *way, road* Jes 45. 2 44, 50, 326

הדסה, הֲדַס *ἡδύς, ἁδύς, βάδυς*: *pleasant* to the taste, to the smell, to the hearing Jes 41. 19 Esth 2. 7; *v.* דסה 117

הוּא, הִיא: *ὁ, ἡ*: Demons. Pron.; joined to a Subst., to call attention to it Ex 29. 18 Lev 8. 21 Esth 1. 1; freq. without a Subst., *he, she, it* 75 tm, 168 t

הוי *οἴ*: exclamation of pain, grief, pity, astonishment, *ah! woe!* IR 13. 30 Jer 22. 18, 34. 5 332–3 t

הון *ὦνος*: *price paid*; *purchase*; *articles of traffic* Ez 27. 12 Ps 44. 13 Prv 19. 4 28, 51, 77

הֵידד *ἴσσα*: exclamation of malicious triumph over another's distress Jes 16. 9 Jer 51. 14 28, 31 t, 38

היה *εἰμί*: *be* Gn 1. 2 Ps 22. 15; *exist* Ib 53. 6 Eccl 1. 10 76 t, 86 t, 330 t

הֵיכָל *οἶκος*: *v.* בית Jes 6. 1 Prv 30. 28 28, 77

הילל *ἥλιος* (*v.* בל, p. 268) 38, 92

הֲכִי *ἆρά γε*: *v.* אבי Gn 29. 15 IIS 9. 1 Job 6. 22; *ἆρ' οὐχί*: implying a firmly affirmative answer Gn 27. 36 63, 92

הֲלֹא *ἰδού*: Adv., *lo! behold!* 27 t, 38

הלאה *παρά* 172 tm

הלה *χωλεύω*: *to be* or *become lame, halt, limp* Mich 4. 7 44, 326, 422, 427

הלך, הלך־לו, הִתְהַלֵּךְ *ἔρχομαι*: *start, set out*; *walk*; (much more freq.) *come* or *go*; *traverse* Gn 2. 14, 12. 4 Jud 21. 24; as a hortatory exclamation Nu 22. 37 IS 15. 32 Jes 2. 3, 5 Jer 36. 14 Cant 7. 12 14, 28, 44, 76 t, 85 t, 87, 174 t, 316 t, 327

הִתְהַלֵּךְ, הָלַךְ *ἐπ-*: *come upon*, esp. *come suddenly upon*; *go* or *come against, attack* Prv 24. 34 87

הִתְהַלֵּךְ *μετ-, συν-*: *come* or *go among* IS 30. 31 87

הוליך *ἐπελεύθω*: *bring to* IIR 24. 15 Jer 31. 8 (9) 87

הֲלָךְ *κελευθήτης*: *wayfarer* IIS 12. 4 (*κελευθήτης* → *κελευθ* (apocope) → הלευθ (*κ*/ה) → הלευך (*θ*/*χ*) → הלך) 44

הלך *ῥέω*: *v.* גלל Gn 2. 14 Joel 4. 18 (cf. *ἔρχομαι*) 50, 369 tm

הלל *ἀγάλλω, ἀελλεῖ* 95 tm

מַהֲלָל, מַהֲלַל, הִלֵּל, הִלּוּל *ἄγαλμα*: *pleasing gift*, esp. for the gods Lev 19. 24 Jud 9. 27, 12. 13 Prv 27. 21 70, 376

מַהֲלַלְאֵל *ἄγαλμα θεῷ*: a gift to God Gn 5. 12

תְּהִלָּה *ἄγαλσις*: *rejoicing*; *αἴνεσις*: *praise* Ps 32. 1, 71. 6 Neh 9. 5 72

הִתְהַלֵּל, הִלֵּל *αἰνίζομαι* (הללויה/*ἀλαλαὶ ἰὴ Παιών*) 110 tm

„ *ὀλολύζω, ἐλελ-* 95 tm

הוּלָל *καινίζω*: of Poets, esp. *use for the first time, handsel* 30 t

הלם *εἴλω*: a word whose meanings are traceable to various roots of similar form: *press* Jud 5. 22, 26

חֲלָם *ὅραμα*: *sight, spectacle, vision* during sleep, *dream* Gn 16. 13; cf. חלם 73, 80

הֲלֹם *ὅδε* 67, 76 tm

„ הֲלָא, *ὧδε*: *hither* Jud 14. 15; *here* Gn 16. 13 IIS 7. 18 ICh 17. 16 67

המה *δινεύω*: *roam about* Prv 7. 11 58

הֲמוּלָה *ὅμιλος, ὁμι-*: *any assembled crowd, throng of people, mob, tumult, confusion* Jer 11. 16 Ez 1. 24 68, 79

המון „ Gn 17. 4 IS 14. 16 IR 20. 13 Jes 13. 4 Joel 4. 14 Ps 42. 5 IICh 20. 2 79

„ אמון, *δῆμος*: *common people*; in an army, *rank and file* IIS 6. 19 IIR 25. 11 Jer 52. 15 58, 68

הַמָּוְתָה *ἀθανασία*: *immortality* Ps 116. 15 37, 49, 59

הֵימָן, הָמָן *ἡγεμών* IR 5. 11 Esth 3. 1 637 tm

הַמֵּץ *αἵματος, αἷμα* 82, 379–80

הֵן *ἆρα μή*: *v.* האם Jer 2. 10 Job 9. 11, 12. 14 92

הֵנָה *ἐνθάδε*: of Place, *hither* Gn 45. 8 Jos 2. 2 IS 20. 21 Jes 57. 3 Jer 31. 7 Prv 9. 4; of Time, *here, now* Gn 21. 23 92

הנה וָהֵנָה *ἔνθα καὶ ἔ. hither and thither* IR 20. 40 92

הֵנָּה *ὄνυ*, Arcadian and Cyprian for *ὅδε* (Demonstr. Pron., *this*; like *οὗτος*, is opp. *ἐκεῖνος*, to designate what is *nearer* as opp. to what is *more remote*; but *ὅδε* refers more distinctly to *what is present*, to *what can be seen* or *pointed out*, though this distinction is sts. not observed) Gn 12. 19, 22. 7 40

הַנָּחָה *ἀνοχή*: *holding back, stopping*; *relief from* disease; = *ἀνοκωχή*: reduplicate form, *stay, cessation* Esth 2. 18 78

הס *ἡσυχάζω*: abs., *impose silence*; *leave unspoken* Jud 3. 19 Am 6. 10 92

הִפעִיל, a scale of compound verb 168

הַצְלֵלְפוני ἡ καλλίφωνος ICh 4. 3 54, 75, 89 tm

הֹצֶן ὀχεῖος (ἵππος), ὄχημα, ἁζανίτης 95 tm

הרר, הַר ὄρος: *mountain, hill* Dt 11. 11, 33. 15 Ez 40. 2 Ps 50. 10 14, 28, 37, 43–4, 50, 86 t, 303, 352 t, 410

הר אלהים ὄρος θεοῦ: the mountain of God, Olympus Ez 28. 16 303, 352 t

הָרְרִי ὀρεύς: poet. Adj. for ὀρεινός; *of* or *from the mountains, dwelling on the mountains* 27 t, 30 t

הֹר ῥίον: *peak* Nu 20. 22, 33. 39 44, 50

רצח, הרג ἐναρίζω; הרוגים ἐναρά 107 tm, 293 tm, 415 t

הרה φέρω: *bear*, of a pregnant woman Gn 16. 4, 11 14, 65

הֵרֹן, הֵרָיון φορά: *gestation* Gn 3. 16 Ruth 4. 13 65, 79

הרים χρῆμα: *a thing that one needs*; hence in pl., *goods, property, treasures, money* Ps 95. 4 93, 327, 427

הרס θαρσέω: *to be of good courage*; in bad sense, *to be overbold*: c. inf. *make bold, venture* Ex 19. 21, 24 59

„ πέρθω, πορθέω: poet. Verb, *waste, ravage, sack, destroy*, in Hom. only towns Jud 6. 25 Jes 14. 17 Jer 50. 15 Ez 13. 14, 16. 38, 38. 20 Ps 11. 3, 58. 7 ICh 20. 1; of Persons, *destroy, slay* Ex 15. 7 Jes 22. 19; *take by plunder, take* at the sack of a town Joel 1. 17 62, 293

הריסות, הֲרִיסָה, הֶרֶס πόρθησις, -θημα: *sack of a town* IIS 11. 25 Jes 49. 19 Am 9. 11 62, 82, 293

הֶרֶס ἥλιος 30 t, 92, 293, 309 tm

הת־ ἐπί: Thessalian (before τ) ἐτ, Preposition 170

מַהֲתַלָה σκῶμμα: *jest, joke* [הִתֵּל IR 18. 27 κατασκώπτω: *make jokes upon*; mostly in bad sense, *jeer, mock*] 70

התפעל, a scale of compound verb 168, 327

ו the augment 84, 174

ו καί: Conj., copulative, joining words and sentences, *and* Gn 1. 1 IR 1. 1

זאב δάου, δάος: *wolf* Jes 11. 6 38, 326

זבל, זבד ἐδωλιάζω: *furnish with seats* Gn 30. 20; *v.* זֶבֶד 57

זְבֻלוּן, זְבֶל, זֶבֶד ἐδώλιον, ἔδωλον: *seat*, mostly pl., *abodes* Gn 30. 20 Jes 63. 15; ἐδώλια, τά, in a ship, a *raised quarterdeck* at the stern, *rowers' benches*; sg., *step of the mast* (ל/ד) 57, 92

זְבוּב τεττιγώδης: like a τέττιξ (*cicala*) Eccl 10. 1 64

דבח, זבח θύω: *offer by burning* meat or drink to the gods; *sacrifice, slay* a victim; simply *slaughter*; abs., *offer*

sacrifice Ex 8. 21, 20. 24 Dt 12. 21 IS 28. 24 IR 1. 9 IICh 18. 2; cf. *σφάζω* 30 t, 32 t, 46, 67, 76, 308

זֶבַח *θῦμα*: *feast* IS 20. 6; *θύος*: *burnt sacrifice*; *σφάγιον*: *slaughter, sacrifice* Lev 17. 5, 7 Dt 12. 6 Esr 6. 3 30 t, 32 t, 80–1, 119 m

מִזְבֵּחַ *θυσιαστήριον*: *altar* Gn 8. 20 70

זבן *ὠνέομαι*: *v.* קנה Dan 2. 8 51

זַג *ἀσταφίς*: sg. as collect. noun, *dried grapes, raisins* Nu 6. 4 46, 119 m

הל־ז(, הלזה, הלָז, הזאת, זאת, זוֹ־, זֹה, גֵּה, (ה־זה) הַזֶה, זֶה, הל־זו, הל־זה) *ὅδε*: *v.* הלם Gn 2. 23, 5. 1, 29, 7. 1, 12. 7, 15. 4, 24. 65 Jud 6. 20 IIR 6. 19 Ps 132. 12 24 t, 29 t, 31 t, 67, 75–6 t, 101, 131 t, 299

כֹּה, כוֹאת, כָּזֶה *ἅτε*: Lacon. = *ὡς*; as Adverb of Manner, *ὡς* and *ὥς so, thus* IIS 17. 15; *καὶ ὡς even so* Ib 11. 25 51, 75 t

דהב, זָהב *ξανθός* 30 t, 82, 93, 99, 101, 116 t, 366 tm, 400

זָן, זָוִית *γωνία*: *corner, angle* Zach 9. 15 Ps 144. 13 78, 417

מְזוּזָה *σταθμός*: *door-post* Dt 6. 9 Jes 57. 8 70

זולתי, זוּלָה *ἀλλά*: sts. = *ἀλλ' ἤ, except, but* Dt 1. 36 IS 21. 10 IIR 24. 14 Jes 26. 1 46, 50

מָזוֹן *θοίναμα*: *meal, feast* Gn 45. 23 70

זונה *γυνή*: *woman*, in *θέσσα γυνή*; *v.* שית זונה; *θοινατήρ*: *one who gives a feast* Jos 2. 1 (זנה/*γυναικίζω*) 146

„ *κοινός*: *common*; of Persons, *one who shares in* a thing, *partner*; in bad sense, *κοινή, ἡ, prostitute* Gn 38. 15 399

זוע *σείω*: *shake, move to and fro*; metaph., *agitate, disturb* Eccl 12. 3 Esth 5. 9 Dan 6. 27 417

דְּחַל, זחל *δείδω*: *fear*; *to be alarmed, anxious about*; c. acc. *fear, dread* Job 32. 6 Dan 4. 2, 5. 19 30 t, 46

צַח, זְכוּכִית, זַךְ *διαυγής* 89 tm

דָּכָר, זְכָרוֹן, זכר, זָכוּר *ἀνδρός, ἀνήρ*; *ἄρσην, ἄρρην*: *male* Gn 1. 27 Ex 23. 17 Jes 57. 8 (זכרון/*καιρός*) 82, 285–6 tm, 386, 399

זכר *σῴζω*: *keep in mind, remember* Gn 40. 23 86 t

זִכָּרוֹן *καιρός*: *due measure, proportion* אַזְכָּרָה Lev 2. 2, 5. 12 זכרון Neh 2. 20 שַׁעַר Gn 26. 12; *vital part* of the body זכרון Jes 57. 8 שְׁעָרָה Jud 20. 16; generally, *time, period*; *chronological sequence of events* זכרון Mal 3. 16; in pl., *οἱ καιροί the times*, i.e. *the state of affairs* Esth 6. 1; Pythagorean name for *seven* ז 399

זְלוּת δουλεία : *slavery, bondage*; *the slave-class*; δουλοσύνη : poet. and Ionic for δουλεία, *slavery*; δούλωσις : *enslavement* Ps 12. 9 — 38, 81, 310

זְלֻפָה ἐλπίς : *v.* חליפה Gn 35. 26 — 81

זַמְזֻמִים ἡγεμών — 28, 637 tm

זְמַן χρόνος : *time*; *definite time, period* Ecclesiastes 3. 1 Esther 9. 27, 31 Nehemiah 2. 6 — 63

זמר κομίζω : *gather in, reap, reap* the fruit Lev 25. 3–4 Jes 5. 6 — 399

זְמוֹרָה κόμη : *hair of the head*; metaph., *foliage* of trees Nu 13. 23 Ez 8. 17 — 68, 326

מִזְמוֹר ὑμνάριον : Dim. of ὕμνος (*hymn, ode, in praise of* gods or heroes) Ps 3. 1 — 70

זנב στόλος : *stump of the tail*, in animals Dt 28. 13 Jud 15. 4; *army* Jes 7. 4 — 341, 353 tm, 391

זנים, זלזלים ζιζάνιον : *v.* דודאים Jes 18. 5 IICh 16. 19 — 43, 46, 51

זָעַזע τοκίζω : *lend on interest* Hab 2. 7 — 93

מְצער, מְזְעָר, צעיר, זְעֵיר μικρός, σμ-, μικκός : *small, little*; in Size; in Quantity; in Amount or Importance; of Persons, of *small* account; of Time, *short*, of Age, *young* Gn 19. 20, 31 IS 9. 21 Jes 16. 14, 28. 10, 60. 22 Job 36. 2 IICh 24. 24 — 32 t, 41, 92

זעף, זַעַם θυμός : *anger, wrath* Jes 30. 30 Ps 69. 25 (cf. Jer 10. 25), 78. 49 Thr 2. 6 — 79, 297 tm, 299

זעף θύω (B) : *rage, seethe*; of wind-swept sea — 299 tm

צעק, זעק κωκύω : *shriek, wail*; cf. κραυγάζω Dt 22. 24 IR 20. 39 Jer 11. 11, 47. 2, 48. 3 ICh 5. 20 — 32 t, 47

צעקה, זְעָקָה, זַעק κωκυτός : *shrieking, wailing*; cf. κραυγή Gn 18. 20, 27. 34 IS 4. 14 Jes 30. 19, 65. 19 Prv 26. 13 Ecclesiastes 9. 17 Esther 4. 1, 9. 31 Neh 9. 9 — 78

הִזעיק, נצעק, נְזְעַק συνάγω : *bring together, gather together*; in hostile sense, *collect, levy* soldiers Jud 4. 10, 13, 6. 34–5, 18. 22–3 IS 14. 20 — 32 t, 47, 399

זקן πώγων, γένειον : *beard* IIS 10. 5 Ps 133. 2; *chin*; a lion's *mane* IS 17. 35 — 47, 258 tm, 326

„ σιαγών : *jaw-bone, jaw*; *cheek* Lev 13. 29, 30 Ez 5. 1 — 78, 258 tm, 326

זקק τήκω : *melt, melt down*; *bring* clouds *down in rain* Job 28. 1, 36. 27; *v.* נתך — 69

זְקַק, זִקק δια- : *melt, soften by heat* Mal 3. 3 Ps 12. 7 — 47

זָר *ξένος, ξεῖνος, ξέννος*: *guest-friend*; *guest, visitor* IR 3. 18; *stranger* Prv 27. 2; generally, *stranger, foreigner* Ps 44. 21 Thr 5. 2 45, 47, 52

,, *ψυχρός*: (*ψύχω*) *cold* IIR 19. 24 Jer 18. 14 53

זרק, זרה, זור *ῥαίνω*: *sprinkle, besprinkle*; prop. with liquids (blood, water); also of solids, *bestrew, besprinkle*; *sprinkle, scatter*; abs. *sprinkle water* Ex 9. 8, 24. 6 Jes 1. 6, 30. 22, 41. 16 Ez 36. 25 Job 2. 12 62

זֹרק, זֹרה *καταρραίνω*: *besprinkle, sprinkle* Nu 19. 13 Jes 1. 6, 30. 24

מִזְרָק, מִזֶּרֶה *ῥαντήριον*: = *περιρραντήριον* (*utensil for besprinkling*, esp. *whisk for sprinkling* water at sacrifice, or *vessel for lustral water*) Ex 27. 3 Nu 7. 8 Zach 9. 15 70

מִזְרָח *δέργμα, -μός*: (*δέρκομαι*, דרך, זרח) *look, glance* Nu 21. 11 Dt 4. 47 Jos 1. 15 Jud 11. 18 IIR 10. 33 Jes 41. 25 Mal 1. 11 (ד/ι/δ) 70

זרם *ῥέω*: *v.* גלל 40, 47, 50, 58, 67, 369 tm, 412

זִרְמָה, זֶרֶם *ῥεῦμα*: *that which flows, current, stream*; Medic. *humour, discharge* from the body, *flux, rheum* Jes 28. 3 Ez 23. 20 48, 73, 80

זרע *σπείρω*: *sow* seed; *scatter like seed, strew*; Pass., to be *scattered* or *dispersed* Jer 12. 13 Zach 10. 9 62, 68, 83 t, 87, 101

הִזְרִיעַ *κατα-*: *beget, spread as in sowing* Gn 1. 11 Lev 12. 2 87

זֶרַע, זֶרַע, זֹרֶה *σπορά*: *seed*; of persons, *seed, offspring* Gn 1. 29, 15. 3 IS 1. 11 Jes 59. 5 Dan 1. 16 83 t

מִזְרָע *σπέρμα*: mostly *seed* of plants; *the products* of earth Jes 19. 7 70

זֶרֶת *δῶρον*: *hand's breadth, palm*, as a measure of length Ex 28. 16 38, 73, 100, 326

חבא, ־ה *κρύπτω*: *hide, cover*, in Hom. with collat. notion of protection; later, simply, *hide* Jes 26. 20; Pass., *hide oneself, lie hidden* Gn 3. 10; *to be suppressed* Job 29. 10; *in secret* Dan 10. 7 23 t, 87, 299, 415 t

הֶחְבִיא, חִבֵּא *ἐπι-*: *throw a cloak over, conceal* Jos 6. 25 Jes 49. 2 Job 24. 4 87

הִתְחַבֵּא *κατα-*: *use concealment, conceal oneself* Gn 3. 8 Job 38. 20 87

חֹבֵב *Ἀμφίβαιος*: epith. of Poseidon at Cyrene; *ἀμφιβαίνω*: of tutelary deities, *guard, protect* Dt 32. 10 56

חבט *κόπτω*: *cut, strike* Dt 24. 20 Jud 6. 11 26, 43

מַחֲבַת, חָבִית ὀπτάνιον: *place for roasting, kitchen, oven* Lev 6. 14 Ez 4. 3 ICh 9. 31 — 14, 70, 328

חבל ἄμπελος 329 tm; ἀγκαλίς 78, 329 tm; βολή 78, 328 tm; ἵππος; καβάλλης; κέλης; κεφαλή 79; κοῖλος; κύβος; νεφέλη 329 tm; ὅπλον 14, 315 tm, 329 tm, 342 tm; χηλή 315 tm

„ πάλος: *lot cast from a shaken helmet* Ps 16. 6; κύβος — 66

„ τόπος: *place, region* Dt 3. 4, 32. 9 Ps 105. 11 — 64

„ חבלה, חֶבֶל καταβολή: *throwing down*, esp. *begetting* Job 39. 3; *paying down*, esp. by instalments; money as *a deposit* (by way of caution) Ez 18. 7 — 79

תַּחְבּוּלָה βούλευσις, ἐπι-: *deliberation, conspiracy*; *plotting, treachery* Prv 1. 5 Job 27. 12 — 72

חֲבַצֶּלֶת ἀναγαλλίς: *pimpernel* Jes 35. 1 Cant 2. 1 — 78

חבק, חִבֵּק ἀγκαλίζομαι: *embrace* Cant 2. 6 Eccl 3. 5 — 75 t

הֶחְבִּיר ἅπτω, καθ-: *assail, upbraid*; in military sense, *attack* Job 16. 4; cf. Od. 18. 415 — 33 t, 68

הִכְבִּיר, אֶתחבר, הִתְחַבֵּר συνάπτω: *join together*; *associate with* Job 35. 16 IICh 20. 35, 37 — 27 t, 68, 116 t

חָבֵר ἑταῖρος — 56, 63, 387 t

חֲבֶרֶת, חֲבֵרָה ἑταίρα, ἄβρα — 56, 63, 94 tm, 387 t

חֲבוּר, חֶבְרָה, חֶבֶר ἑταιρεία, -ρία: *association, brotherhood*; *unchastity* Hos 4. 17, 6. 9 Prv 21. 9 Job 34. 8 — 56

חֶבֶר, חָבֶר Κάβειρος — 303 t

חבשׁ, חִבֵּשׁ ζεύγνυμι, ἐπι-; חֹבֵשׁ ζευκτής Jes 3. 7 — 117 tm

חבוּשׁ ζευκτός: *yoked, harnessed* Jud 19. 10 — 117

חבשׁ, חִבַּשׁ, חֲבֻשׁ σκεπάζω: *cover* Ez 16. 10, 34. 4 — 117 t

חגג ἀνάγω — 89 tm

חגר ζώννυμι: *gird* Ex 29. 9 IS 25. 13 IIS 20. 8 IR 20. 32 IIR 3. 21 Ez 23. 15 Joel 1. 8 Ps 65. 13 — 44

חגור, חֲגוֹרָה ζώνη; ζωνάριον: Dim. of ζώνη — 56, 98 tm

חַד ὀξύς: *sharp, keen*, whether of a point or an edge — 415 t

חדה ἀριθμέω: *count, reckon* Job 3. 6; cf. ψηφίζω — 63, 382

„ ἥδομαι: *to be glad, to be pleased, to delight in* or *at* a thing or person Ex 18. 9 — 44

חדל λήγω: *stay, abate*; more freq. intr., *leave off, cease, come to an end* Gn 18. 11, 41. 49 Jud 9. 9 IICh 25. 16 — 42 t

חֶדֶל Ἅιδης — 121, 318 tm

חֲדֶקֶל αἴλουρος: *cat, Felis domesticus* [cf. *Τίγρις*] Gn 2. 14 — 129, 300

חֶדֶר ἔντερον: pl., *guts, bowels* Prv 18. 8 [cf. ἕδρα Job 9. 9] — 326

חֹדֶשׁ *τριακάς*; חָדָשׁ *ὑπογυιότατος* 238 tm, 289, 421, 672 tm

חִדֵּשׁ *κτίζω*: *found, establish*; *produce, create, bring into being, bring about* Is 11. 14; *καινίζω, ἀνα-* 87

חוּד *αἰνίζομαι*; חִידָה *αἴνη, αἴνιγμα, αἶνος* 110–11 tm

חַוָּה *ζωή, ζωιή, ζοΐα*: *life, existence* Gn 3. 20 77

חוֹח *ἄκανθα*: *thorn, prickle*; *any thorny* or *prickly plant* IIR 14. 9 Job 31. 40, 40. 26 Cant 2. 2 IICh 33. 11 22, 57

חוּט *χαίτη*: *loose, flowing hair* Jos 2. 18 Jud 16. 12; *μίτος*: *thread* 299

חֲוִילָה Gn 2. 11 75

חוּל *χορεύω*: *dance a round* or *choral dance* Jud 21. 21 43

מְחוֹלָה, מָחוֹל *χόρευμα*: *choral dance* Jer 31. 4 (3), 13 (12) 44, 70, 80

חוֹלֶם point of vocalization 99

חֹם, חַמָּה, חוּם *ξανθός*: *v.* אדום Gn 30. 32 Cant 6. 10 44, 401

חוּצָה, חוּץ *ὁδός*: *v.* הדור Jes 10. 6, 51. 23 40, 45, 50

חוּצָה, חוּץ *ἔξωθεν* = *ἔξω* 170 tm

חוֹר *κῦρος*: *supreme power, authority*; concrete, *one invested with authority* IR 21. 8 Jer 39. 6 Eccl 10. 17; *κύριος*: Subst., *lord, master* 41, 44

,, חֹר, חָר *φῶς* 65, 337–8 tm, 395

חוּר *ὠχρός*: *pale, wan*, esp. *pale-yellow*; *τὸ ὠ.* the *colour yellow* Esth 1. 6 50, 69

עוּשׁ, הֵחִישׁ, חִישׁ, חוּשׁ *ταχίζω*: *make swift*; *ταχύνω*: *make quickly*; intr., *to be quick, make haste, hurry* IS 20. 38 Jes 5. 19, 60. 22 Hab 1. 8 Ps 71. 12, 119. 60 32–3 t, 51, 64

חִישׁ *τάχα*: Adv., (*ταχύς*) *quickly, presently, forthwith* Ps 90. 10 63

חָזֶה *στῆθος*: *breast*, the front part of the *θώραξ*; of animals Lev 10. 15 [—*στ*, *η̃*/ח, *θ*/ז, *ο*/*ε*] 52, 81

מְחֻזֶה *σταθμός*: *upright standing-post*, freq. in Hom.; sts. of the bearing pillar of the roof IR 7. 4, 5 70

מַחֲזֶה, חִזָּיוֹן, חָזוּת, חָזוֹת, חָזוֹן *ὄψανον*: (*ὄψομαι*) *vision, apparition* Gn 15. 1, 21. 2 Jes 1. 1 Job 38. 15 IICh 9. 29 70, 73

חָזוּת *ὑπόσχεσις*: *undertaking, engagement, promise, contract* Jes 28. 18 73

חָזְקָה, חָזָק, הָזְקָה, חָזַק *ἰσχύς*: *strength* of body; *might, power* Ex 13. 3 Jud 4. 3 Jes 8. 11 Ps 18. 2 Dan 11. 2 92, 171

חָזָק *ἰσχυρός, ἀζαχής* 95 tm

חָח *κύκλος*: *ring, circle*; *any circular body* Ex 35. 22 IIR 19. 28 Ez 29. 4 57

חטא *ἁμαρτάνω*: *do wrong, err, sin*; *miss the mark*, esp. of spear thrown, abs.; cf. *ἀθετέω* 92, 98 tm, 270

הֶחֱטִיא *ἐξ-*: *miss the mark, fail*; abs., *miss one's, aim* Jud 20. 16; trans., *cause to sin* IR 14. 16 270

חַטא *ἁμαρτάνων*: sinner (W) 49, 119 tm

חִטא *καθαρίζω* Lev 14. 49, 119 m; חַטאת *καθάρσις* 82, 271 tm; *-σιον* 119 m

חטב, חצב, קצב, קטף *κόπτω*: *cut, strike*; *cut down* or *fell* trees; *κ. ὄνους dress, prepare* mill-stones Dt 19. 5 Jes 10. 15 IIR 6. 6 ICh 22. 2 (1) 26, 29 t, 33 t, 422 t

מַחֲצֵב *ξέσμα*: (*ξέω*) *that which is smoothed* IIR 12. 13 70

חִטה *καθίστημι*: *replace, restore* Gn 31. 39 64

חִטה *βοτόν*: *beast*, mostly in pl. *-τά* Dt 32. 14; *ἀκτή* (B): poet. word for *corn* Ib 8. 8 [*v.* חלב] 55

חטף, חתף *ἁρπάζω*: *seize hastily, snatch up*; *plunder* Ps 10. 9 33 t

חֹטר *πτόρθος, πόρ-*: *young branch, shoot, sapling*; generally, *branch* Jes 11. 1 (cf. *ὄζος*); *σκυτάλη* 62, 93, 262 tm, 371 tm, 415–16 tm

חיה *ζῶ, ζώω*: prop. of animal life, *live, pass one's life*; *ζήτω ὁ βασιλεύς long live the king* יחי ... המלך Gn 5. 5 Dt 4. 1, 5. 30 IR 1. 31 Eccl 6. 6 40, 320 tm

חַיה *ζῷον*: *living being, animal*; the word is post-Hom., no generic word used for *animal* being found till after the middle of the fifth cent. B.C. Gn 1. 20, 7. 14, 21, 8. 1 Jes 35. 9 Ez 5. 17, 14. 15 76 t, 83 t, 302–3 t

חי, חיא, חיה, חיים, חיין *αἰών*; *ἐπιόν* (*ἔπειμι* (B)): *next, following* Gn 18. 10 319–20 tm, 662 tm

חיה, לחיה *λόχος*: (*λέχομαι*) *ambush*; *place for lying in wait*; *ambuscade*; *the men that form the ambush*; *any armed band, body of troops* (of foot, rarely of horse), varying in strength 39, 43, 56, 79, 406 t

חַיל *ἴλη, εἴλη, ἴλα* (Boeot. *φιλ-* in *φιλαρχίω*): *band, troop*; as a military term, *troop of horse*, varying in number [cf. خَيْل]; generally, *troop* or *company of soldiers* 39

,, חֵיל, *ὅπλον*; *ὅπλα* 315 tm, 392 tm

חֵיל *ὁπλίτης* 264 tm, 342 tm

חֵיל, חיל *στόλος* 339 tm, 341

,, *τύχη, τιούχα, τούχα*: the act of a god; the act of a human being; regarded as an agent or cause beyond human control: *fortune, providence, fate*; *chance*;

regarded as a result: *good fortune, success* Nu 24. 18 Dt 8. 18 Ez 28. 4 Ps 60. 14, 84. 8, 118. 15, 16 Prv 31. 29 Job 21. 7 Ruth 2. 1 [cf. Jer 12. 1]; *ill-fortune, misfortune, ill-luck*; the quality of the fortune or fate may be indicated by an Adj., *ἀγαθὴ τ.* or *ἡ ἀγαθὴ τ.*; freq. in dat., *ἀγαθῇ τύχῃ by God's help*; *ἀλλ' ἴωμεν ἀγαθῇ τ.*; = *ἰζέλα* إِنْشَلَّه 65, 333 t

בְּחַיִל *μέγα, -άλα* 56, 296 tm

חל, חיל *ὄχλος*: in political sense, *popular assembly* Esth 1. 3; generally, *mass, multitude* Ob 20 56, 93

חַיִץ *τεῖχος, -χίον* [cf. *ἀϊδώτατον· τειχίονα*]; *τειχίον*: *wall*; used of walls of buildings, not, like *τεῖχος*, of city-walls 64, 80, 95 tm

חרמון, חירם *ἔρμαιον*: prop. gift of Hermes, i.e. *unexpected piece of luck, godsend, wind-fall, treasure-trove* [cf. אברהם]; *Ἕρμαιον*: *temple of Hermes* [cf. בעל חרמן]; *Ἑρμαῖος*: *called after Hermes* 24 t, 32 t, 129, 393 t

חֵית *ἤτα* 20

חֵךְ *ἠχεῖον*: *v.* הגיון Ps 119. 103, 137. 6 Prv 8. 7 Cant 2. 3 79

חכה, חִכָּה *δέχομαι, προσ-*: *expect, wait* Prv 9. 12; *await, expect, wait for*; *wait* IIR 7. 9, 9. 3 Hab 2. 3 Dan 12. 12; cf. *καθικετεύω* 58

חַכָּה *ἄγκιστρον*: (*ἄγκος* עמק) *fish-hook*; generally, *hook* Jes 19. 8 Hab 1. 15 Job 40. 25 57

חכם *γιγνώσκω*: *come to know, perceive*—as distinct from *οἶδα know by reflection, γιγνώσκω* = *know by observation, perceive, discern, distinguish, learn, know* Dt 32. 29 IR 5. 11 Prv 9. 9, 12, 13. 20 Job 39. 9; חִכֵּם *κατα-*: c. acc. criminis, *lay as a charge against* a person, *pronounce a verdict* of murder *against*; c. acc. poenae, *give judgment* or *sentence against* a person; Pass., *be condemned* Ps 105. 22; חִכֵּם *ἀνα-*: *know well, know certainly*, Pass. Prv 30. 24; *ἐπι-*: of things, *find out, discover*; *learn to know* הִתְחַכֵּם Eccl 7. 16; *συγ-*: *join in a plot with* הִתחכם Ex 1. 10; *συγ-*, later form *συγγνωμονέω*: *join in a plot with*; *οἱ συνεγνωκότες conspirators* 86 t

חָכָם *γνώμων*: *one that knows* or *examines, an interpreter, discerner* Dt 4. 5 IR 3. 12 ICh 22. 15 (14) 300

חכמה *γνώμη*: *intelligence*; *thought, judgment, sense, reason*; prudence (W); *γνῶσις*: *knowledge* Ex 28. 3 IR 5. 9 Ps 37. 30 Job 12. 2 Eccl 7. 11, 9. 18; *higher, esoteric knowledge* Job 28. 12–28 — 75 t

חֵל *Εἵλως* and *Εἰλώτης*: *Helot*, name of the Spartan serfs derived by . . . from *Ἕλος*—a town in Laconia, whose inhabitants were enslaved—by others from Pass. of *ἕλω* = *αἱρέω* [possibly an atavism] Ob 20; *ὄχλος*: *multitude* — 131

חָלָב *γλάγος*: poet. for *γάλα* (*milk*) Ex 3. 8 — 37, 42 t, 44, 46, 108, 326

חֵלֶב *ἀλείφαρ*: (*ἀλείφω*) *unguent, anointing oil, oil, fat*, used in funeral sacrifices; *ἀλοιφή*: (*ἀλείφω*) *anything with which one can smear* or *anoint*, esp. *hog's lard, grease* Ex 23. 18 Lev 3. 16, 17; *λίπος*; *ἄλευρον*: mostly in pl., *wheat meal* (opp. *ἄλφιτα barley meal*) Dt 32. 14 [*v.* חטה] Ez 39. 19 Ps 147. 14 חֶלְבּוֹן Ez 27. 18 — 57

חֵלֶד *τὸ ὅλον* (*ὅλος, οὖλος*): *the universe* Ps 49. 2; *τὰ ὅ. one's all* Ib 39. 6 — 49

חֵלִיָּה, חֶלְאָ, חֲלִי *ἄγαλμα*: *statue in honour of a god*; *statue* Cant 7. 2; *ornaments*, cf. חֲלִי *σταλάγμιον*: Dim. of *στάλαγμα* (*drop*), in pl. *ear-drops, ear-rings* Ib., Prv 25. 12 — 355 tm, 376

חַלָּה *κόλλιξ*: *roll* or *loaf of coarse bread*; *κενός, κέννος*: *empty*; *κόϊλος*: *hollow* [Egyptian loaf is hollow] Lev 24. 5 Nu 15. 20 — 119 m, 395

חלון *θυρίδος, θύρις*: Dim. of *θύρα* (*door*), *window* Gn 8. 6, 26. 8 IR 6. 4 Jer 22. 14 — 395

חֲלוּשָׁה *ἄλυσις*: *distress, anguish* Ex 32. 18 — 81, 395

חַלְחָלָה *ταραχή* — 63, 97 tm

חָלִילָה *οὐχ ὅλον* (*ὅλον οὐ*): *not at all* Gn 18. 25 — 49, 405

חֲלִיפָה *ἐλπίς*: *hope, expectation*; personified זִלְפָּה Job 14. 14 — 73, 81

חֵלֶף, חֲלִיפָה *ἄλλαγμα, -γή, -μός*: *that which is given* or *taken in exchange*; *reward, price* of a thing; *change* Gn 45. 22 Nu 18. 21 — 37, 73, 76 t

חָלַל *διακενόω*: *empty outright* [a body pierced by the sword was emptied of blood] — 396 t

חלל *κενός*: *empty* (*v.* חנם) — 42 t

חָלַל *ἐξόλλυμι*: *destroy utterly* Ez 24. 21 Ps 74. 7; *γεννάω*: *create* Job 26. 13 — 67, 396

„ *ἐπαυλέω*: *accompany on the flute* IR 1. 40 395–6 t
חָלִיל *αὐλός*: *v.* אילת IS 10. 5 79, 395
חִלֵּל *καινίζω*: *v.* חדשׁ 30 t, 174, 396
„ *κατακηλιδόω*: strengthd. for *κηλιδόω* (*stain, soil*; metaph., *defile, sully*) 396 t
חלם *ὁράω, ὁλάω* 39, 67, 345–6 tm, 406; חלם *ὅραμα* 14, 73, 80, 91, 327, 350 t, 406
חַלָּמִישׁ *ἀδάμας*: *v.* אחלמה Dt 8. 15 Jes 50. 7; cf. *χερμάς* 49
חלף *ῥέω*: *v.* גלל Jes 8. 8 40
מחלפה, מַחֲלָף *πλόκαμος*: poet. *-μίς*; *lock* or *braid of hair*; in pl., *locks, curling hair*, prop. of women Jud 16. 13, 19; in pl., of wicker *baskets* Esr 1. 9 70
חלץ *ἕλκω* 106–7 tm
חֵלֶץ *ἐξ-* 107 tm
חלוץ *ἕλκτός* 103 tm, 107 t, 114
חָלְצָה *γλουτός*: *buttock*, pl. Gn 35. 11 45, 258 tm
חלק *λαγχάνω*: *obtain by lot*; generally, *obtain as one's portion* Jos 18. 2 Prv 17. 2, 29. 24; חלק *δια-*: *divide* or *part by lot* Jos 13. 7, 19. 51 92
חֵלְקָה, חֵלֶק *λάχος*: *allotted portion*; *lot, destiny*; *portion obtained by lot, share* Gn 14. 24, 33. 19 Nu 18. 20 Zach 2. 1 Ps 16. 5 Ruth 2. 3 Thr 3. 24 Eccl 9. 9 92, 114 t
חָלָק *φαλακρός*: *baldheaded*; *like a bald head* [cf. *φαλακρότης, smoothness*] Gn 27. 11; *μαλακός*: *soft, fair* words; *soft*; *soft, grassy* Jos 11. 17 Jes 30. 10 Ps 12. 3 Prv 5. 3 56–7, 65
חָמוֹת, חם *γάμβρος*: *father-in-law*; = *πενθερός* (in pl. *parents-in-law*; generally, *connection by marriage*) Gn 38. 13 Mich 7. 6 Ruth 2. 11; cf. *κηδεμών* 57, 59, 252 tm
חם *Σκάμανδρος* 316 tm
חָם *Φοῖνιξ*: *v.* קין Gn 9. 18, 22 93
חַמָּה, חֹם *καῦμα*: *burning heat*, esp. of the sun, *sun heat, heat of the day* Gn 8. 22, 18. 1 Jes 18. 4, 24. 23 Job 30. 28; cf. *ξανθός* 37, 43, 73
חמד *αἰνίζομαι* 85 t, 110 tm
חֲמוּדוֹת *αἰνικτός*: *expressed in riddles, riddling* Dan 9. 23, 10. 11 110
חֶמְדוֹת, חֶמְדָּה *πένθος*: *grief, sorrow*; esp. of grief for the dead, *mourning*; *public mourning* Dan 10. 3 [cf. Dt 26. 14 Hos 9. 4] IICh 21. 20 73

מַחְמַל, מחמל *ἐπιθύμημα*: *object of desire*; *yearning, desire* 30 t, 70
חֵמָה *θυμός* 79, 297 tm, 300
חַמָּה *ξανθός*: *v.* אדם Jes 30. 26 Cant 6. 10
חמי־, חמו־ *ἀμφί* 127, 168 tm
חמיטל, חמוטל, חמואל *Ἀμφίθεος* IIR 23. 31, 24. 18 ICh 1. 41 128
חֲמוּץ *αἱματόεις, αἷμα* 28 t, 356 tm
חָמֵץ, חָמִיץ *ζυμίτης*: *leavened* bread; *ζυμωτός*: *fermented, leavened* Ex 12. 15, 13. 3, 23. 18 Lev 7. 13, 23. 17 Jes 30. 24 41, 44, 51
חֹמֶץ *ζύμωσις*: *fermentation* Nu 6. 3 120 m
מַחְמֶצֶת *ζύμωμα*: *fermented mixture* Ex 12. 19 70
חֲמוּק *χνόη*: *joint* Cant 7. 2
חֲמוֹר *ὄνος, ὁ, ἡ*: *ass* Ex 21. 33 37, 41, 44, 50, 77, 100–1, 288
„ *Ὄμηρος*: *Homer* Gn 34. 1 50, 73, 100–1, 121, 291 tm
חֲמַת, חָמַס *αἷμα, -ατος* 82, 356 tm, 379–80, 425
עֹמֶר, חֹמֶר *χοῖνιξ*: a dry measure, esp. for corn; one man's daily allowance 33 t
חֲמֹר *ἡμερίς* xxix tm, 50
חמשׁ *πέντε*: *the number five* Gn 5. 6 23 t, 99, 299
חֵמֶת *αἱμάτη, ἀγγεῖον* 95 tm
מַחֲנֶה *σκήνημα, σκάναμα*: = *σκηνή* (pl., *camp, tabernacle*); *camp* Gn 32. 3, 8 Jud 21. 8 Cant 7. 1 ICh 9. 19 IICh 31. 2 70, 81
חנט *ξανθόω*: *dye yellow*; *ξανθίζω*: *make yellow* or *brown* Cant 2. 13 45
חֲנִיּוֹת *σκηνή, -νημα*: *tent, booth* Jer 37. 16 81
חנך *καινίζω*: *v.* חדשׁ Dt 20. 5 44, 247 tm
חִנָּם *κενός*: *empty*; *to no purpose*; *without the fruits* of toil; abs., *empty-handed* Gn 29. 15 Ex 21. 2, 11 IS 19. 5, 25. 31 Jer 22. 13 326, 396 t
חנן *ἐλεέω*: *to have pity on, show mercy* IIS 12. 22 50
תְּחִנָּה, חֲנִינָה, חֵן *ἔλεος*: *pity, mercy, compassion* Gn 6. 8, 39. 21 Jos 11. 20 Jer 16. 13 Esth 2. 15 Esr 9. 8; *τὸ γενναῖον*: *nobility, noble birth* Prv 22. 1, 31. 30 50, 72
חַנּוּן *ἐλεεινός, ἐλεινός*: *showing pity*; *ἐλεήμων*: *pitiful, merciful* Ex 22. 26 IIS 10. 1 Ps 116. 5 Neh 9. 17 50
תַּחֲנוּן, תְּחִנָּה *ἐλεεινολογία, ἐλεινο-*: *piteous appeal*; *ἐλεητύς*: = *ἔλεος, pity, mercy*; also in pl. Jos 11. 20 Esr 9. 8 72
חנן *γεννάω*: mostly of the father, *beget*; *produce from oneself, create*; metaph., *engender, produce* Gn 33. 5 23 t, 33 t, 53

חנאל, חנאל *θεογενής*: *born of God*; *θεογεννής*: *begotten of a god* Jer 31. 38 (37), 32. 7 59, 129

חנניה ־יו, ־יה *διογενής*: *sprung from Zeus*; in Hom. epith. of kings; generally, *divine* IR 16. 1 Jer 28. 1, 36. 12 58, 127, 129

חָנַן *ὑφηγέομαι*: *go just before, guide, lead*; abs., *go first, lead the way* Ps 119. 29 50, 68

נָחַנַק *ἄγχω*: *compress, press tight, squeeze*, esp. the throat; *strangle, throttle*; Med., *strangle oneself* IIS 17. 23 38, 42 t, 95, 326

מַחֲנָק *ἀγχόνη*: *strangling, hanging* Job 7. 15 [cf. *πνίγμα*] 70

מַחֲסֶה *ἐπισκιασμός*: *shading, covering* Jes 25. 4 Ps 94. 22, 104. 18 Job 24. 8 70

חסיד *ἀζητός, χρηστός* 95 tm (*v.* הכיח, p. 492); חסידה *ἄσιδον, μέγας στρουθός* 98 tm, 314 t

חָסֹן, חָסִין *ἰσχυρός*: *hard*; *vigorous, strong* Am 2. 9; *powerful* Ps 89. 9 352

חסר, חֶסֶר *χρεώ*: (*χρή, χρεία, χρῄζω*) *want, need* Dt 28. 48 Am 4. 6 Prv 28. 22 24 t

מַחְסוֹר *χρῆμα*: (*χράομαι, χρή*) *need, a thing that one needs* or *uses* Jud 19. 19, 20 Ps 34. 10 Prv 6. 11 70

חפה, חֻפָּה *σκεπάζω*: *cover, shelter* Ps 68. 14; *κύπτω* 31 t, 33 t

חֻפָּה *νυμφεῖον* (sc. *δῶμα*): *bridechamber* Joel 2. 16 Ps 19. 6 80

חפף *ἀμπέχω*: *surround, cover* Dt 33. 12 56

חפץ *ἀγαπάζω* 44, 51, 91, 240 tm, 326–7, 332, 334

„ *ἐφθόω, ἕψω*: *boil, seethe* Cant 2. 7 334 t

„ *κουφίζω* 13, 51, 353 tm, 421

חפר *σκοπάω, -ιάζω*: *spy* Dt 1. 22 Jos 2. 2 41, 52

חפר, חפרים *ἀγοραῖν*: a democratic city with two assemblies, one popular and the other a Council of Chiefs; a township where two markets were held, one in the forenoon, when the market-place was full, *ἀ. πλήθουσα*; and the other after midday, when they went home from market, *ἀ. διάλυσις* Jos 19. 19 377

הִתְחַפֵּשׂ *ἐπικρύπτω*: freq. in Med., *disguise, with concealment* or *secrecy*; [*v.* חבא] IS 28. 8 IR 20. 38, 22. 30 87

חֹפֶשׂ *ὑφάσματος, ὕφασμα*: *woven robe, web* Ez 27. 20 40

חץ *τύχη*: *fortune, providence, fate*; *good fortune, success*; *ill fortune, misfortune, ill-luck* IR 13. 17 Job 34. 6; *οἰστός*: *arrow* חֵצִי IS 20. 37 65, 411 t, 414–15 t, 421 t

חצה *δατέομαι, δάσομαι*: *divide among themselves* Ex 21. 35; *cut in two* Ib.; in act. sense, simply *divide, divide into*;

διχάζω: *divide into two*; Pass. Gn 32. 8, 33. 1 Jud 7. 16 IIR 2. 8, 14 Ez 37. 22 Job 40. 30; in Pass. sense, *to be divided, distributed* Dan 11. 4 58

חצה ἀριθμέω, *v.* חדה; σχίζω, *v.* גזר 53, 382

„ σχίζω: *split, cleave*; *divide* them *into* parts Dan 11. 4; generally, *part, separate, divide* Gn 32. 8, 33. 1 IIR 2. 8; the army *divided* Jud 7. 16 53, 93, 421 t

„ ἥκω: *to have come*; *to have reached a point* Jes 30. 28

„ ψηφίζω: *count, reckon*, prop. *with pebbles* (ψῆφοι) Ps 55. 24 חֶצְיָ Job 21. 21 53, 66, 93, 421 t

חצר, חציר οἶκος: *v.* בית Gn 25. 16 Jes 34. 13 77

„ δρόσος: *dew* Ps 90. 5, 103. 15 66

חצץ ψῆφος: *small round worn stone, pebble* Prv 20. 17 Thr 3. 16 66

חצצרה τίτυρος: *reed* or *pipe* (cf. τιτύρινος: *τ. αὐλός*, a *shepherd's* pipe); σῦριγξ: *shepherd's pipe* Nu 10. 2 Hos 5. 8 ICh 16. 42; מחצצר -ριστής IICh 5. 13 57, 64

חֻק, חֹקה δίκη: *custom, usage* חק Gn 47. 22 Ex 12. 24 Dt 4. 8 Jud 11. 39 חקה Ex 12. 14 Nu 15. 15; *normal course of nature* חק Job 26. 10 חקה Jer 31. 35 (34) Job 38. 33; *in the way of, after the manner of* חק Ez 20. 18 חקה Lev 18. 3, 20. 23 Ez 33. 15; *order, right* חק Gn 47. 22 Ex 5. 14 חקה Ex 12. 43 Nu 19. 2 Ez 43. 18; *what is fit* חק Jes 5. 14; *truth* حق حقيقه; *justice* חק Mich 7. 11 Esr 7. 10; *judgment* חק Jes 10. 1; *punishment, vengeance, penalty* חק Zeph 2. 2 24 t, 58

חקק δικάζω: *judge, sit in judgment*; *give judgment*; *decide between* persons, *judge* their cause Jes 10. 1 Prv 8. 15 58

מְחֹקֵק, חֹקק δικαστής: *a judge* Jud 5. 9, 14 Jes 33. 22 58

חקק ῥήγνυμι, later ῥήσσω: Pass., of a stone, γράμματα ῥηγνύμενον *scored* with lettering, i.e. inscribed Nu 21. 18 Jes 30. 8, 49. 16 Ez 23. 14 Prv 8. 27, 29 (*v.* חרשׁ) 50, 69

חקר σκοπέω, ἐτάζω, ἐξ- 245 tm, 431

חרי, חרא κόπρος: *excrement, ordure*, of men and cattle IIR 18. 27 Jes 36. 12 101

מַחֲרָאה κοπρών: *place for dung, privy* IIR 10. 27

חָרֵב ξηραίνω: *parch, dry up*; *drain dry* Gn 8. 13 Jes 19. 5, 6 44–5, 52, 402

חָרְבָה, חָרֵב, חורב ξηρός: *dry* Lev 7. 10 Prv 17. 1; of

a dried-up river Jos 4. 18 Ez 30. 12; τὸ ξ. *aridity* Ex 3. 1, 17. 6, 33. 6 44

חֹרֶב *θέρμη, -μότης*: *heat* Gn 31. 40; *ξηρότης*: *dryness*

נֶחֱרַב *πολεμέω*: *to be at war* or *make war*; *fight, do battle* IIR 3. 23 حارب 61

חרב *φθείρω*: *destroy* Jes 60. 12 65

חָרְבָה, חֹרֶב *φθορά*: *destruction, ruin* Jer 49. 13 Dan 9. 2 65

חֶרֶב *Ἄρης, Ἄρευς*: *the god of destruction* חָרְבָה, חֹרֶב Jes 61. 4, 64. 10 خراب; in Poets, Appellative for *war* حرب, *the sword* חֶרֶב Gn 3. 24, 31. 2; *ῥομφαία*: *large, broad sword*; generally, *sword* 36 t, 106 tm, 415 t

חִרְיוֹן, חֶרְבּוֹן *ἐρέβινθος*: *chick-pea* IIR 6. 28 Ps 32. 4 29 t, 77

חרד *ἀθροίζω, ἀθ-*: *gather together, collect, muster*; Pass., *to be gathered* or *crowded together* IS 16. 4 Hos 11. 10, 11 Am 3. 6; *muster in force* IS 13. 7 28

חֲרָדָה *ἄραδος* 44, 97 tm

חרד *ἐρίζω*: *strive, wrangle, quarrel* IS 14. 15 92

חרדה *ἔρις* (A), *ιδος*: *strife, quarrel, contention*; generally, *quarrel, strife* IS 14. 15 Jer 30. 5 79, 82, 97 tm

חרד *ταράσσω, ἀραδ(ήσ)ει* 63, 97 tm

חרדה *ταραχή, ταραγμός, ἄραδος* 63, 93, 97 tm

חרד *φρίζω* = *φρίσσω*: freq. of a feeling of *chill, shiver, shudder*; of the effect of cold, *shiver* (הרעיד Esr 10. 9); of the effect of fear, *shudder* חרד Gn 27. 33 IR 1. 49 Ez 26. 16 הֶחֱרִיד Jes 30. 10 Ez 34. 28 Mich 4. 4 (הִרְעִיד Dan 10. 11; *feel a holy thrill* or *awe at, thrill* with passionate joy; cf. Ps 2. 11) 66

חרדה *φρίκη*: *shivering fear, shuddering*, esp. from religious *awe*; generally, *shivering fear, horror* Ez 26. 16 66

חרה *πυρόω*: *burn with fire* Gn 4. 6 Nu 11. 33 IS 20. 7; Pass., *to be set on fire* Cant 1. 6 נחר, *v.* pp. 146–7 62

חרוצה, חריץ, חרוץ *τροχός*: *wheel* Jes 28. 27; *wheel of torture* IIS 12. 31 Am 1. 3 ICh 20. 3; *cake* IS 17. 18 24 t, 64

חרוץ *χρυσός*: *gold*; freq. used by Poets to denote *anything dear* or *precious* Zach 9. 3 Prv 8. 10, 19 116 m

חֹרִי *γέρρον*: *anything made of wicker-work*; generally *wattles* Gn 40. 16 Jes 19. 9 80

חרך, חרץ *ἀριθμέω*: *count, reckon* Job 14. 5; *reckon, account* Prv 12. 27; *ἐν-*/הֶעֱרִיךְ: *value* Lev 27. 8 326

חרך *χάραξ*: *pointed stake*; *palisade* Cant 2. 9 45

חֵרֶם *ἱέρωμα*: *consecrated object, offering* Lev 27. 21, 28, 29 Nu 18. 14 Dt 13. 18 — 23

חָרָס *ἔρπης*: (*ἕρπω*) *shingles* Dt 28. 27 — 77

חרס, חרסה *ἥλιος* 30 t, 38, 92, 309 tm; חרף *ἀγρευτεῖ, ὑβρίζω* 95 tm

חרף *αἱρέω, ἀγρέω*: *take for oneself, take to oneself, choose* Lev 19. 20; *v.* *καρπίζω*, p. 247 — 382 tm

„ *ἁρπάζω*: *snatch away, carry off; seize hastily, snatch up, plunder* IIS 23. 9 [cf. IS 27. 7–12] — 383

„ *ῥυπαίνω*: (*ῥύπος* רֶפֶשׁ) *defile, disfigure* Job 27. 6 — 50

חֹרֶף *ὥρα* (C): Hom. and Hes. distinguish three seasons; *winter* Jer 26. 22 Am 3. 15 Ps 74. 17; (spring خريف) — 13, 50

חרוץ, רצוץ *ῥήγνυμι, ῥήσσω*: The word is hardly used by correct Attic Prose writers, except in Pass., *break asunder, rend, shatter* Lev 22. 22 Jes 36. 6, 58. 6 — 50

„ *ἀριθμέω* — 102 tm, 326

חרץ *ῥύζω* or *ῥυζέω*, like *ῥάζω*: *growl, snarl*, like an angry dog Ex 11. 7 Jos 10. 21 — 44, 51

חַרְצָן *ῥαγός, ῥάξ, ῥώξ*: *grape* Nu 6. 4 — 119 m

חרק *ῥώχειν*, = *βρύχειν, βρύκω*: *gnash* or *grind* the teeth; *τρίζω*: *grind, gnash* — 64, 109 t

חֶרֶק a point of vocalization — 99, 402

עריר, חֲרֵרִי *χέρσος, χέρρος*: *dry land, barren soils*; metaph. *barren*, of women — 33 t, 53

חֶרֶשׂ *τρυγός, τρύξ*: *lees of wine, dregs* Ez 23. 34 — 65

חרשׁ *ἀροτρεύω, -ριάω, ἀράω, ἀρόω*: *plough, till* IR 19. 19 — 36 t

מחרשת, מַחֲרֵשָׁה *ἄρατρον* = *ἄροτρον*: *plough* IS 13. 20 — 70

חרשׁ, הֶחֱרִישׁ, הִתְחָרֵשׁ *ἀκροάζομαι*: *hearken, listen* Jes 41. 1 Job 33. 31, 33 (*v.* כתר); *χρονίζω*: *take time, tarry, linger* Gn 24. 21, 34. 5 Jud 16. 2 IIS 19. 11; *delay* Ps 50. 3; *χρηστηριάζω*: *consult an oracle* Job 11. 3 Jud 14. 18 [a pun] — 51

חֹרְשָׁת, חֲרֹשֶׁת *ῥάχις*: *ridge* of a hill or mountain; *χρηστήριον*: *the seat of an oracle*, such as Delphi; distd. from the *νηός, ναός* (*temple* נוה) Jud 4. 2 IS 23. 15, 19; *oracular response*, pl., חֲרָשִׁים Jes 3. 3 — 45

חרת, חרשׁ *χαράσσω, -ττω*: *cut into furrows, scratch*; *engrave, carve, inscribe*; simply, *write* (Perh. a Semitic loan-word, cf. Hebr. *hāraš* 'engrave'; or cogn. with Lithuanian *žeřti* 'rake, scrape'.) [If it is a

loan-word, then it is an atavism] Ex 32. 16 Jer 17. 1 Am 9. 16 — 36 t, 41, 44

חרוּשׁ, חרוּת — γραπτός (γράφω) — 40, 103 tm

חשׂך — ἴσχω: redupl. form of ἔχω; *keep back, restrain*; *stay, stop* Jes 58. 1 Job 16. 6; σῴζω: *save* — 34 t

חשׂף — ἀζάπα, γυμνόω — 95 tm

„ — σπάω — 351 tm

מַחֲשֶׂף — σπάσμα — 351 tm

חָשַׁב, חשׁב — ψηφίζω: *count, reckon*; prop. with pebbles; *resolve* to do something Lev 25. 27 IS 18. 25 IIR 22. 7 Jes 13. 17 Thr 2. 8 Esth 8. 3, 9. 24, 25 — 53, 62, 93, 327

„ — ψέφω: ψέφει· φροντίζει (*consider, reflect, take thought, give heed, pay attention, ponder*) Gn 15. 6, 50. 20, Ex 35. 35 Dt 2. 20 IIS 19. 20 Jes 5. 28, 10. 7, 53. 3–4 Mal 3. 16 Ps 40. 18 Prv 27. 14 Job 13. 24, 35. 2, 41. 19 — 62

„ — ἀσκέω: *practise, exercise, train* Am 6. 5

חָשַׁב — καταψηφίζω: Pass. (so always in aor.), *to be condemned* Jon 1. 4 — 327

מחשׁבת, מַחֲשָׁבָה — ψήφισμα: *decree, act* Jer 18. 11, 49. 30 Esth 8. 5 — 62, 70, 327

הֶחֱשָׁה, חשׁה — ἡσυχάζω: *keep quiet, be at rest* Jud 18. 9 IIR 7. 9; *by resting from war* IR 22. 3; *impose silence* Neh 8. 11; *leave unspoken* IIR 2. 3 Jes 62. 1 Eccl 3. 7 — 92

חֲשֵׁכָה, חשׁך — σκοτία, -τος: *darkness, gloom* Gn 1. 2 Jes 5. 20, 42. 7 Ps 82. 5, 107. 10, 14 — 34 t

מַחְשָׁךְ — σκοτισμός: *darkening* Jes 29. 15, 42. 16 Ps 88. 7, 143. 3; הֶחְשִׁיךְ/σκοτίζω: *make dark* — 52, 70

חשׁמן — ἡγεμών: *leader, commander, chief* Ps 68. 32 — 28, 637 tm

חשׁק — ἀγαπάζω — 33 t, 91, 240 tm

חֲשַׁשׁ — ξύσματος, ξύσμα: *filings, shavings* Jes 33. 11 قَصَاصه — 45, 52

חִתִּי, חֵת — Σκύθης: *Scythian* — 129 t, 291 t

חתר, חתה — ἅπτω: *engage, undertake, prosecute vigorously*; *set to work*; *kindle* Jes 30. 14 Jon 1. 13 — 326

הָחְתֵּל, חָתַל — στολίζω; חִתּוּל στόλισις; חתולה στολή; חֲתֻלָה στολίς — 339 tm, 341

חתם — τυπόω: *impress, stamp*; *stamp* a coin IR 21. 8 Esth 8. 8 — 67

חֹתם — τύπος: *impression* of a seal; *stamp* on a coin, on a branding-iron Gn 38. 18 Ex 28. 11 Cant 8. 6 — 79

חתן *ἑδνωτής*: *a betrother* Jes 61. 10 Joel 2. 16 Ps 19. 6; *οἱ προσήκοντες* (*προσήκω*): *relations* Gn 19. 14 IIR 8. 27 Neh 8. 18, 12. 28 328

מחתרת *σκάμμα*: (*σκάπτω*) *that which has been dug, trench*; *place dug up* Ex 22. 1 Jer 2. 34 70

־טא *θεός*: *v.* אל 128

טַבּוּר *ὀμφαλός*: *navel*; *centre* or *middle point*; later Delphi (or rather a round stone in the Delphic temple) [cf. האבן הגדולה in בית־שֶׁמֶשׁ, the temple of the Sun-god; and at גבעון, referred to as הבמה הגדולה; the rock in Jerusalem, and the كعبه in Mecca] was called *ὀ.* as marking the *middle point of Earth* Jud 9. 37 Ez 38. 12 ('/ט, as in *ὀλός*/*θολός*: *the ink of the cuttle-fish*) 47, 51, 77, 109 t, 379 t

טבח *θύω*: *v.* זבח Ex 21. 37 Thr 2. 21 32 t, 67

„ *ὀπτάω*: *roast, broil, fry*; hence it appears that *ὀπτᾶν* was used of all kinds of *cooking by means of fire* or *dry heat*, opp. *ἕψω* (boil in water)—בשל—which never appears in Hom., whose heroes ate only roast meat [cf. *ὀπτάνιον*: *kitchen* مَطْبَخ] Gn 43. 16 Prv 9. 2 47, 67, 100

„ *σφάζω*: *slay, slaughter*, prop. *by cutting the throat*; *slaughter* victims for sacrifice Ex 21. 37 Thr 2. 21 32 t

טַבָּח *σφαγεύς*: *slayer, butcher* IIR 25. 8 42 t

טֶבַח, טִבְחָה *σφάγιον*: *slaughter, sacrifice*, *v.* זבח Ez 21. 15 Ps 44. 23 32 t, 80

מַטְבֵּחַ *σφάγμα, -γιον*: *slaughter* Jes 14. 21 70, 80

טבל *ἐμβάπτω*: *dip in* Gn 37. 31 Lev 4. 6 IIR 5. 14 Ruth 2. 14; *δύω*: *plunge in* 67

טבע *δύω, δύνω*: non-causal, *get* or *go into*; *enter, make one's way into* دخل; *plunge into* טבע IS 17. 49 Jer 38. 6; *went beneath the earth* טבע Thr 2. 9; *plunge into* the sea טבע Ps 69. 3; the sword *entered his body* חדר Ez 21. 19; of Sun and Stars, *sink into* [the sea], *set* בוא Dt 23. 12 Eccl 1. 5 שקע; of clothes and armour, *get into* עדה Jes 61. 10 Jer 31. 4 (3) Job 40. 10 עטה IS 28. 14 Ps 104. 2 עטף Ps 65. 14 38, 47, 68, 87

הָטְבֵּעַ, טָבַע *κατα-*: causal, *make to sink* Ex 15. 4 Jer 38. 22; *ἐκτυπόω*: *model* or *work in relief*; Pass., *formed on a model, to be shaped* Prv 8. 25 Job 38. 6 42 t, 68, 87

טַבַּעַת *τύπος*: *v.* חתם Gn 41. 42 Esth 3. 12 79

טָהֵר, טִהַר, טֵהַר, הִטֲהֵר *καθαίρω*: *cleanse*, of things Lev 11. 32 Nu 31. 23 Ez 22. 24, 43. 26; *purify*, *refine* Mal 3. 3; *purge*, *clear* Ez 39. 16 Prv 20. 9; in religious sense, *purify* Gn 35. 2 Lev 13. 13, 14. 7–8 Jer 33. 8 IICh 29. 15; *purify oneself*, *get purified* Nu 8. 7, 19. 19 IIR 5. 12 Ps 51. 9; of menstruation Lev 12. 7–8, 15. 28; of the thing removed by purification, *purge away*, *wash off* Lev 13. 6 — 22, 44, 59

טַהֵר *περι-*: *cleanse on all sides* or *completely* Lev 14. 48 — 61

טַהֲרָה *κάθαρσις*, *κό-*: *cleansing* from guilt or defilement, *purification* Lev 12. 4, 6; *v.* חטאת — 82

טוב, טוּב, טובה *ἀγαθοῦ*, *-θός*, *ἀγασός*, *ἀζαθός*: *good* Gn 1. 4, 31 IIR 3. 19; *brave*, *valiant*; *good*, *capable* IS 8. 16, 9. 2; *good*, in moral sense; *morally good* IIS 27. 9 Jes 65. 2 Ps 100. 5 Prv 2. 20; of things, *good*, *serviceable*, *good for it* Gn 27. 9; *it is good* to do so and so Ps 118. 8, 9 Thr 3. 27; *τὸ ἀ. good*, *blessing*, *benefit* Gn 2. 18; *the good* Eccl 3. 12, 7. 20; *τὰ ἀ. good qualities* Neh 6. 19; *goods of fortune*, *treasures*, *wealth* Gn 24. 10 Dt 6. 11 IIR 8. 9 Job 22. 18; *good things*, *dainties* Jes 1. 19; *v.* תועפת, עזבונים, עצור, עזוב — 75–6, 82, 86 t, 101

הֵיטֵב *καταβάπτω*: *dye*, *colour* IIR 9. 30; *ἀγαθόω*, *-θύνω*: *do good to* one, *do good*, *do well* Lev 5. 4 Dt 28. 63 Jer 4. 22 — 60

„ *ἀναίθω*: *light up*; kindle (W) Ex 30. 7 — 60

מַטְוֶה *κλῶσμα*: (*κλώθω*) *thread* Ex 35. 25 — 50

טוּח *τειχίζω*: *build a wall* Ez 13. 12, 14 — 47

טִיח *τείχος*: *wall*, esp. *city-wall* Ez 13. 12 — 80

טור *θυρίς*: *v.* חלון IR 7. 4 — 47, 393, 395

„ *στίχος*: *row* Ex 28. 17–20; of trees IR 7. 3; *course* of masonry

„ קִיר, *τείχος*: *v.* טיח Ez 4. 3, 46. 23 — 80

טיט *θίς*: *sand* or *mud* at the bottom of the sea Jes 57. 20 Jer 38. 6 Zach 10. 5 — 39, 43, 47, 73

טירה *θύρα*: *v.* חלון; at Priam's *door*, i.e. before his dwelling-place, especially of kings and potentates, *court* Gn 25. 16 Ez 25. 4; *θωράκιον* — 23 t, 74, 393

טית *θῆτα*; טוטפת *φῶς* — 20, 337 tm

-טל *θεός*: *v.* אל — 128

טַל δρόσος: *v.* חציר Dt 33. 28 Jud 6. 38–9 42 t, 57, 66, 69

טָלֶה, טלא φάγιλος: *a lamb*, either *when it begins to be eatable* or *to eat alone* Jes 40. 11, 65. 25; cf. ἀρήν 42 t

צלל, טָלַל σκιάζω: *overshadow, shade, darken*; generally, *overshadow, cover* Dan 4. 9 Neh 13. 19 33 t, 67

טלל ἐπιτελέω: *complete, finish, accomplish*; *get it completed* Neh 3. 15 53

טַלְמוֹן Πτολεμαῖος: *Ptolemy* Esr 2. 42; cf. צלמון 62, 68, 73

טמן τίθημι: *put, place*; *deposit*; *lay in the grave, bury* Gn 35. 4 Ex 2. 12 Jos 7. 21 Jer 18. 22 Prv 19. 24 64, 117 t, 423–4

מכמן, מַטְמוֹן θέμα: (τίθημι) *that which is placed* or *laid down, money deposited, deposit*; *treasure* Gn 43. 24 Jes 45. 3 Jer 41. 8; טמן θετός 33 t, 70, 117 tm, 423

טֶנֶא καλάθιον: Dim. of κάλαθος (*basket narrow at the base*; esp. for wool, for fruit; carried in procession in honour of Demeter) Dt 26. 2 60

התעה, הִטְעָה ἀποπλάζω: *lead away from*; Pass., *stray away from, wander*; ἀποπλανάω: *lead astray, make to digress*; Pass., *wander away from*, wander from the truth [πλανάω: Prose Verb = πλάζω (used once in Hom., also by Tragic writers . . .) תעה] Gn 20. 13 Jes 63. 17 Ez 13. 10 Mich 3. 5 33 t

טעם γεύω, γεύομαι: *taste* IIS 19. 36 Job 12. 11, 34. 3; *taste, eat of*; *take food* IS 14. 24 IIS 3. 35 Jon 3. 7; metaph., *taste, make proof of* Ps 34. 9 Prv 31. 18 47, 67, 326

מנעמים, מַטְעַם, טַעַם γεῦμα: *taste* Ex 16. 31 Nu 11. 8; *food* Gn 27. 4 Ps 141. 4 Prv 23. 3; γευθμός = γεῦσις (*sense of taste*; *taste, flavour*; *food*); ἔδεσμα: *meat, food*; pl. *eatables*; χυμός: *flavour* Job 6. 6 39, 47, 67, 70–1

טעם θυμός: *v.* חמה IS 21. 14 79, 297 tm, 300

טַף τρυφερόν, τό: *delicate, dainty* [טָרֶף Ez 17. 9]; of fish, *tender, soft-fleshed*; of an infant, τὸ τ. *dainty softness*; τρυφηλός, rare form of τ. Gn 34. 29 Nu 31. 17, 32. 16, 17 Esth 3. 13 طِفْل 43

טפח στέγη, -γα: *roof, ceiling* [גג, سَطْح سَقْف]; freq. in pl., *house, dwelling* IR 7. 9 41

טָפַר ὁπλή 314–15 tm

טָרֵי πράος: *mild, soft, gentle* Jud 15. 15 Jes 1. 6 93

טֶרֶם πρό, πρίν 86 t, 172 tm

טרף θρύπτω: *break in pieces, break small*; σπαράσσω, -ττω:

tear, rend, esp. of dogs, carnivorous animals, and the like Gn 8. 11, 37. 33, 49. 27 Dt 33. 20 Ps 7. 3 43, 417–18, 425

טֶרֶף *θρύψις*: *breaking in small pieces* Nah 3. 1 23, 43

„ ,טְרֵפָה *θρύμμα*: (*θρύπτω*) *that which is broken off, bit* Gn 31. 39 Ex 22. 30 Lev 17. 15 Ez 19. 36 Am 3. 4; *τρυφερόν*; *τρύφος* 23, 43, 373 tm, 425 tm

„ *τροφή*: (*τρέφω*) *nourishment, food*; *τὸ τροφόν*: *that which nourishes* Mal 3. 10 Ps 111. 5 Prv 31. 15 41, 43, 373 tm, 425 tm

יְ- *Ζεύς*: *Zeus* 127

יְ/יֶ *ἡμέρα*: *v.* יום

יְאֹר *ῥόος, ῥόρος*: (*ῥέω*) *stream, flow of water, current*; *current* at sea; also *current of air* (רוח); *flux, discharge* of morbid humours Gn 41. 1 Ex 8. 1 Jes 33. 21 63

יְבוּל *φορά*: (*φέρω*) *that which is borne*; esp. *that which is brought forth, fruit, produce, crop* Lev 26. 4 Hab 3. 17 79

יָבָם, יְבָמָה *γάμβρος*: *brother-in-law*, i.e. *sister's husband* or *wife's brother*; *father-in-law*; *γαμβρά*: *sister-in-law* Dt 25. 5 Ruth 1. 15; *v.* חם 57, 67, 326

יָבֵשׁ *διψάω, -ώω, -έω*: *thirst*; of trees, *to be thirsty, parched* Gn 8. 3 Thr 4. 8 58

יַבָּשָׁה, יַבֶּשֶׁת *διψάς*: used as fem. of *δίψιος* (*thirsty*, and of things, *dry, parched*) Gn 1. 9 Ex 4. 9, 14. 6 58

יָבֵשׁ *δίψιος*: *v.* יבשה Ez 17. 24, 37. 2 58, 119 tm

יְגִיעַ, יְגִיעָה *ἔργον*: *work* Gn 31. 42 Jes 55. 2; of *works of industry*; of *tillage, tilled land* Job 39. 11; generally, *property, wealth, possessions* Dt 28. 33 Jes 45. 14; in bad sense, *mischief, trouble*, of disease Ecc 12. 12 49

יְגַר *κολώνη*: *v.* גל Gn 31. 47 34 t

יָד *ἄγυια*: *street, highway*, chiefly in pl.; rare in Prose 403–4 t, 641–5 tm

„ ,יָדָה *Ἀγυιεύς*: a name of Apollo as *guardian of the streets and highways*; *pointed pillar, set up as his statue* or *altar* at the street-door 169 tm, 404, 641–5

„ *αὐγή*: *αὐγαί, the eyes*; mostly poet. 404 t, 641–5 tm

„ *γυῖον*: *limb*; *the foot*; *the hand*; *the whole body* 101, 404 t, 641–5 tm

„ *λάχος*: (*λαχεῖν*) *allotted portion*; *portion obtained by lot, share* 404 t, 641–5 tm

יָד *ὁδός*: *v.* הדור Ez 13. 18 47, 50, 404 t, 641–5 tm

„ *παγίς*: (*πήγνυμι*) = *πάγη* (*anything that fixes* or *fastens, snare, noose*; *fowling net*; metaph., *trap, net*), *trap* Prv 6. 5 (*v.* יקוּשׁ) 404 t, 642 t

„ *ποδός, πούς*: *v.* אשׁור 62, 79 t, 642 t

יהה *ἰάπτω*: *send, drive on*, of missiles, *send forth, shoot* Jer 50. 14; *throw* Thr 3. 53; *assail* Zach 2. 4 (conf. *κατ-*: *harm, hurt*) 56

תודה *δόσις*: (*δίδωμι*) *gift* Ps 56. 13 58, 72

ידיד *ἀγαπητός*: *v.* אהוב Jes 5. 1 Ps 84. 2 107–8

ידע *εἴδω*, no Act. pres. in use, *ὁράω* being used; *see, perceive, behold* Jes 29. 15, 56. 10; pf. *οἶδα I see with the mind's eye*, i.e. *I know* Gn 4. 9, 12. 11; the aor. and pf. are usually supplied by *γιγνώσκω*: *know carnally* Gn 4. 1 IR 1. 4 47, 68, 85 t, 92, 108, 329–31

„ *διείδω* (A), *δια-είδω* (i.e. *δια_ϝείδω*) (A): *discern, distinguish* Gn 3. 22; *test* Ib 39. 6, 8 58

ידוּע *γνωτός* (A): of persons, *well-known* Dt 1. 13, 15; older and more correct form of *γνωστός* (pl., as Subst., = *γνώριμοι well-known*; *notable, distinguished*), *notables* Ib.; Act., *knowing* Jes 53. 3 108

מוֹדַעַת, מוֹדָע, מְיֻדָּע *γνωτός* (B): *kinsman, kinswoman* Ruth 2. 1, 3. 2 108

דַּעַת, דֵּעָה *εἴδησις*: *knowledge* Gn 2. 9 Dt 4. 42 IR 7. 14 Jes 28. 9, 44. 19 Ps 119. 66 Prv 1. 4, 7, 22; = *γνῶσις* (*knowing, being acquainted with* a person) Jes 11. 2, 9 Jer 22. 16 Hos 4. 1, 6. 6; in pl., *forms of knowledge* IS 2. 3 73

מַדָּע *εἴδημα*: *knowledge* Dan 1. 4, 17 70, 330 tm

אֱלִידָע, יְדִיעֲאֵל *ἠίθεος θεοῦ*: God's votary; cf. יְדַעְיָה ICh 7. 6 128

יוֹ־, הוֹ־, ־יהו, ־יה, בְּיָהּ, יָהּ *Διός, Ζεύς*: *Zeus*; *Παιάν*: *Paean* Jes 38. 11 44, 58, 61, 92, 114 t, 121–3, 127, 352 t, 390 t

יְהוֹדָה Gn 29. 35 86 t

יְהוּדִי 286 t

יְהוָה *Διὸς Παιᾶνος, Ζεὺς Παιάν*: *Zeus Paean* or *Paeon*, the physician of the gods; title of Apollo (later as epith.); also of other gods; of Zeus, of Helios, of Pan; *Διόπαν*: *Zeus Pan* Gn 12. 1 Ex 3. 15, 6. 3 86 t, 121, 130, 330 t, 352 t, 390 t

יו־, יְהוֹחָנָן *Διογενής*: *sprung from Zeus* (*Ζεὺς ἐγέννησε*); *Διογένης*, prop. n. Esr 10. 6 ICh 3. 15 58, 68, 121, 127, 129

יו־, יְהוֹנָתָן, יו־, יְהוֹנָדָב *Διόδοτος*, *Διόσδοτος*: *given by Zeus*, *heaven-sent* IS 13. 2, 14. 6 IIS 13. 3, 5 58, 114, 127, 129

יו־, יְהוֹצָדָק Hag 1. 1 Esr 3. 2 129

יַהֲלֹם *ἀδάμας*: *v.* אחלמה Ex 28. 18 Ez 28. 13 49

יואל, אליה, אליהו *εἴρην Διός* IS 8. 2 IIR 1. 3, 13 125

יום *ἦμαρ*, *ἀ-*: = *ἡμέρα* (aspirated perh. only in Att. and West Ion.; *day*; poet. for *time* בְּיוֹם Nah 1. 7 בַּיּוֹם Zach 14. 4, 9; pl., *ἐν ἡμέραις τινός in the days* of Gn 14. 1 Esth 1. 1; in pl., *age* יָמִים Gn 3. 14, 18. 11, 35. 29; dat., *τῇδε θἠμέρᾳ* = *σήμερον* (Adv. *to-day*) כיום, זה היום, היום Ps 118. 24; *καθ' ἡμέραν by day* יומם Ex 13. 21 Ps 91. 5, 121. 6); *ἰν ἅματα πάντα in perpetuity* לְצִמְתַּת Lev 25. 23 [cf. *ἀθάνατος*] 24 t, 34 t, 43, 51, 57, 171 tm

יון *Ἴων*: *Ion*; *Ἴωνες*, *οἱ*, the *Ionians* Gn 10. 4 133

יונה, יָוָן *κυάνεος*: of the colour of *κύανος* (*dark-blue enamel*; *blue copper carbonate*; a bird, perh. *blue thrush* יונה Gn 8. 8), *dark-blue*, *glossy*, of the swallow יונה Ib.; of the *deep* sea; generally, *dark*, *black* Jer 46. 16 Zeph 3. 1 Ps 40. 3, 69. 3 60

יונה *γυνή*, *γυνά*: *woman*; as a term of respect or affection, *mistress*, *lady* Cant 5. 2 47

,, *Δεονῦς*: = *Διονύσιος* (*of Dionysus*); *Διονύ*: as voc. of *Διόνυσος* (*Dionysus*) Jon 1. 1 58

,, *οἰνάς*: II. *a wild pigeon* of the colour *οἰνωπός* (*ruddy complexioned*, of Dionysus; but, *dark complexioned*, *black mixed with bright light*, *dark*, of ivy, of the fruit of the *φελλόδρυς* (*holm-oak*), of the *οἰνάς* II), *the rock-dove* Gn 8. 8 50, 120

יותם *Διόθεν*: Adv. *sent from Zeus* Jud 9. 5 58

יָחִיד *ἑνάς* = *μονάς*: *solitary*; = *οἴνη* (*the ace* on dice), *ace* on a die 32 t, 325 t

יחל *ἔλπω*, *ἐλπίζω*, Att. form of *ἔλπομαι*, *ἐέλπομαι*: *hope* or *expect* Ps 71. 14 Job 14. 14; *expect anxiously*, *fear* IS 31. 3 Job 13. 15; construction, like *ἐλπίζω*: Att. form of *ἔλπομαι*, used also by Hdt., *hope for*, or rather (in earlier writers) *look for*, *expect* Ps 71. 14 Job 14. 14; of evils, *look for*, *fear* IS 31. 3 Job 13. 15 31 t

תּוֹחֶלֶת *ἐλπίς*: *hope, expectation* Prv 13. 12 Job 41. 1 — 72, 81

יַיִן *οἶνος*: *wine*; *οἶ. φαρμακίτης* Cant 8. 2 — xxix, 43, 47, 65, 74, 120, 174 t

יָךְ *Ἀγυιεύς*: *v.* יד — 404 t

הכיח *ἀπευθύνω*: *guide aright, direct* Gn 24. 14 Lev 19. 17 Jes 11. 4 Prv 9. 8, 19. 25; *correct, chastise* IIS 7. 14 IIR 19. 4 Jer 2. 19 Ps 105. 14 Prv 3. 12 Job 5. 17, 13. 10; *govern, rule* Jes 2. 4 Mich 4. 3; *κατ-*: *make* or *keep straight* Prv 9. 7 Job 13. 15, 32. 12; *demand an account from* one, *condemn* Gn 21. 25, 31. 37, 42 Job 13. 3, 22. 4 ICh 12. 17 (18); *οἱ κατευθύνοντες* the *righteous* חסידים Ps 149. 1, 5 — 330 t

יֶלֶד, יָלַד *βλαστός*: *offspring* — 32 t, 101

יֶלֶק *βροῦκος*: *locust* or its *wingless larva*; *ὄλιγγος*: a kind of *locust* Joel 1. 4, 2. 25 Nah 3. 16 — 77, 401

יָם *κυάνεος*: the *deep* sea; *-νος*: *sea-water* Gn 14. 3 Ex 23. 31

יָמַי *πῆμα*: poet. word, *misery, calamity* Ps 116. 2 — 61

יְמִים *ἡμίονος*: *half-ass*, i.e. *mule* Gn 36. 24 — 51

תֵּימָן, ימין *μεσημβρία*: (for *μεσ-ημερία*, *μέσος* [fem. *μέση*], *ἡμέρα*) *midday, noon*; *the parts towards noon, the South* Gn 35. 18 Jos 15. 1 Jes 43. 6 Ez 16. 46 Ps 89. 13 [since a person facing the rising sun has the South on his right hand, ימין came to mean 'right hand', 'right' IS 11. 2 Cant 2. 6 Eccl 10. 2, as well as *South*; while the North—שמאל Gn 14. 15 Jos 19. 27 Ez 16. 46 شمال—came to mean also 'left hand', 'left' Cant 2. 6 IICh 18. 18; *v.* *εὐώνυμος*] — 86 t

־ה, יְמָלֵא — 27 t

הֵיניק, ינק *θηλάζω*: *give suck*; of the young animal, *suck* Gn 21. 7, 32. 16 Jes 60. 16 Job 3. 12 Thr 4. 3 — 59, 81 t

הוּסַד, יְסַד, יְסַד, יסד *κτίζω*: *found, build* IR 5. 31, 7. 10 Jes 54. 11 Ps 24. 2, 104. 8 IICh 8. 16; cf. *ἵστημι* — 51, 60, 87

הָוְסַד, יְסַד, יְסַד *ἀνα-*: *rebuild* Hag 2. 18 Zach 4. 9 Esr 3. 6, 10, 11; cf. *καθίστημι*, *ἐφ-*, *συν-* — 51, 60, 87

יְסָד *κτίσις*: *founding, settling*; *creation* Esr 7. 9 — 60

מַסַד *κτισμός*: *foundation* IR 7. 9 — 60, 71

מוסדה, מִסָּד, מוֹסָד, יְסוֹדָה *κτίσμα*: *foundation* IIS 22. 16 Jes 24. 18 IICh 8. 16; of a temple Ps 87. 1; generally, *building* Jes 58. 12 — 60, 70, 71

יסף, הוסיף, יוסף *προστίθημι, -θῶ*: *add* Lev 27. 13 IIR 20. 6 Eccl 2. 9 IICh 9. 6; *continue* or *repeat* an action Gn 8. 12, 21, 38. 26 Ex 8. 25, 9. 34 Prv 23. 35; bear *another* son Gn 4. 2 62, 87 t, 327

מוסר *δέσμα*: (δέω A) poet. for δεσμός (metaph., *any bond of union* or *connexion*; of the laws), *bond, fetter* Jes 52. 2 Jer 2. 20 Ps 116. 16 Job 5. 17, 12. 18 (*v.* אסר) 70

יָע *ἀγγεῖον*: *vessel* for holding liquids or dry substances Ex 27. 3 59

יעד *αἰνίζομαι* 110 tm, 241 tm

תְּעוּדָה *τὸ ἔθος*: *custom* Jes 8. 16, 20 Ruth 4. 7; *εἴδησις*: *knowledge* 73

הועיל *ὠφελέω*: *to be of use* or *service*; *to be of use to* one, *to be of service, benefit* Jes 48. 17 Jer 22. 32 Hab 2. 18 Prv 11. 4 Job 30. 13; Pass., *receive help* or *succour, derive benefit* or *advantage* Job 25. 15, 35. 3 66, 93

יעלה, יעל *δορκαλίς* 58

ביען, יען *δία* 58, 68, 169 tm

יעץ *μητίζομαι, μητίομαι*: = *μητιάω* II (*plan, devise*), *devise, contrive* Jes 7. 5, 14. 27 Mich 6. 5; *αἰνίζομαι*: = *αἰνέω* (Poet. and Ion. Verb, very rare in good Att. Prose, *ἐπαινέω* being used instead); *ἐπαινέω* = *παραινέω* (*exhort, recommend, advise*; *propose*), *recommend, advise* Ex 18. 19 IR 1. 12, 12. 8 Jes 14. 24, 26–7, 32. 7 Ps 16. 7 110–11 tm

הִתְיָעֵץ, הִוָּעֵץ, נוֹעָץ *συμμητιάομαι*: *take counsel with* or *together* IR 12. 6 Ps 83. 4 Prv 13. 10 ICh 13. 1 111

יוֹעֵץ *μητίετα*, Ep. for *μητιέτης*: *counsellor*; = *μητιόεις* (*wise in counsel*, epith. of Zeus) Jes 3. 3, 9. 5 ICh 27. 32, 33 Prv 15. 12 111

מועצה, עצה *μῆτις*: *wisdom, skill, craft, counsel, plan, undertaking*; *παραίνεμα*: *advice* IIS 16. 23 IIR 18. 20 Jes 8. 10 Jer 18. 18, 50. 45 Ps 81. 13 Prv 1. 31 82, 111

יַעֲקֹב *κακκάβη* (A): *three-legged pot* (= *χύτρα, earthen pot, pipkin*) 60, 83 t, 646 tm

יער *ἄγριος*: (*ἀγρός*) *living in the fields, wild, savage*; of animals Jer 26. 18; of trees, opp. *ἥμερος* [חֻמָּר], *wild* Jos 17. 18 IIS 18. 8 29, 378 t

ערים, יְעָרִים *ἀγορά*: *v.* חֲפָרַיִם Jos 15. 9 24 t, 377–8

יַעֲרָה, יַעַר *κηρίον*: (*κηρός*) *honeycomb*, mostly in pl. IS 14. 27 Cant 5. 1 60

יָפֶה *εὐφυής* 89 tm, 115 t, 327

יְפַנֶּה *εὔφωνος*: *sweet-voiced, musical*; *sweet-toned*; *loud-voiced*, of a herald Nu 13. 6 47, 115, 121

יצא *ἐξοδεύω*: *march out, depart* Gn 28. 10 Ex 9. 21; come out Gn 8. 7, 27. 30 Dt 28. 6 [cf. מוצא/*ἐξοδισμός*: = *ἐξοδία* (*marching out, expedition, journey*) Nu 33. 2; צֵאָה/*ἔξοδος*: *discharges* from the bowel Dt 23. 14] 85 t

הוציא *σώζω*: of persons, *save from death, keep alive*; *ἐξάγω*: *lead out, lead away* Ex 7. 4 IIS 5. 2 Jes 40. 26 Jer 38. 22–3 IICh 23. 14; *having brought* her *out from* Argos Gn 14. 18, 15. 7 Ex 12. 51 Ez 11. 7, 20. 34, 21. 10, 42. 15 Job 15. 13 Esr 1. 7 ICh 20. 3; *bring out of* prison, *release* Gn 40. 14 Ex 6. 6 Dt 4. 20 IIS 22. 20 IR 8. 51 Jes 42. 7 Jer 20. 3, 52. 31 Ps 25. 15, 31. 5, 68. 7, 107. 28, 142. 8, 143. 11; *bring forth into the world* Jes 65. 9 Job 10. 18; *lead out* to execution Gn 38. 24–5 Dt 17. 5, 22. 21, 24 Jud 6. 30 IR 21. 10 Hos 9. 13; of merchandise, etc., *carry out, export* Ex 12. 39 Lev 4. 12 Jud 6. 18 IIS 12. 30 IR 10. 29 Jer 51. 44 Ez 11. 7, 12. 7 Am 6. 10 Esr 1. 7 Neh 9. 7 ICh 20. 2 IICh 1. 17, 9. 28; *draw off water* Nu 20. 8, 10 Dt 8. 15 IR 17. 13 Jer 10. 13 Ps 135. 7 Neh 9. 15; *bring forth, produce* Gn 1. 12, 24 Nu 17. 23 Dt 28. 38 Jes 61. 11 Hag 1. 11 Ps 104. 14 [cf. מוצא/*ἐξαγώγιον*: *duty on export* IR 10. 28–9 ICh 1. 16–17; *ἐξαγώγιμος*: *unsettled, migratory*, of people Ez 12. 4] 28 t, 36 t

הוציא *ἐξωθέω*: *thrust out, force out* IIS 13. 18; *expel, eject, banish* Esr 10. 3, 19 205

יצב, נִצָּב *ἵστημι* 156 tm

יְצוּעַ *κοίτη*: (*κεῖμαι*) = *κοῖτος* I (*resting-place, bed*; *stall, fold, pen*), *bedstead*; esp. *marriage-bed* (pl.) Gn 49. 4 Ps 63. 7 ICh 5. 1; cf. *θακεῖον* 59, 68, 74

מַצָּע *κοιτάριον*: Dim. of *κοίτη*, *sup.* Jes 28. 20 59, 71

יצחק, יִשְׂחָק Gn 17. 19 Jer 33. 26 36 t, 417 t

הוצק *ἐκχέω*: *pour out*, prop. of liquids Lev 21. 10 51

מוקדה, מוּקָד *αἴθων*: (*αἴθω*) *fiery, burning*; *αἶθος*: *burning heat, fire* Lev 6. 2 Ps 102. 4 70

יקה *ἱκέτης*: *suppliant* 127 t

יָקְטָן *Σκύθης*: *Scythian* Gn 10. 25 (+י, like יובל and יגר) 130

יְקוּם *οἰκουμένη*: *inhabited region*; then *the Greek world*, opp. barbarian lands; *the inhabited world* (including non-Greek lands, as Ethiopia, India, Scythia), as opp. possibly uninhabited regions Gn 7. 4 57, 133

יָקַר *ἰχώρ*: *ichor, the juice*, not blood, that flows in the veins of gods; later simply, *blood* Ps 37. 20 39

יָקָר *ἄκερα, κριτός* 96 tm

,, *δόξα*: (*δοκέω, δέκομαι*) *the opinion which others have of one, estimation, repute*; mostly, *good repute, honour, glory* Esth 1. 4, 20 58, 68

יְקָרוּת = וְקָרוּת *ψυχρότης*: *coldness, cold*; *chill, frost* 32 t

יקשׁ *δικεῖν*: *throw, cast* Jer 50. 24 Ps 141. 9; cf. *δικτυόομαι*: Pass., *to be caught in a net* נוֹקֵשׁ Ps 9. 17 38

יְקוּשׁ *δικτυωτός*: *made in net-fashion*; *latticed, trellised* Ps 91. 3 Prv 6. 5 (*v.* יד/*παγίς*) 642 t

מוֹקֵשׁ *δίκτυον*: *net* Am 3. 5 70

יָרֵא *ἶρηνη*: *v.* אוּר־ 127, 312

ירע, יָרֵא *τρέω*: *flee from fear, flee away*; trans. *fear, dread, be afraid of* Gn 18. 15, 19. 30 Jes 15. 4 64

מורה, מורא, יִרְאָה *τρομός*: *trembling, quaking, quivering*, from fear Gn 9. 2 Jer 32. 40 Ez 30. 13 Mal 1. 6 Ps 5. 8, 9. 21, 55. 6 Prv 2. 5, 8. 13 64, 70

יָרֵב *Ἔρις*: a goddess who excites to war Hos 5. 15 82

יְרֻבֶּשֶׁת, יְרֻבַּעַל, יְרֻבְּעָם *εἴρην Βάαλ, γαμίτου, πόσιος*: votary of Baal, of husband Jud 6. 32 IIS 11. 21 IR 11. 28 42, 123, 126, 128, 311–12 t

מורג *τρυγάνη*: *tribula* ['thrashing-sledge' consisting of a wooden platform studded with sharp pieces of flint or with iron teeth]; cf. *τυκάνη* (*instrument for threshing*), written *τυτάνη* in Hesychius, and *τρυγάνη* IIS 24. 22 Jes 4. 15 70, 329

ירד *παραδίδωμι*: *give* city or person *into another's hands*; esp. as a hostage, or to an enemy, *deliver up, surrender*; יְרֻדֹת/*παράδοσις*: *surrender* Dt 20. 20, 28. 52 61, 63, 68, 121, 327

ירדן *ἀρδάνιον*: = *ἀρδάλιον* (*water-pot* or *trough*) [from the heights of the West Bank—where the European

Greek invaders of Canaan first stood about six thousand years ago—the Jordan looks very much like a trough] Jos 1. 2 Job 40. 23 28 t, 46, 129

יְרִיאֵל, יְרוּאֵל *εἴρην θεοῦ*: God's gift ICh 7. 2 IICh 20. 16 128, 311–12 t

יְרוּשָׁלַם *ἱερὸν Οὐλοῦς*: the temple of Demeter (*Οὐλώ*) Jos 10. 1; cf. שָׁלֵם Ps 76. 3, בֵּית לַחְם *οἶκος Δημήτερος* (אֶפְרָתָה) Gn 35. 19 Jud 19. 2 83 t, 86 t, 131 t

יֶרַח *ὥρα*: *any period*, fixed by natural laws and revolutions, whether of the year, month (IR 6. 38) or day (the sense 'day' is implied in the compd. *ἑπτάωρος* (*lasting seven days*)) Job 7. 3, 29. 2; in pl., of *the climate* of a country, *as determined by its seasons*; season (W) Dt 33. 14 50

יְרִיחוֹ, יְרִיהוּ ICh 23. 19, 26. 31 128

יְרִיעָה *πτέρωμα*: *colonnade* of a temple יַעַר IR 7. 2–3; *awnings* Ex 26. 1 Ps 104. 2 62

יֶרֶךְ *ἄρθρον*; *ῥίζα* xxviii tm, 78, 370 tm

יַרְכְּתֵי *εἴρκτή* or *εἰρκ-*; *ἐρκτή*: (*εἴργω*) *an inclosure, prison*; *inner part of the house, women's apartments* IS 24. 4 Am 6. 10 Jon 1. 5 Ps 128. 3 28

יִרְמְיָה, יִרְמְיָהוּ *εἴρην Διός* 128

יַרְקָרַק *ὠχρόξανθος*: *of a pale yellow colour* Lev 13. 49 Ps 68. 14 51

יַרְקוֹן *δράκων*: *dragon, serpent*; interchangeable with *ὄφις* (serpent); perh. a *water-snake*; רָקוֹן Jos 19. 46 59, 92, 129

יָרַשׁ, הוֹרִישׁ *παραδίδωμι*: *transmit*; *hand down* to one's posterity IICh 20. 11; יְרֻשָּׁה *παράδοσις*: *tradition*; *that which is handed down* or *bequeathed, doctrine, teaching* Dt 3. 20 (*v.* יָרַד) 131 t, 414 t

מוֹרָשָׁה *παραδόσιμος*: *handed down, transmitted, hereditary* Ex 6. 8 Ez 36. 2–3; *παράδοσις*: *handing down, bequeathing, transmission*; *handing over, transfer*; *transmission* of legends, doctrine, etc., *tradition*; *that which is handed down* or *bequeathed, tradition, doctrine, teaching* Dt 33. 4; *surrender* יְרֻדָּת Dt 20. 20 [*v.* יָרַד] 61

יִתְנַ־, יִשְׁעַ־, יִשְׁמַע־, יִשְׁוִ־, יִשְׁבַ־, יִשְׁ־, יִשְׂרַ־, יִשְׁמִי־, יִשְׁ־ אֶדְנַ־ *ἠίθεος*: *v.* יֶתֶר, יִתְרַ־, 128

יִשְׁמִיאֵל *ἠίθεος θεοῦ* ICh 4. 36 128

יִשְׂרָאֵל *ἠίθεος θεοῦ* Gn 32. 29 66, 121, 128, 131 t, 291 t

יִשְׁמָעֵאל, יִשְׁמָא *ἠίθεος θεοῦ* Gn 25. 16 ICh 4. 3

אִישׁ, אֵשׁ, יֵשׁ *ἔχω*: *have, possess* Gn 33. 9, 39. 4; *have means* or *power* to do, *to be able* Ib 31. 29 Prv 8. 21; *there is* Gn 18. 24, 28. 16 IIS 14. 19 Prv 18. 24 אִיתַי Dan 3. 12 — 28 t

יָשַׁב, יֹשִׁיב, יוֹשִׁיב *ἵζω*: Mostly in Poets and late Prose, the Att. Prose form being *καθίζω*; *make to sit, seat, place* Gn 40. 13 IR 2. 24; *settled* them in Scheria IIR 17. 6 Ez 36. 11; *set up and dedicate* temples, statues, etc., in honour of gods أهدى; *sit, sit down* IR 1. 46 Esth 3. 15; of things, *settle down, subside* هدأ — 23, 47, 87, 174

הוֹשִׁיב *καθ-*: causal, *make to sit down, seat* IR 2. 24; *set, place* Gn 40. 13 Job 36. 11; *encamp* IS 30. 21; *set up* Ez 25. 4; הֹשִׁיב *marry* Esr 10. 18 Neh 13. 23; cf. *συνοικέω*: *live with in wedlock* — 87, 116

מוֹשָׁב *ἵσμα*: *seat* IS 20. 18, 25 — 70

יָשַׁב *θαάσσω*: Ep. form of *θάσσω* (*sit, sit idle*), *sit* IR 1. 46 — 59

מוֹשָׁב *θάκημα*: *seat* IS 20. 18, 25 — 59, 70

יָשַׁב *οἰκέω*: *v.* גּוּר Ez 27. 3 — 69

תּוֹשָׁב *οἰκέτης, -κιήτης*: *household slave*, opp. *δοῦλος* Ex 12. 45 Lev 22. 10; *οἰκητής*: *dweller, inhabitant* Gn 23. 4 Lev 25. 45 IR 17. 1 — 73

מוֹשָׁבָה, מוֹשָׁב *οἴκημα*: *dwelling-place* Nu 24. 21 Ez 6. 14, 34. 13 — 70, 81

הוֹשִׁיב *οἰκίζω*: c. acc. pers. *settle, plant as a colonist* or *inhabitant, remove, transplant* IIR 17. 6, 24 Ez 36. 11 — 87

הוֹשִׁיב, הוֹשַׁב *κατ-*: *settle, establish* IIR 17. 6, 24; Pass., *to be settled* Jes 5. 8, 44. 26; *bring home and re-establish there, restore to one's country* Ez 36. 11 — 87

יִשְׁבַּת בַּעֲשָׁם, יָשַׁב *ἡίθεος γαμίτου, ποσίος* — 126 t, 128

יְשׁוּר *λόχος*: *v.* אַשּׁוּר — 79, 392 tm

יְהוֹ־, יְשִׁיָה *ἡίθεος Διός*: a gift or votary of Zeus Esr 10. 31 ICh 12. 6 (7) — 128

יָשֵׁן *εὕδω*: *sleep* IR 18. 27 Jes 5. 27; *sleep of death* Jer 51. 39 Ps 13. 4 Dan 12. 2; *ὑπνόω* — 115, 238

הוֹשִׁיעַ *σῴζω*: *v.* הוֹצִיא Ex 2. 17 IS 17. 47 Ez 34. 22, 36. 29 — 27–8 t, 36 t, 44, 116 t

יְהוֹ־, יְשַׁעְיָה *ἡίθεος Διός* Jes 1. 1 — 128

יָשְׁפֵה *ἴασπις*: *jasper* (cf. Hebr. *yāšpheh*) Ex 28. 20 — 82, 310

יָשָׁר ὀρθόω (ὀ/ῥ), יֹשֶׁר δι-, יָשָׁר, הוֹשִׁיר ὀρθιάζω, יָשָׁר ὀρθός, יֹשֶׁר ὀρθότης, מִישׁוֹר κατόρθωμα 31 t, 48, 56, 58, 63, 110, 384, 402 t, 417, 632–4 tm

יְשֻׁרוּן Ὀρθώσιος: a name of Poseidon; Ὀ. Ζεύς, = Lat. *Jupiter*; ἴσος 63, 68, 121, 641 tm

יָשִׁישׁ, יְשִׁישׁ πρήγιστος, πρί-: = πρέσβιστος (poet. Sup. of πρέσβυς, *eldest, most august, most reverend*; irreg. form πρεσβίστατος) Job 12. 12, 32. 6 IICh 36. 17 62

יָתֵד πάσσαλος, πάττ-: *peg* on which to hang clothes, arms, etc. Ez 15. 3; *peg* for making a hole in a vine-stem; used to open the mouth or as a gag; of *stakes* used to mark boundaries; *pale* Ex 27. 19 Dt 23. 14 Jud 4. 21, 16. 14 61

יְתָהוֹן 28 t

יָתוֹם ἀμήτωρ, ορος: *motherless*; ἀπάτωρ: *without father, fatherless, orphan* Ex 22. 23 Jes 1. 23 Ps 109. 9 Job 6. 27, 24. 9 Thr 5. 3; *of unknown father*, מֻמְזֵר [*nisi* contr. of זָר מֵעַם ἀπὸ γαμίτου ξένου] Dt 23. 3 63, 67

יִתְנִי, יִתְנִיאֵל ἠίθεος Διός, ἠ. θεοῦ 128

יֶתֶר ἕτερος; -τερος (the addition to the stem of an adjective to form the comparative) 299 tm

יִתְרָא, יִתְרוֹ, יִתְרָן, יֶתֶר ἠίθεος Ἀπόλλωνος/θεοῦ IIS 17. 25 ICh 2. 17 128

„ ἰατήρ, Ep. ἰητήρ, poet. for ἰατρός (ἰητρός, like ἰατήρ, *one who heals, physician*, as a name of Apollo), in Hom. mostly *surgeon* (בַּטָּרִי, ב/ט); generally, *healer* Ex 3. 1, 4. 18 ICh 7. 37–8 74, 128

יִתְרְעָם ἠίθεος γαμίτου 128

כ ἦτα: Ashkenazi pronunciation of the letter ח

כְּ ἐκ 170 tm; κατά 171 tm, 174 t; ὑπό 174 tm

„ ὡς: Relat., *as*; *like as, just as*; *according as* IR 22. 17 51

כְּאֵב, מַכְאוֹב πάθημα: (πάσχω) *suffering, misfortune, calamity*, mostly in pl. Ex 3. 7 Jes 53. 3–4, 65. 14 Ps 33. 10 Job 2. 13 Thr 1. 12, 18; Medic., pl., *troubles, symptoms* Jes 17. 11 Jer 15. 18; cf. πῆμα 70

כַּאֲשֶׁר ὅπως: sts. of Time, *when* Gn 24. 22 49

כָּבֵד κωφάω, הִכְבִּיד, כְּבֵד ἐκ- 75 t, 87 tm

נִכְבָּד ἔγκυδον· ἔνδοξον (*held in esteem* or *honour, of high repute*) Gn 34. 19 IS 22. 14 Jes 3. 5; of things, *notable* Prv 8. 24 75 t

כָּבֵד, כָּבוֹד ἦπατος, ἦπαρ: *liver* Ex 29. 13 Ez 21. 26 Prv

7. 23; the seat of the passions, anger, fear, etc. Gn 49. 6 Ps 30. 13, 57. 9, 108. 3, 149. 5; = ἥπατος 13, 14, 24 t, 82, 114 t, 379, 427

כְּבוֹד, כָּבוֹד κῦδος: Ep. word; *glory*, *renown*, esp. in war IS 2. 8, 4. 21 Prv 3. 16 13, 41, 46, 403

כְּבִיר αἰγίς: *goatskin*, worn as a dress IS 19. 16; *v.* p. 237 47

כֶּבֶל ὅπλον 14, 34, 342 tm

כְּבָר ἤδη: Adv., *already* Ecclesiastes 1. 10 47

כֶּבֶשׂ, כֶּשֶׂב ὄϊς, ὄϊς: *sheep*, كَبْش (rare in Prose, πρόβατον (خَروف) being preferred) both of the *ram* and the *ewe* כֶּשְׂבָּה, כַּבְשָׂה, כִּבְשָׂה— Gn 21. 28 Ex 12. 5 Lev 3. 7, 5. 6, 14. 10—though sts. a word is added to mark gender אַלּוּף (ἀρνειός) כבשׂ Jer 11. 19 (Latin, *ovis*) 81 t

כִּבְשָׁן καπνός: *smoke* Gn 19. 28 Ex 9. 8, 19. 18; *v.* אבק, עשׁן 47, 68, 77

כַּד κάδος: *jar* or *vessel for water* or *wine* Gn 24. 14 IR 17. 12 42 t

כְּדֵי κατά 171 tm

כֹּה ὧδε: demonstrative Adv. of ὅδε; of Place Jud 14. 5; *hither* Ex 7. 16 Jos 17. 14; cf. ὅδε; ὧδε καὶ ὧδε *this way* and *that* כדרך יום כה וכדרך יום כה Nu 11. 31; *here* Gn 31. 37 Nu 23. 15 (*v.* פֹּה) 27 t, 34 t

,, ὥς: *v.* כְּ 47, 51, 85–6 t, 427

,, ὡς: *thus* Gn 15. 5, 32. 5 IS 3. 17, 11. 7 47

כְּהֵן διακονέω: *minister*, *do service*, *serve* Ex 28. 41 Lev 16. 22 ICh 5. 36 58, 272 tm

כֹּהֵן διάκονος, διάκων: *servant*, *attendant* or *official* in a temple or religious guild Gn 14. 18 Ex 3. 1 Jud 18. 19 IIS 20. 26 Jes 66. 21 IICh 13. 9 58, 74, 272 tm, 286 t

כְּהֻנָּה διακονία: *service*; *body of servants* or *attendants* Ex 29. 9 IS 2. 36 58, 272 tm

כּוֹבַע, קוֹבַע κύμβαχος: *crown of a helmet* [cf. Lat. *juba*, crest of a helmet] 34 t, 39, 48

כִּי, כְּוִיָּה καῦσις: *burning*, *cautery* Ex 21. 25 Jes 3. 24 كَيّ 74, 78

מִכְוֶה καῦμα: (καίω) *burning heat*, esp. of the sun, *sun heat* Lev 13. 24 70

כָּוֹן εἰκών: *likeness*, *image*, whether picture or statue, *bust*; metaph., *living image*, *representation* Jer 7. 18, 44. 19; κίων: *v.* ציון 78

כוס *σκύφος*: *cup, can*, esp. used by peasants Gn 40. 11 Jes 51. 17, 22 Jer 16. 7, 51. 7 81

מכורה, מְכוֹרָה *χωρίον*: Dim. (only in form) of *χῶρος* (like *χώραι, a definite space, piece of ground, place*) and *χώρα* (*space* or *room in which a thing is*; *country*); *place, spot, district*; pl., *sites* Ez 16. 3, 21. 35, 29. 14 70

כוש, כות, כותה *Σκυθία*: *Scythia* Gn 2. 13 IIR 17. 24, 30; *Σκυθιάς*, a name of Delos; נהרי כוש the Euphrates and the Tigris, the Scythian Rivers Jes 18. 1 129 t

כושי *Σκύθης*: *Scythian* IIS 18. 21; prov. *Σκυθῶν ἐρημία* of a desert; כֻּשִׁית *Σκύθαινα*: fem. form of *Σκύθης* Nu 12. 1 44, 121, 129 t

כושן *Σκυθῶν* [sc. *βασιλεύς, ἡγεμών, φύλαξ*, etc.] of the Scythians [i.e. their king, leader, protector, etc. Jud 3. 8] Hab 3. 7 121, 129 t

כָּזָב *ψευδός*: (*ψεύδω*) *falsehood, lie* Zeph 3. 13 21 t, 47

כח *κῖκυς*: *strength, vigour*, poet. word; *ἰσχύς*: (perh. akin to *ἔχω, ἴσχω*) *strength* of body Gn 31. 6 Jud 16. 5 IS 28. 20 IIR 19. 3 Jes 40. 29 Prv 14. 4; *might, power* Ex 9. 16 Nu 14. 17 Zach 4. 6 Dan 1. 4 (Perh. *ϝισχύς*, cf. . . . *γισχύν* (*ἰσχύν*)) 23 t

כי *καί*: Conj., copulative, joining words and sentences; to express simultaneity Gn 30. 33, 35. 18; also Adv.; *εἰ καί although, notwithstanding that, even though* אף כי Gn 3. 1 IIR 5. 13 גם כי Jes 1. 15 Hos 1. 16 Ps 23. 4 Prv 22. 6 Thr 3. 8; before a Participle, to represent either *καὶ εἰ* (*even if*) . . . or *εἰ καί* . . . *although, albeit* Ex 13. 7 Jer 10. 2; *v.* כויה 39

,, *κε*: epic for *ἄν*; *ἐάν* (so early Attic Inscrr., *εἰάν* sts. after B.C. 400), also contr. *ἤν* and *ἄν*, which by crasis with *καί* become *κἄν*: *if haply, if*, regularly followed by subj. [as in Ex 1. 10]; Arcadian *εἰκαν* in Tegean Inscrr. of IV B.C.; when the apodosis is fut. [as in Ex 1. 10], to express a future condition more distinctly and vividly than *εἰ* c. opt., but less so than *εἰ* c. fut. ind. 85–6 t

,, כי־, *γε*: enclitic Particle, giving emphasis to the word or words which it follows Gn 49. 15 (cf. Ib 6. 2 Ex 2. 2); with Pronouns: with Pron. of 1st Pers. so closely joined, that the accent is changed,

in ἔγωγε אנכי Ex 20. 2; in ἁρά γε, each Particle retains its force, γε serving to make the question more definite הכי Gn 27. 36, 29. 15; the demonstr. Pron. ὁ, ἡ, τό, made slightly (if at all) more emphatic by the addition of γε, *he, she, it* הֲכִי IIS 23. 19 326

כִּי ἕνεκα, -κεν, εἵν-: Conj. for οὕνεκα, *because*; εἰ καί: *even though, although, notwithstanding that* Ex 13. 17 396 t

כִּיּוֹן εἰκών: *v.* כון Am 5. 26 47, 78

כַּיְלַי σχέτλιος: of persons, *able to hold out, unwearying, unflinching*; mostly in bad sense, *flinching from no cruelty* or *wickedness*; *merciless, headstrong* Jes 32. 5, 7; cf. σχετλιάζω: *complain of hardship* 53

כימה κομήτης 34 t, 89 tm, 326

כָּכָה καὶ ὥς: even thus (W) Ex 29. 35 Esth 6. 9 51

כל־ θεός: *v.* פיכל, אל 28

כָּל, כֹּל μέγας 56, 297 tm; ὅλος, οὖλος: *whole, entire, complete in all its parts* Ex 10. 13 IR 6. 22; *every* Gn 30. 40 Ex 35. 21 Lev 11. 32; = πᾶς, *all* Gn 2. 1 ICh 27. 1 21, 23–4, 37, 47, 49, 76 t, 86 t, 106 t, 384 t

מכלה, מִכְלָאה αὔλιον: *fold, stable*, etc. Hab 3. 17 Ps 50. 9, 78. 70 70, 80

כִּלְאַיִם ποίκιλμα: generally, *variety, diversity* Lev 19. 19 Dt 22. 9 61

כלה πυρόω: *burn with fire*; metaph., *set on fire, inflame*; Pass., *to be ignited* Ez 5. 13 (cf. Ps 2. 12) 422 t

„ τελέω: *come to an end* IR 6. 38 Jes 15. 6 39, 47, 379 t, 422 t

„ κλάω (A): metaph., *weaken*; Pass., *enfeebled* eyes; τελέω: sts. intr., like the Pass. *come to an end* Jer 8. 20; χρῄζω: *desire, long for, crave*; כלה, כלא κλείω: *confine*; κωλύω: *hinder, prevent*; *hinder* one *from* a thing; *withhold* 422–3 t

כְּלִי ὅπλον 60, 315 tm, 342 tm, 422

„ χήλινος 43, 315 tm, 342 tm, 426 t

„ χηλός 315 tm

כְּלִילָה, כָּלִיל ὅλως, οὖλως: Adv.; *wholly, altogether*; ὅλον: neutr. as Adv., *wholly, entirely*; τελέως: *completely, absolutely, thoroughly* Ex 28. 31 Lev 6. 15 Dt 13. 17 Jud 20. 40 Jes 2. 18 Ez 28. 12 49, 422 t

הָכְלַם, הִכלים, נִכְלַם ἐγκαλύπτω: *hide oneself, hide one's*

face, as a mark of shame Jer 3. 3, 6. 15, 14. 3, 22. 22

כַּמָּה *τί χρῆμα*: *why?* Job 7. 19; *what?* 63–4, 93, 327, 426

כְּמָהֵן, כמהם 34 t

כְּמוֹ *ἀπό*; *ὁμοῖος*: *like*; *ὅπως*: *as* 49, 169 tm, 352–3, 415 t

כְּמוֹשׁ, כְּמוֹשׁ *κάμινος* 304 t, 308–9 tm

מִכְמַן *θέμα*: *v.* מטמון 33 t, 70

כְּמַעַר *ὁμοῖος*: *like, resembling* IR 7. 36 51

כֹּמֶר *κομήτης* 89 tm

כֵּן *ξένος, ξεῖνος*: *guest-friend, visitor, stranger* Gn 42. 11 45, 52

,, *ὥς*: *so, thus* Gn 1. 7, 6. 22, 18. 5, 29. 26 52, 63, 68

,, כַּנָּה *ξηνός*: = *κορμός* ((*κείρω*) *trunk* of a tree (with the boughs lopped off)) Gn 40. 13 Ex 38. 8 Jes 33. 23 Ps 80. 16 קנה Gn 41. 5 Ex 25. 31 (ק/כ) 45, 52

מְכוֹנָה *τέχνημα*: *that which is cunningly wrought, work of art, handiwork*; *artful device*; generally, *device, contrivance* IR 7. 27–8 64

כְּנָרֹת, כִּנּוֹר *Φοῖνιξ*: *Phoenician* [lake] Nu 34. 11; a musical instrument, like a *guitar*, invented by the Phoenicians Gn 4. 21 Nu 34. 11 Dt 3. 17 Jes 5. 12 43, 93, 129, 174 t

כּוֹנֵן *γεννάω*: causal of *γίγνομαι*, mostly of the father, *beget*; *produce from oneself, create, engender, produce* Ex 15. 17 Dt 32. 6 IIS 7. 24 Ps 8. 4, 119. 73 Job 31. 15 24 t, 34 t, 47, 53

כְּנִיהוּ, כנוניהו, כְּנַנְיָה, כְּנָנִי *Διογενής*: Neh 9. 4 ICh 15. 27, 26. 29 IICh 31. 12; *v.* יוחנן 58

כְּנַעַן *Φοινίκη*: *Phoenicia* Gn 11. 31 93, 129, 131 t

כְּנַעֲנִי *Φοινίκινος*: *Phoenician* 24 t, 42 t, 47, 129, 131 t, 286 t, 303

כִּסֵּא *κλισία*, *-ίη*: *anything for lying* or *sitting upon, couch* or *easy chair* 69, 332 t

כסה *καλύπτω*: *cover*; *hide, conceal*; cf. *κεύθω* Jer 51. 42 26, 92

כְּסָת, כְּסוּת *κάλυψις*: *coverings* (pl.) Ez 13. 18 Job 24. 7, 26. 6 82

מִכְסֶה *κάλυμμα*: covering (W); *ἐγκαλυμμός*: *covering* Gn 8. 13 Ex 26. 14 70

כְּסִיל *ξύλον*: of persons, *blockhead* Prv 17. 10, 18. 2 [cf. *σχολερός*] 21 t, 45, 52, 57

כעס, כעשׂ *ὀργή*: *anger, wrath* Dt 32. 7 IS 1. 6 Job 10. 17 35 t

כַּף *κεφαλή*: *head* of man or beast Jud 8. 6, 15 79

כְּפָה *κεφαλή*: of things, *extremity*; in Botany, *head* (= *inflorescence*) Job 15. 32; generally, *top*; *coping* of a wall, *capital* of a column Jes 9. 13 79

כַּף *στῆθος*: *ball of the foot, ball of the hand* (below the thumb) Gn 40. 11 Dt 2. 5 Jes 37. 25, 53. 12 (*στ*/כ, like *στέφος*/כתר/כִּפֶּיהָ) 52, 424 t

כְּפִי *κατά* 171 tm

מַכְפֵּלָה *σπήλαιον*: *grotto, cavern*; of a *grave* Gn 23. 9 70

חפה, כפף *κύπτω*: *bend forward, stoop* Mich 6. 6; *hang the head from shame* Jes 58. 5; *v.* חפה 31 t, 33 t

כִּפֶּר *καθαρίζω*: *cleanse, purify* Lev 4. 20, 26, 5. 18, 16. 16, 20, 33 Dt 32. 43; of the menses Lev 12. 7–8 119 tm

כִּפֻּרִים *καθαρμός*: (*καθαίρω*) *cleansing, purification* from guilt; hence *purificatory offering, atonement, expiation* Ex 29. 36 184, 273 tm

כַּפֹּרֶת *κάλυψις*: *v.* כסות Ex 25. 20–2 82

כִּפֶּר *καταπραΰνω*: *soften, soften down, appease*; soothe (W) Gn 32. 21 119, 273 tm, 327

כָּפַת *ἅπτω*: *fasten* Dan 3. 21 14, 326

כַּפְתֹּר *σκαφίς, ἴδος*: Dim. of *σκάφη* (סְפָרָה): *bowl*; *σκύφος*: *cup* Ex 25. 33 81

כַּר *γῆ, γαῖα*: *land*; *land, country*; *χῶρος*: like *χώραι* (generally, *place, spot*), a *definite space, piece of ground, place*; *land, country* Jes 30. 23; *v.* ער 92

כַּר *κριός*: *ram* Dt 32. 14

מִכְרֶה *ὄρυγμα, ὄρυμα*: (*ὀρύσσω*) *excavation*; *tunnel, mine* Zeph 2. 9 70

כְּרוֹב *ἅρπη*: unknown bird of prey, prob. *shearwater*; *ἀρπίσθος· φοῖνιξ*: *phoenix* 301–4 tm

כָּרִי *κόρος* (B): of warriors; at Sparta, an aristocratic corps of cavalry; *ἐπίκουρος*: *mercenary troops*; כְּרֵתִי *κούρητες*: *young warriors*; *κορυστής*: *helmed man, armed warrior* 264, 406

כֶּרֶם *κρεμαστός*: (*κρεμάννυμι*) *hung, suspended* Gn 9. 20 Lev 19. 10 Jud 15. 5 Jes 5. 1, 27. 2 Jer 39. 10 Am 9. 14 Zeph 1. 1 Cant 1. 14 ICh 27. 27; *κ. σταφυλή*, i.e. *dried grapes*; *οἱ κ. κῆποι hanging gardens* [cf. *κρεμαστήρ*: *stalk* by which a grape-cluster hangs; *κρεμάστρα*: *stalk by which a flower hangs*; *χάραξ*: (*χαράσσω*) *pointed stake*, esp. *vine-prop*] xxix, 23

כְּרֵסֵא *κλισία*; *v.* כסא 39, 69, 332 t

כרע *χροΐζω* 44, 426 tm

כְּרֵשׁ *χορδή*: pl. *guts, tripe* Jer 51. 34 47

כרת *ῥητάομαι*: *make a treaty* or *covenant with* IS 20. 16, 22. 8 Ps 105. 9 IICh 7. 18; cf. Gn 15. 18, 21. 27 Neh 10. 1; cf. *σπονδὰς τέμνειν* 41, 51

כְּרִיתוּת *ῥήτρα*, *ῥρ-*, *ῥήτρη*: (*ἐρῶ*, *ῥέω*) *verbal covenant, bargain, covenant* Dt 24. 1, 3 Jes 50. 1; *v.* ברית 51

מִכְשֹׁל *σφάλμα*: *trip, stumble, false step* Jes 8. 14 Ps 119. 165 70

כְּשֵׁף *θεσπίζω*: *to declare by oracle, prophesy, divine, foretell* IICh 33. 6; *v.* אשף 39, 291

כתב *γράφω*: *scratch, graze, engrave* Ex 31. 18 Dt 6. 9, 27. 3 Jos 8. 32; *draw* Ez 43. 11; *draw* maps Jos 18. 4, 6, 8, 9; *write* Jer 36. 6; *inscribe* Ex 32. 32 Ez 13. 9 Ps 69. 29 22–3, 38, 40, 101, 112–13 tm

כְּתוּב *γραπτός*: *written* 40, 112–13

כְּתָב, כְּתֹבֶת *γραφή* 40, 112–13 tm

מִכְתָּב *γράμμα*, *γράθμα*, *γράσσμα*, *γρόππατα* 40, 70, 113 tm

כְּרֵתִים, כְּתִיִּים, כִּתִּים *Κρητικός*: *Cretan* Gn 10. 4 Jer 2. 10 Ez 25. 16, 27. 6 Zeph 2. 5 133

כתם *τυπόω*: *v.* חתם Jer 2. 22 67

כֶּתֶם *χρυσός*: *v.* חרוץ 67, 116 tm

כְּתֹנֶת *χιτών*: *garment worn next to the skin, tunic*; in early times, only of *a man's tunic* (the woman's being *πέπλος* (*upper garment* or *mantle* in one piece, worn by women; less freq. of a *man's robe* כְּלִי Dt 22. 5)) Gn 3. 21, 37. 3 Ex 28. 39 Lev 16. 4 IIS 13. 18 Cant 7. 5 78

כְּתֵר *κατακροάομαι*: *listen attentively to* Job 36. 2 56, 60, 76, 326–7

„ הכתיר, *πυκάζω*: *cover closely*, freq. with collat. notion of *protection* Ps 142. 8; *surround* Jud 20. 43 Ps 22. 13; *καταστέφω* 62, 222 tm

כֶּתֶר *στέφος*: (*στέφω*) poet. for *στέφανος*, *crown, wreath, garland* Esth 1. 11 [cf. כך/*στῆθος*] 52

כתת, כתש *κόπτω*: *cut, strike*; *smite*; *smite* with weapons Ps 89. 24; *pound, bray* in a mortar Dt 9. 21 Joel 4. 10 Prv 27. 22 [cf. כְּתוּת Jes 30. 14, כְּתִית Ex 27. 20 *κοπτός*: *chopped small* or *pounded*; *κοπτή σησαμίς*, a cake of *pounded* sesame]; *munch, masticate* [cf. מַכְתֵּשׁ Jud 15. 19; מתלעה/*καταλέω*: *grind* Joel 1. 6] 36 t, 69

מכתש Prv 27. 22, מְכִתָּה Jes 30. 14; cf. *κοπτήριον*: *place where grain was beaten* גֹּרֶן Nu 18. 27 Jer 51. 33 Hos 13. 3; *ἴγδισμα* (from *ἰγδίζω*, which is not found) *pounding*; *ἰγδίον*: Dim. of *ἴγδις* (*mortar*; = *ἴγδισμα*) 70

ל- *-δε*: an enclitic post-position; joined, to names of Places in the acc. to denote *motion towards* that Place IR 12. 26 Esr 8. 30 Neh 10. 35 IICh 8. 11, 18. 16; to names of persons Gn 4. 3 IIS 17. 29 ICh 10. 14, 22. 4 (3); to Pron. Gn 27. 7 Hos 4. 9 Zach 9. 12; to the demonstr. Pron., to give it greater force Jud 6. 20 Dan 8. 16 42 t, 73, 83–4 t

„ *εἰς, ἐς*: (origin *ἐνς*) radical sense *into*, and then more loosely, *to*; of Place, the oldest and commonest usage Jes 25. 12 Jer 44. 28; with verbs implying motion or direction, as of looking, *ἰδεῖν εἰς οὐρανόν* Il. 3. 364 Jes 51. 6; of Time, to denote a certain point or limit of time, *up to, until* Ex 34. 25 Dt 16. 4 56 t, 83 t, 86 t, 169 tm

„ אל, *πρός* 62, 173 tm

לָא, לֹא *οὐ*: *v.* או Gn 2. 5, 17 Jer 10. 11 12, 24 t, 39–40, 66, 76 t, 326

לא־איש, לא־אדם *ἄνευ ἀνδρῶν* 289 tm

לאה *τλάω*: abs., *hold out, endure, be patient, submit* Job 4. 2, 5; cum inf., *dare* or *venture to do*; *bring oneself to do something contrary to one's feelings*, whether good or bad, *have the courage, hardihood, effrontery* Gn 19. 11 Jer 9. 4 64

לוט, לאט *καλύπτω*: *v.* כסה IS 21. 10 IIS 19. 5 60

הֵלִיט *ἐπι-*: *cover over, cover up* IR 19. 13 60

מַלְאָכוּת, מְלָאכָה *ἔργμα*: poet. for *ἔργον* (*works* or *deeds* of war; of *works of industry, deed, action*) *work, deed, business* Gn 2. 2 Ex 12. 16, 36. 7 70

לְאֹם *λαός, ληός, λεώς*: in Il., *λαός* (*λαοί*) usu. means men, i.e. soldiers, both of the whole army and smaller divisions, mostly including both *foot and horse* עַם Dt 20. 1–2, 5, 8–9 Jos 3. 14, 6. 10, 20, 7. 4, 8. 9–10, 13, 10. 21 Jud 4. 12, 18. 20 IS 14. 41 IIS 17. 8 IR 22. 4, 28; in Od., *λαοί*, more rarely *λαός*, almost always means *men* or *people* לאם Gn 25. 23 Jes 51. 4 Ps 2. 1, 14. 34, 44. 15 37, 39, 67, 92

לֻבָּב, לְבָבָה, לֵב *κόλπος, -που*: *bosom, lap* Ex 28. 30 Jud

19. 8 Nah 2. 8; of the womb, of other cavities; of the *ventricles* of the heart Ez 11. 19, 16. 30 Ps 73. 26; *bosom-like hollow* Dt 4. 11 [κόλπος → καλπος (ο/α) → καλπ (—ος) → καλβ (π/β) قلب; κόλπος → ολπος (—κ) → λοπος (const./vow.) → λεπος (ο/ε) → λεπ (—ος) → λεβ (π/β) לב; κόλπος → κόλπου → ολπου → λοπου → λεπου → λεβου → λεβαυ (ο/α) → λεβαב (υ/ב) לבב] 14, 23

לבן *πλινθεύω*: *make bricks* Gn 11. 3 Ex 5. 7 61, 86 t

לְבֵנָה, לבנה *πλίνθος*: rarely *πλίνθον*; *brick*, whether sun- or fire-baked Gn 11. 3 Ex 1. 14 Ez 4. 1 61, 86, 116 t

מַלְכֵּן, מלכן *πλινθεῖον*: *brickworks* IIS 12. 31 93, 116, 305–8 tm

לָבָן *ἀλφός*: *dull-white leprosy* LXX Lev 13. 39; *λευκός*: of colour, *white*, freq. in Hom. varying from the pure *white* of snow (*ἴπποι*) . . . to the *grey* of dust Gn 49. 12 Lev 13. 3, 38–9 Zach 6. 3 Eccl 9. 8 [לבן in the text referred to in the Septuagint or elsewhere is not 'dull-white leprosy'. לבן is simply 'white' everywhere, and its homologue is *λευκός*, the homologues of the verb הִלבִּין being *ἐκλευκαίνω* and *καταλευκόω*] 60, 68–9

לְבָנָה *σελήνη*, *-λάνα*, *-λάννα*: *the moon* Jes 24. 23, 30. 26 Cant 6. 10 78, 293

לבשׁ *καλύπτω*: *v.* כסה 60, 92, 293 t

לְבוּשׁ *καλυπτός* 60, 104 tm, 107 t, 293 t

מַלְבּוּשׁ, לבוּשׁ, לְבוּשׁ *κάλυμμα*: *head-covering*, *hood*, *veil*; of the garment thrown by Clytaemnestra over her husband 60, 70, 74

תִּלְבֹּשֶׁת *κάλυψις*: *v.* כפרת, طربوش 60, 72

לג *λόγος*: *measure* Lev 14. 21 77, 399

־לה *οὐ*: *v.* או

לַהַב, לְהָבָה, להב *φλογός*, *φλόξ*: (*φλέγω*) *flame* of fire; *flash* of a miraculous cloud, of precious stones; the *blade* of a sword Ex 3. 2 Jud 3. 22 IS 17. 7 Jes 29. 6 Joel 2. 3, 5 Nah 3. 3 Job 39. 23, 41. 13; *φλέγω* = *φλογίζω*; *φλόγωσις*: *burning* שַׁלְהֶבֶת Ez 21. 3 Cant 8. 6 65, 79

לַהַג *λόγος*: *argument*, *discourse*, *discussion*, *debate*, *deliberation*, *speech*; *spoken*, opp. written *word* Ecclesiastes 12. 12 77, 399

לַהַט *φλογός*, *φλόξ*: *v.* להב Gn 3. 24 Ex 7. 11 65, 79

לְהַיָּתִי *μηκέτι*: Adv., (formed from *μή*, *ἔτι*, with *κ* inserted on a false analogy with *οὐκέτι*) *no more, no longer, no further* Job 30. 13 32 t, 44

לוּא, וְלוּ, לוּ *ἐθέλω* or *θέλω*: *θέλω* is never found in Hom. or Hes. exc. Il. 1. 277 (dub.); generally, *wish*; c. acc. et inf., *wish that* Gn 17. 18 Nu 14. 2, 20. 3 Jud 13. 23 Jes 48. 18 Ps 81. 14 59

לוּדִים Gn 10. 13, 22 Jes 66. 19 Ez 30. 5 77 t

הָלְוָה, לוה *δανείζω*, *προσλαμβάνω* 89–90 tm, 426 tm

לוּט *καλυπτός*: *covered*; *put round so as to cover* 60, 104 tm

נָלוֹז *πλάγιος*: *placed sideways*; metaph., *crooked, treacherous* Jes 30. 12 Prv 2. 15, 14. 2 61

הָלִיז *πλαγιάζω*: *turn sideways* Prv 4. 21 61

לִזּוּת *πλαγίωσις*: = *πλαγιασμός*: *deceit* 61

לוּחַ *πλάξ*: *flat stone, tablet*; pl., *slabs* of marble; *στήλη*, *στάλα*, *στάλλα*: *block* or *slab* used as a memorial, *monument*; monument inscribed with record of victories, dedications, votes of thanks, treaties, law, decrees, etc. Ex 27. 8, 34. 1 Jes 30. 8 Jer 17. 1 Ez 27. 5 Cant 8. 9 52, 61, 339 tm

לָוִי *λαϊκός*: (*λαός*) *of* or *from the people*; hence, *unofficial, civilian*; *common* opp. *consecrated*, of bread; as Subst., *layman*, opp. *κληρικός* (*cleric*) Gn 29. 34 Ex 38. 21 Jud 17. 13 60

הִתְלוֹנֵן, לין, לוּן *αὐλίζω*, *-ζομαι*: *lie in the αὐλή* or *courtyard*; *take up one's abode, lodge* Zach 5. 4, *live* in a place Jes 1. 21 Ps 55. 8, 91. 1 Ruth 1. 16; *pass the night* Gn 19. 2 Cant 1. 13 Ruth 3. 13 13, 68

מְלוֹנָה, מָלוֹן *αὔλισμα*: *lodging* Gn 43. 21 Jos 4. 3 Jes 1. 8 Jer 9. 1 13, 70, 80

תְּלוּנָה *ἔγκλησις*: (*ἐγκαλέω*) *accusation* Ex 16. 7–9 [cf. *ἔγκλημα*: *complaint*; in Law, *written complaint*] 72

לוּשׁ *πλάσσω*: *knead* bread Gn 18. 6 Jer 7. 18 [cf. *πλάσσω*/לוּשׁ, $-\pi$; *γλῶσσα*, *γλάσσα*/לָשׁוֹן, $-\gamma$] 61

לַח *μαλακός*: *soft*; of things subject to touch, *soft grassy* meadows Nu 6. 3 Ez 21. 3; *λεῖος*: *smooth* 119 tm

לְחוּם *κρέας*, *κρῆς*: *flesh, meat*; *carcass* xxxi t

לְחוּם *φλογμός*: *flame, blaze*, as of lightning; *φλογιστός*: *burnt up* Dt 32. 4 56, 65, 106

לֶחִי, לְחִי *γένυς*: *jaw* Jud 15. 15; pl., *both jaws, the mouth with the teeth* Dt 18. 3 Ez 29. 4; generally, *side of the face, cheek* Dt 34. 7 Jes 50. 6 Mich 4. 14 Job 16. 10 Cant 1. 10 Thr 3. 30 47

לחך *λείχω*: *lick up*; simply, *lick* 12, 14, 22, 25, 33–4 t, 44, 326

נִלְחָם, לחם *πολεμέω*: *to be at war* or *make war* IS 28. 15, 31. 1, *with* IIR 13. 12; *fight, do battle* Ex 14. 14 IS 23. 1 IICh 20. 17; generally, *quarrel, wrangle with* one Ps 35. 1; later c. acc., *make war upon* Ex 1. 10 Nu 21. 26 Jud 9. 46 IIR 6. 8 14, 61

מִלְחָמָה *πόλεμος, πτό-*: *war* Ex 1. 10, 15. 3; *battle, fight* Gn 14. 8; make *war* Ib 14. 2 14, 40, 74, 79, 86 t, 97 tm

לחם *Δημήτηρ* 360 tm, 386, 395

לְחֵנָה *λέχος*: poet. Noun, *couch, bed*; *marriage-bed*; and generally, *marriage*; *spouse*; לְחֵנָתְךָ *σὰ λέχεα* thy *spouse* Euripides *Electra* 481 Dan 5. 2, 3, 23; *v.* פילגש

לַיְלָה, לַיִל, לֵיל *νυκτός, νύξ*: *night* Gn 1. 5, 7. 4 Ex 12. 42 Jes 16. 3, 21. 11; *μέσαι νύκτες midnight* חצי הלילה Ex 12. 29 39, 168 t, 326

לַיִשׁ *λίς, λέοντος* (*λέων*): Ep. for *λέων* (*lion*; of brave men), *lion* Jes 30. 6 Prv 30. 30 43, 82, 101

לכד *λαγχάνω*: *to be chosen by lot* Jos 7. 16–18 IS 10. 20–1, 14. 41–2; *become possessed* of a thing Ib 14. 47 IIR 17. 6; *λοχάω*: (*λόχος*) c. acc. loci, *occupy with an ambuscade* Jos 8. 21; = *λοχάζομαι*; *λοχίζω*: *lie in wait*; Pass., *fall into an ambush*; be caught in an ambush (W) Jes 24. 18 Jer 6. 11, 8. 9, 48. 44 Job 36. 8 Eccl 7. 26; = *λοχάω* 92

לֶכֶד *λόχος*: (*λέγω* A) *ambush*; *ambuscade* Prv 3. 26 79

מַלְכֹּדֶת *λοχισμός*: *placing in ambush* Job 18. 10 70

עַל כֵּן, לָכֵן *ἀντί* Gn 2. 24 168 tm

למד *μανθάνω*: *learn*, esp. *by study* (but also, *by practice*) Dt 5. 1 Jes 2. 4 Ps 106. 35; תלמיד *μαθητής* 47, 72

מֶה, מה, שֶׁלָּמָּה, לָמָּה *τί χρῆμα*: *what* Gn 3. 13, 4. 10; *why?* Ib 4. 6 Job 3. 12 Cant 1. 7 (*v.* כמה) 64, 93, 327, 334, 426

לע *λάρυγξ*: *larynx* or *upper part of the windpipe* 100

לעג *γελάω*: *laugh*; *laugh* at, *laugh scornfully* at IIR 19. 21 Prv 1. 26; *be amused* at Job 9. 23 69, 87

הִלְעִיב, הִלְעִיג δια-, ἐγ-: *laugh at, mock*; κατα-: *laugh, jeer at, laugh scornfully, mock* Neh 2. 19 IICh 30. 10, 36. 16 (ג/ב) 28 t, 87

לעז *τραυλίζω*: *mispronounce a letter, lisp* Ps 114. 1 64

לְעָנָה *λάχανον*: mostly in pl., *garden herbs*, opp. wild plants; but also *λάχανα ἄγρια* [wild herbs] Jer 9. 14 Thr 3. 15, 19 80

לַפִּיד *λαμπάδος, -πάς* (A): *torch* Jes 62. 1 Zach 12. 6; of lightning Ex 20. 18 (15) Ez 1. 13 Job 41. 11 [cf. Ib 41. 13] 47, 82

נִלְפַּת *καλύπτω*: Med., *cover oneself* Ruth 3. 8 61

לקח *λαγχάνω*: generally, *obtain as one's portion* Gn 14. 24 Nu 34. 14 Jos 13. 8, 18. 7; *v.* לכד; *λαχίζω*: Pass., *fall into an ambush*, be caught in an ambush (W) IS 4. 11, 17, 19, 21–2; *v.* לכד; *ἁλίσκομαι*: defect. Pass., Act. supplied by *αἱρέω*; *to be taken, conquered, fall into an enemy's hand*, of persons and places Jos 11. 16 Jud 11. 13, 15 IR 20. 34 IIR 13. 25, 23. 34 Ez 17. 13 IICh 36. 4; *take away* Gn 2. 22, 5. 24 IR 14. 26 Job 1. 21; *αἱρέω*: From root *ἑλ-*; Act. *to take with the hand, grasp, seize* Gn 31. 1 Lev 8. 26 Jes 6. 6 Prv 7. 20; *take, get into one's power* Ib 11. 30; generally, *get, obtain* Gn 27. 36 Jes 40. 2; Med., *take for oneself, take to oneself* Gn 6. 21 Ex 6. 7 Lev 23. 40 Dt 7. 25 Jud 6. 2 IS 30. 19 Ez 5. 1; *choose* Gn 21. 21 Jos 3. 12, 4. 2 Jes 66. 21 Jer 33. 26; הִתְלַקח *φλέγω*: Pass., *blaze, kindle* Ex 9. 24 Ez 1. 4 65, 85 t, 92

לֶקַח *λάχος*: (*λαχεῖν*) *allotted portion*: *lot, destiny*; *share* Prv 4. 2; Poet. word used by Xenophon and found in dialects; *λόγος*: verbal noun of *λέγω* (B); *thinking, reasoning*; *reflection*; rational faculty (W) Jes 29. 4 Prv 1. 5; *speech*, delivered in court, assembly, etc. Dt 32. 2 (cf. Job 29. 22) Job 11. 4; *v.* להג; מַלְקוֹח *λαχμός* = *λάχος* Nu 31. 27 Jes 49. 24–5 67, 70, 92, 171

לקט, לקשׁ *λέγω* (B): *gather, pick up* [the ט and the שׁ are accounted for by the *ζ* in *λογίζομαι* which derives from *λόγος*, a verbal noun of *λέγω* (B)—one of whose homologues is לקח]; cf. *θυλακίζω* 33 t, 340 t

לקק *λείχω*: *v.* לחך 12, 14, 25, 33–4 t, 326

לָשׁוֹן *γλῶσσα, γλάσσα, γλῶττα*: *tongue* Ex 4. 10, 11. 7 Jes 57. 4 Ps 12. 4, 137. 6 Thr 4. 4; *tongue* as the organ of speech, talking Ps 34. 14, 52. 6, 109. 2 Prv 6. 24, 25. 15; *language* or *dialect* Gn 10. 5, 20, 31 Zach

8. 23 Esth 8. 9 Dan 1. 4 Neh 13. 24; *obsolete* or *foreign word* which needs explanation Dt 28. 49 Jes 28. 11, 33. 19 Jer 5. 15; *people speaking a distinct language, tongue* Jes 66. 18; *anything shaped like the tongue* Jes 5. 24, 11. 15; *tongue of land* Jos 15. 2, 18. 19; *ingot* LXX Jo. 7. 21 [*v.* הִשִּׁיב/*καθίζω*] 55, 68, 116, 415 t

לָשׁוֹן *πλίνθος* 61, 116 tm

נִשְׁכָּה, לִשְׁכָּה *λέσχη*: (prob. from *λέχ-σκη*, cf. *λέχος* [לחנה]) orig. *couch*: hence *funeral bier* or *tomb*; then, *lounging* place; later, *public building* or *hall*, used as a *lounge* or *meeting-place*, esp. at Sparta and in other Doric cities, also in Attica; at Canidus, *council-chamber*; of the *council* of the Olympian gods 34 t, 39, 47–8

מִלְּתָחָה *κάλυμμα*: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband IIR 10. 22 70

מַלְעָה, מִתַּלְעָה *καταλέω*: *grind* Joel 1. 6 Ps 58. 7 Prv 30. 14 69, 219 tm

מִן־, מוֹ, מִ־ *ἀπό* 29 t, 76 t, 83, 86 t, 168–9 tm, 383 t; מְאֹד *μέγας* 75 t, 111, 299 tm; מֵאָה *μία*: fem. of *εἷς* 361 tm, 389

מְאוּרָה *ὄρυγμα*: *excavation, tunnel*; *φῶς*: *opening* Jes 11. 8 69, 337

מֹאזְנַיִם *σταθμός*: *balance* Job 31. 6 69

מַאֲכֶלֶת *μάχαιρα*: *large knife* or *dirk*; *carving knife* Jud 19. 29; *sacrificial knife* Gn 22. 6, 10 74

מֵאֵל *μέγας* 296 tm

מֵאֵן *ἀναίνομαι*: c. acc., *refuse* or *reject with contempt, spurn*; and without a notion of contempt; *refuse, decline to do* it; *refuse, decline* to do; abs., *refuse* Gn 37. 35 Ex 4. 23 IIR 5. 16 Jer 25. 28 Esth 1. 12 86 t

מַבּוּל *πλήμη* 42 t, 70, 90 tm, 344 tm, 346; מָגוֹג *μέγας* 296 tm, מִגְדָּל, מִגְדּוֹל, מִגְדּוֹן *μέγεθος* 333, מִגְדָּל *μάγδολος*, מִגְדָּנוֹת *μέγεθος* 296–9 tm, 338

מַגָּל *ζάγκλον*: *reaping hook, sickle*, Sicilian for *δρέπανον* (דרבן) Jer 50. 16 Joel 4. 13; = *ζάγκλη*: an ancient name of Sicilian Messene, from the shape of the natural mole which forms the harbour [*Μεσσήνη* is the homologue of מגל: *Με* → מַ, *σση* → גָּ, *ν* → ל; so is the Macedonian synonym *ἀγκαλίς*: *αγ* → *αν* →

να → מַ, κα → גָּ, λ/ל; and the fact that ἀγκαλίς also means *armful* is no less significant] 51, 70

מְגִנָּה מָגֵן ὅπλον 61, 315 tm, 342 tm, 406

מָגְרָה πρίων: *saw* ICh 20. 3 70, 79

מדד μετρέω 87; מְדַד δια-, ἐκ-; מִדָּד δια-; הִתְמַדֵּד συμ-; מִדָּה, מְמַד μέτρημα, μέτρον, μέδιμνος 342–3 tm, 346; מַדּוּעַ ἀντὶ τοῦ 168 tm

מְדִינָה πόλις, Ep. also πτόλις: *city* IR 20. 14 Thr 1. 1 Eccl 5. 7 Esth 1. 1, 22, 9. 28; *one's city* or *country* Neh 1. 3, 11. 3; *country*, as dependent on and called after its city Jer 20. 4, 6, 50. 28; *state* or *community* Ez 19. 8 Dan 8. 2 68, 82, 411

מה χρῆμα: generally, *thing*, esp. in Ep. and Ion.; τί χ. = τίς; (*what?*) 174 t

מה μέγας 296 tm; מוּל μασχαλίζω 39, 667 tm; מוּל πρός 23, 173 tm

מוּם, מאוּם μῶμος: *blame*, *reproach*, *disgrace* Dt 32. 5 Prv 9. 7 Job 1. 15 Dan 1. 4; *blemish* Lev 21. 17, 24. 19–20 Nu 19. 2 IIS 14. 25 Cant 4. 7 41, 43, 77

מוֹפֵת φάσμα: (φαίνω) *appearance*, *phenomenon*; *strange phenomenon*; *sign from heaven*, *portent*, *omen* Ex 4. 21 Dt 6. 22 IR 13. 3 Joel 3. 3 Ps 71. 7 70

הַמֹּצָה μαντεῖον: *seat of an oracle* Jos 18. 26 129

מוצא μάντις: *diviner*, *seer*, *prophet* ICh 2. 48, 8. 36–7 129

מור μύρρα: Aeol. for σμύρνα, freq. written ζμύρνα, *myrrh* Ps 4. 7 Prv 7. 17 Cant 3. 6, 5. 1, 5, 13 Esth 2. 12—the gum of an Arabian tree *Balsamodendron myrrha* (itself called σμύρνα Ex 30. 23 Cant 4. 6); burnt as incense Ex 30. 23 86 t

מוֹרָה, מוֹרָא μέγας; מוּרָא τρομός 27 t, 68, 70, 296 tm, 352–3 tm

מורה ξύρον: *razor* IS 1. 11; cf. μάχαιρα 52, 70

מוֹרִיָּה μορία (A): mostly in pl. μορίαι (with or without ἐλαῖαι), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of temples*, opp. ἴδιαι Gn 22. 2 IICh 3. 1 121, 129

מוּשׁ, מֹשֵׁשׁ ψηλαφάω: (ψάω) *feel* or *grope about* to find a thing, like a blind man or hoodman-blind; c. acc. rei, *feel about for*, *grope* or *search after*; *feel*, *touch*, *handle* Gn 27. 21–2, 31. 34 Dt 28. 29; = ψηλαφίζω 53

מוּשִׁי μάντις: *v.* מוצא; *μ. Διός* Ex 6. 19 ICh 6. 4, 23. 21; cf. موسَى 129

מוּת *θνήσκω*: *die*, as well of natural as of violent death 86 t

מָוֶת, מָוְתָה, מַוֶת, מוּת *θάνατος*: (*θνήσκω*) *death*, whether natural or violent Gn 25. 11 Lev 16. 1 Nu 26. 18 Jos 1. 1 IIS 1. 1 Ps 48. 15 (cf. אל־מות, על־מות) Ps 116. 15 (cf. המותה); *sentence of death* Dt 19. 6, 21. 22 Jer 26. 11; pl. *θάνατοι kinds of death* Ib 16. 4, *the deaths* of several persons—poet. of one person, esp. of *violent death* Ez 28. 8 (cf. *θανάσιμος*); pr. n. *Θάνατος Death* Jes 25. 8, 28. 15, 18 Hab 2. 5 Job 28. 22 55, 59, 70, 92, 332

מִזֶּה *ἔνθεν*: Adv., of Place *ἔ. καὶ ἔ. on this side and on that*; *ἔ. μὲν . . . ἔ. δὲ . . . on one side . . . on the other* Ex 17. 12, 25. 19, 26. 13 Nu 22. 24 IS 14. 4, 17. 3, 23. 26 IIS 2. 13; *ἔ. καὶ ἔ. on both sides* Ex 26. 13, 32. 15 Jos 8. 33 IR 10. 19–20 Ez 47. 7; Relat., of Place, *whence* אי־מזה Gn 16. 8 Jud 13. 6 IS 25. 11, 30. 13 IIS 1. 3, 13; of origin Jon 1. 8; *ἐνθένδε*: Adv., *hence* Gn 37. 17, 42. 15, 50. 25 Ex 11. 1, 13. 3 92

מֵזַח *ζωνάριον*: Dim. of *ζώνη* (*belt, girdle*) Ps 109. 19; *μέθυ*: *wine* Jes 23. 10 56

מְזָרִים, מזרות, מַזָּלוֹת *κυνόσουρα*: *dog's tail*, a name for the constellation *Ursa Minor* IIR 23. 5 Job 37. 9, 38. 32 34 t

מְזְעָר, מצער *μικρός, σμι-, μικκός, μικός*; *small, little*; in Size Gn 19. 20; in Quantity Jes 16. 14, 24. 6 IICh 24. 24; of persons, of *small* account Job 8. 7; of Time, *short* Jes 10. 25, 29. 17 41, 92

מֵחַי, מֵח *μνελός* 77, 387–9 tm

מְחִיר, מֶכֶר *χρῆμα*: *price*; cf. *ἀγορασμός* 33 t, 70, 328, 427

מַחֲלַת *μάγαδις*: *magadis*, an instrument with twenty strings arranged in octaves; a Lydian *flute* or *flageolet*, producing a high and a low note together Ps 53. 1 78, 82

מַחֲנֶה *σκήνημα, σκάναμα*: = *σκηνή, σκανά* (pl. *camps*; *tabernacle*) *dwelling-place* Gn 32. 3 Jud 21. 8 ICh 9. 19 IICh 31. 2; *camp* Gn 32. 9 Jud 7. 15 81

מחק, מחץ *πιέζω* 35 t, 417 t, 637 tm

מַחְאָטָא *μάστιξ*: *whip, scourge*; metaph., scourge, *plague* Jes 14. 23 78

מִטַּחֲוִי *τόξευμα*: the distance of a *bow-shot* Gn 21. 16 52, 70, 80, 263 tm

מָטָר *νοτερός*: *rain* Ex 9. 33–4 Dt 11. 11, 32. 2 39, 47

ומי יתן *εἴ μοι γένοιτο φθόγγος ἐν βραχίοσιν* Euripides *Hecuba* 836; *εἴθε οἱ αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν* Od. 2. 33 86 t

מִיַּד *πρός* 173 tm

מיכא, מיכאל, מישאל *μάντις θεοῦ*: God's prophet Ex 6. 22 Nu 13. 13 Neh 11. 22 129

מיכה, מיכיה, מיכיהו, מיכהו *μάντις Διός*: prophet of Zeus IR 22. 8–9 (= מיכהו) Neh 11. 22 (= מיכיה), 12. 3 (= מיכא) IICh 13. 2 (= מעכה), 18. 8 82, 129, 310, 326

מים, מַיִם, יַמִּים *ἁλμαία*: = *ἅλμη* (*sea-water*, *brine*; after Hom., *brine*, i.e. *the sea*), *brine*: in pl. Gn 1. 1, 10, 26 83 t, 96

מִישָׁע, מוצא *μάντις*: *v.* מוצא IIR 3. 4 Dan 1. 7 ICh 2. 42 129

מַכְבֵּר *κατάπλασμα*: *poultice* IIR 8. 15 (pref.–suf. meta., *κ*/כ, *π*/ב, *λ*/ר, *−τ*, *−σ*) 70

מִכְבָּר *πτύον*: *winnowing shovel*, *fan* Ex 27. 4 (pref.–suf. meta., *π*/כ, *υ*/ב, terminal ר) 70

מכלה, מִכְלָאה *αὔλιον*: *fold*, *stable*, etc. Hab 3. 17 Ps 50. 9, 78. 70 70, 80

מִמְכָּרת, מִמְכָּר, מֶכֶר *πώλημα*: *thing sold* Neh 13. 16, 20 or *sale* Lev 25. 14, 25, 33, 42; *χρῆμα* 70, 328, 427 t

מָלֵא (etc.) *πίμπλημι* (etc.) xxvii, xxx–xxxi, 343–4 tm, 346, 397, 411 t, 414 t

מָלֵא *μέγας* 296 tm, מלח *μελαίνω*, הָמְלַח *μαλακίζομαι* 44, 335–6 tm

מְלַח, מלח *ἁλμίζομαι*: *to be made salt* Ex 30. 35 Lev 2. 13

מֶלַח *ἅλμη*: *spray that has dried on the skin*; *salt incrustation* on soil Gn 19. 26 Lev 2. 13 Nu 18. 19 Ez 47. 11 Zeph 2. 9; *saltness*, esp. as a bad quality in soil Jer 17. 6 Job 39. 6; מַלּוּחַ *μέλι* 70

מִלֵּט, פָּלַט, הִמְלִיט, הפליט *ἀπαλλάσσω*: Act., *set free*, *deliver from*; free (W) IIS 19. 10 IR 1. 12 Jes 31. 5 Am 2. 15 Mich 6. 14 Ps 22. 5, 9, 41. 2, 91. 14, 107. 20; פלט, הִתְמַלֵּט, הִמָּלֵט, נִמְלַט intr., Pass., *to be set free* or *released from*; *get off*, *escape* Gn 19. 19–20 Jud 3. 26, 29 IR 19. 17 Ez 7. 16 Am 9. 1 Ps 124. 7 Job 19. 20, 22. 30 (פ/מ) 35 t

מלך, הִמְלִיךְ *βασιλεύω*: *to be king*, *rule*, *reign* IS 12. 14 IIS 5. 5 IR 1. 11, 13, 18, 2. 11; causal, *appoint as king* IS 8. 22 IR 1. 43 Jer 37. 1 37, 76 t, 92, 99

מֶלֶךְ *βασιλεύς*: *king, chief* Gn 14. 1 Zach 14. 9, 16 ICh 29. 20; freq. with collateral sense of *captain* or *judge* IS 8. 20 IR 10. 9 Eccl 1. 1, 12 34 t, 75 t, 101, 305, 402

מלכות, מְלוּכָה *βασιλεία*: *kingdom, dominion* IR 11. 25 Ob 21 Ps 145. 14 Esth 1. 14, 3. 6, 8 Dan 11. 2 ICh 28. 5; *kingly office* IS 10. 16, 18. 8 IR 2. 22 Esth 1. 19; *reign* Jer 49. 34 Esr 4. 5–6 ICh 26. 31; *diadem* Esth 1. 11 101

מלבן, מלכן, מֶלֶךְ, מֹלֵךְ, etc. *πλινθεῖον* 93, 116, 304–8 tm

מְלֵל *προλαλέω*: *state, announce before* Gn 21. 7; *κατα-*: *talk, babble loudly* Ps 106. 2 Job 8. 2; simply, *address* a person Ib 33. 3; cf. *ἀπο-, ὑπο-* 47, 67

מלקוח *φάρυγξ, -υξ*: *throat*; *windpipe*: of the *pharynx*; both of *pharynx* and *windpipe* Ps 22. 16 47, 71, 93, 259 tm, 290

מַמְרֵא *παμμεγάλου, -γας*: *very great, immense* Gn 35. 27 121

מִן *μή, μά*: *not*, the negative of the *will* and *thought*, as *οὐ* of *fact* and *statement*; *lest* Dt 32. 27, 33. 11 12

מנ־, הֵמָּן, מִנִּי, מִן, מ־ *ἀπό* 83 t, 168–9 tm

מְנָיָה, מְנָאָה, מָנָה *δόμα* (A): (*δίδωμι*) *gift* Esth 9. 19, 22 Neh 8. 10, 12, 12. 44, 47; *μόριον*: *portion* IS 1. 4, 9. 23; cf. *ἀνάθημα* 28 t, 70, 71, 387, 400

,, *ἡ εἱμαρμένη*: (*μείρομαι* (A)) (sc. *μοῖρα*) *destiny* Ps 11. 6, 16. 5 387, 400

מְנוֹרָה *φανός*: *torch*; = *λύχνος* (*portable light, lamp*) Ex 25. 31 IIR 4. 10 (*φ*/מ, *s*/*ρ*) 290

מְנַשֶּׁה *μάντις*: *v.* מוצא Gn 41. 51 Ex 2. 10 Jud 18. 30 (cf. ICh 23. 15–17) 129, 132, 310, 326, 332, 406 t

מַס *δασμός*: *tribute* Ex 1. 1 Dt 20. 11 Jud 1. 28 IR 5. 27, 28, 9. 21 Jes 31. 8 Thr 1. 1 71, 82

מַסָּה *βάσανος, -νισμός* 381–2 tm, 422 t

מַסְלוּל, מְסִלָּה *στρῶμα, κατα-*: *pavement* Nu 20. 19 Jud 21. 19 IIS 20. 12 Jes 19. 23, 35. 8; *στρωτός*: *covered*; *λιθόστ.*: *paved with stones*; *v.* p. 529 71

מַשְׁמֶרָה, מַסְמֶרָה, מִסְמָרָה, מִסְמָר, מַסְמֵר *ἐπιούριον* Jes 41. 7 Jer 10. 4 Eccl 12. 11 ICh 22. 3 (2) IICh 3. 9 71, 401 m

מָסֹרֶת *δέσμα*: (*δέω* A) poet. for *δεσμός* (*band, bond, anything for tying and fastening*; in sing., collectively, *bonds, imprisonment*), *bond, fetter* Ez 20. 37 71

מִשּׁוּרָה, מָסֹרֶת *μέτρον* 343 tm

מָעוֹנִיָּה *μέγεθος*; מָעוֹן, מעונה *μέγαρον* 298 tm

מעכה, מעוך *μάντις*: *v.* מוצא Gn 22. 24 IIS 23. 34 129, 310

,, *μαντεῖον*: *v.* מצה IIS 10. 6, 8 129–30 t, 132–3 t, 300, 326

מעל *ἁμαρτία*: a *failure, fault*; *error* Lev 5. 15 Nu 5. 6; *guilt, sin* Lev 5. 21 Nu 5. 12, 27, 31. 16 Jos 7. 1, 22. 16, 20, 31 Ez 14. 12 IICh 36. 14 381

מַעֲלֶה *αὔλημα*: *piece of music for the flute* Ps 121. 1 70

מעלֵה *αὔλιον*: *chamber, cave, grotto* IICh 32. 33 70

לְמַעַן *ὅπως, ὅππως, ὅκως, ὁπῶς*: Final Conjunction, *that, in order that*, the original notion of modality being merged in that of purpose or design, cf. *ἵνα* (Final Conj., *that, in order that*), with which it is sts. interchanged; in early Att. Inscrr. only *ὅπως ἄν* is used; *ὅπως* without *ἄν* only once in cent. IV B.C., after which it becomes gradually prevalent; *ὄφρα*: Final Conj., *that, in order that*; *ὄφρ' ἄν* Gn 12. 13 Dt 8. 3, 11. 21, 16. 3; *ἕνεκα*, or *ἕνεκεν* (twice in Hom.); *εἵνεκα* or *εἵνεκεν* (both forms in Hdt. . . .); *εἵνεκε, ἔννεκα, ἕνεκα on account of* Dt 3. 26; *for the sake of* Gn 18. 24 Dt 30. 6 IIR 19. 24 Dan 9. 19 68, 85–6 t

מַעֲנה *ἡμίονος, αἰμί-* xxix tm, 24 t, 51, 83 t

מְעוֹנה *Εὐμενής*: (*μένος*) *well-disposed, kindly*, epith. of gods; *Εὐμενίδες* (sc. *θεαί*), *αἱ*, strictly *the gracious goddesses*, euphem. of the *Ἐρινύες* [or *Ἀραί*, אורים] or Furies Dt 33. 27 69

מְעָרה *ὄρυγμα, ὄρυμα*: (*ὀρύσσω*) *excavation* Gn 23. 9 Jos 10. 18 IS 24. 4; *tunnel, mine* IS 13. 6 Jes 2. 19; *μέγαρον*: *large room, hall*; in pl., *house, palace*, like Lat. *aedes*, because the house consisted of many rooms; freq. in Hom. IS 17. 23; the oracular chamber in the temple, *sanctuary, shrine*; in this sense always, like Lat. *aedes*, in sing. Jos 13. 4 Jer 7. 11; *μέγαρα, τά, pits* sacred to Demeter and Persephone, into which young pigs were let down in the Thesmophoria (cf. Heb. *mĕʿārāh* 'cave') 71

מְעָרה *μέγαρον* 298 tm, *ὄρυγμα* 71, מַעֲרֶה *μέγας* 92, 296, 298 tm, מִפי *ἀμφί* 124, 127, 168 tm, 312, מְפִיבֹשֶׁת 42, 122–4, 128, 168 t, 311–12 t, 390, מַפָּלִים *τὰ ὅπλα* 342 tm

מִפְלֶצֶת *πλάσμα*: *anything formed* or *moulded, image, figure* IR 15. 13 71, 80

מַצָּה *μᾶζα*, later *μάζα*: (*μάσσω*) *barley-cake*; distd. from *ἄρτος* (wheaten bread); *the bread* of slavery (Aeschylus, *Agamemnon* 1041) Lev 2. 4–5 Nu 6. 15, 19; *ἄζυμος*: *without process of fermentation*; of bread, *unleavened* Ex 12. 15, 39 — 24 t, 119 tm

,, מַצּוּת, *μάχη*: (*μάχομαι*) *battle, combat*; *contention, strife* Jes 41. 11–12 (cf. Ez 27. 10), 58. 4 — 47, 422 t

מִצְחָה *κνημίς*: (*κνήμη*) *greave, legging* IS 17. 6 (pref.–suf. met., ק/צ, נ/ח) — 71

מִצְרַיִם *μεσ' κεράοιν*: middle, or in the middle of the two arms or branches of the Nile; מצרי — 129–30, 300

מָצוֹר *μέσος, μέσσος*: *middle, in the middle* — 129, 300

קֹדֶשׁ, מִקְדָּשׁ *ἁγίασμα*: = *ἁγιαστήριον* (*holy place, sanctuary*) Ex 13. 17 Lev 12. 4 Jos 24. 26 Jes 27. 13, 32. 1 — 72, 79

מַקֵּל, מַקֵּל *βάκλον*: = Lat. *baculum, stick, cudgel* Gn 30. 37, 32. 11 Nu 22. 27 IS 17. 40 — 48, 80

מִקְרֶה *κύρμα*: *that which one meets with* IS 6. 9 Eccl 9. 2–3 — 298

מַר *μικρός, σμ-*: *small, little*; *μικρόν*: *small piece* Jes 40. 15 — 41

מֶרֶב *μεῖραξ*: *young girl, lass*; in later writers masc., *boy, lad* IS 14. 49 — 128

רְבוא, רִבּו, רְבָבָה, מֵרְבָבָה *μυρίοι*: pl. of *μυρίος* (*numberless, countless, infinite*), as a definite numeral, *ten thousand* Gn 24. 40 Dt 32. 30 Jon 4. 11 Cant 5. 10 Esr 2. 64, 69 — 39, 46, 48, 93, 390

מְרִי, מַרְדוּת, מֶרֶד *ἁμαρτία*: *v.* מעל Nu 17. 25 Dt 31. 27 Jos 22. 22 IS 20. 30 Jes 30. 9 Ez 2. 5; *v.* עמל ברדך, מְרַדַּךְ — 29 t, 381, 400 t

מעל, מרה *ἁμαρτάνω*: *do wrong, err, sin* Lev 5. 15 Esr 10. 10 IICh 26. 18; *sin against* Dt 32. 51 IICh 12. 2; *be frustrate* מָרוּד Jes 58. 7 Thr 1. 7, 3. 19 — 86 t

מריב־, מריב, מרי־, מרי *περί* — 123, 128, 172 tm, 312

מריבעל, מריב בעל, מרי בעל *περὶ Ἡλίου* — 123, 128, 311 t

מוֹרִיָּה *μορία* (A): mostly in pl. *μορίαι* (with or without *ἐλαῖαι*), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of temples* Gn 22. 2 IICh 3. 1

מרק *βρέγμα, βρέχμα, -μος, βροχμός*: = *ἀπόβρεγμα* (*infusion*), *infusion, extract* Jud 6. 20 35 t

מרר *πικραίνω*: *make bitter*; metaph., *embitter, irritate*; *make harsh* Thr 1. 4 60

הֵמַר, מְרֵר *πικράζω*: = *πικραίνω, sup.* Ex 1. 14 Ruth 1. 20 60

תַּמְרוּר, מרירות *πικρότης*: of taste, *bitterness*; metaph., *bitterness, harshness, cruelty* Jer 6. 26 Ez 21. 11 73–4

מרור *πικρίδιον*: *endive* Ex 12. 8 60, 74

מַשָּׂא *φόρημα, προς-* IICh 17. 11 xxvii–xxviii tm, 127, 170

„ מַשְׂאֵת *μαντεῖον*: *oracle, prediction*, pl. Jes 13. 1 Jer 6. 1 Thr 2. 14 161–2 tm

מָשׁוֹר *πρίων* (A): *saw* Jes 10. 15 79

מֵשָׁא *μαντεῖον*: *v.* מצה Gn 10. 30; מַשָּׂא *μάντις* Ib 25. 14 Prv 30. 1 127 t, 129–30, 132, 326

מַשְׁוָאה, מַשָּׂאוֹן *πειθώ*: *persuasiveness*; *πιθανότης, πειθ-*: *persuasiveness, plausibility* Prv 26. 26 Ps 73. 18, 79, 162 tm; מַשּׁוּאָה *ὕψωμα* 72, 162 tm

שְׁאֵר, מִשְׁאֵר *πενθερός*: generally, *connection by marriage*, e.g. *brother-in-law* Lev 18. 6, 12, 13 [in Lev 25. 49 the מ is part of the radical, and the *ν* is absorbed by the דגש; or rd. מִשְׁאֵר and not מִשְּׁ (*π*/מ, −*ν*)]

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משׁח, מָשַׁךְ *μάσσω, μάττω*: *to work with the hands*; *knead*; *wipe* Gn 31. 13 Ex 29. 7, 30. 26 Nu 35. 25 IR 1. 34, 19. 16 Jes 21. 5 Am 6. 6 Eccl 2. 3 23 t

מָשִׁיחַ, מָשׁוּחַ, מְשׁוּחָה *ἐπίχριστος*: *smeared on* Ex 29. 2 Lev 4. 3 IS 24. 7 IIS 1. 21, 3. 39 Jes 45. 1 Jer 22. 14 24 t

מֶשֶׁךְ *μεσεγγύον*: *deposit* Job 28. 18 34 t

משׁל *βασιλεύω*: *v.* מָלַךְ *to be king, rule, reign* Zach 6. 13; *to be king of, rule over* Gn 37. 8, 45. 26 Jes 3. 12 Thr 5. 8 Dan 11. 43; Pass., generally, *to be governed* or *administered* Gn 24. 2 37, 92

מֹשֵׁל *βασιλεύς*: *v.* מֶלֶךְ *king, chief* Ez 19. 11 Eccl 10. 4 37, 42 t

מַתְג *μάστιξ*: *whip, scourge* Prv 26. 3; *μάσθλης, μάσλης*: *thong* of a whip IIR 19. 28 [Assyrian kings pulled their notable prisoners by a thong passed through the pierced upper lip] 78, 82

מְתוּשָׁאֵל *μάντις θεοῦ*: prophet of God Gn 4. 18 129

מָתַי *πότε*: *when? at what time?* 39, 42 t, 48, 400

מְתִם, מתים *φωτός, φώς*: *man* Gn 34. 30 Dt 33. 6 Jes 41. 14 Ps 26. 4 Job 19. 19, 31. 31; sts. coupled with *ἀνήρ* (עיר) Dt 2. 34, 3. 6 Jud 20. 48 — 82, 290 tm

מתניהו, מתניה, מַתְּנַי, מַתָּן *μάντις Διός*: prophet of Zeus/ *δῶρον Διός*: gift of Zeus IIR 11. 18 Esr 10. 37 ICh 25. 4; cf. מַתְּנִי/*μάντις* ICh 11. 43 — 129

MV נְ, נ־ *ἐν, ἐνι, εἰν, εἰνί, νί*: Prep., radical sense, *in, into* — 135, 313, 316, 398

נאוד *νηδύς* 136 tm; נְאוֹת *αἰνίζομαι* 110 tm; נאף *μοιχεύω* 39, 42 t, 48, 138 tm; נהק, נאק *μυκάομαι* 27 t, 137 tm, 142 tm; נְבָא, נבא *πρόφημι*: *say before*; *-φητεύω, προφατ-* 62, 137 tm

נְבוּאָה *προφητεία*: *prophecy* or *oracular response* IICh 9. 29 — 62, 137 tm, 286 t

נביא *προφήτης, -φάτας*: (*πρόφημι*) prop. *one who speaks for a god and interprets his will* to man, *interpreter, expounder* of the will of Zeus Gn 20. 7 Dt 13. 2, 34. 10; *interpreter, expounder* of the utterances of the *μάντις* Ex 7. 1 — 62, 137 tm

נְבִיאָה *προφῆτις*: fem. of *προφήτης*, esp. of the Pythia Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 — 62, 137 tm

נבוב *κενός, κεινός, κένvος, κενευρός*: *empty*, opp. *πλέως* (*full, filled*, מלא) — 60, 137 tm

נָבוֹן *πινυτός*: *prudent, discreet* Gn 41. 33 Prv 16. 21, 17. 28 — 74

נֶבֶל *ὅπλον* 138 tm, 342; נְבֵלָה *παλαιούμενος* (*παλαιόω*); cf. *θνησείδιον* — 59, 137 tm

נָבָל *φαῦλος*: *mean, bad*; of persons, *low* in rank, *mean, common* Dt 32. 21 IIS 3. 33 Job 30. 8 Ps 30. 22; mediocre (W), *indifferent, bad*; esp. in point of education and accomplishments, opp. *σοφός* (*clever* in practical matters, *wise, prudent*; more generally, *learned, wise*) Dt 32. 6 Ez 13. 3 Ps 14. 1, 74. 18 Prv 17. 21 Job 2. 10; cf. *νήπιος* — 57, 65, 138 tm

,, *φειδός*: *sparing, thrifty*; hence Comic pr. n. *Φειδύλος* IS 25. 25 — 57

,, *φειδωλός*: *sparing, thrifty*, and as Subst. *niggard, miser* Jes 32. 5–6 Prv 17. 7; *merciful* — 57, 138 tm

נְבֵלָה *θνησείδιον*: *carcase of an animal* Lev 5. 2, 11. 8 Dt 21. 23 (*—θ, —σ, ε/ι* meta., ι/ב, δ/ל) [secondary homology]; *παλαιόω*: mostly in Pass., *decay through*

lapse of time Lev 7. 24, 17. 15 Ez 4. 14 [cf. בָּלָה/ *καταπαλαιόομαι*, Pass., *grow very old* Job 21. 13] 59

נֶגֶב *νότος, του*: *south* or *south-western quarter*; *the south* (ב/κ, κ/τ, υ/ב) 131 t

נֶגֶד *ἀν' ἰθύν*: = *against* Ex 10. 10 נֹכַח IR 20. 29

נגיד *ἡγεμών*; הִגִּיד *διηγέομαι*; נגח *κεντέω*: *v.* גדד Ex 21. 28; cf. *νύγω* = *νύσσω* = *νύττω* 87, 138 tm

נָגַח *κατα-*: *pierce through*, *prick* Dt 33. 17 Dan 8. 4; cf. *διανύττω*, strengthd. for *νύττω*: *prick*, *pierce* 87, 139 tm

הִתְנַגַּח *συγ-*: *v.* התגדד Dan 11. 40; cf. *διανύττω*, Pass. 87, 139 tm

נָגַל *ῥέω*: *flow*, *run*, *stream*, *gush* Am 5. 24 67, 412 tm

נגע *θιγγάνω*: *touch*, *handle* Gn 26. 11 Nu 31. 19; *have intercourse with* Gn 20. 6 Prv 6. 29 59, 86–7 t, 139 tm

הִגִּיעַ *ἐπι-*, נגע *ἱκνέομαι* 87, 139 tm

נָגַע *ἐφ-*: *reach* or *hit*; *to visit with* blows Gn 12. 17; cf. *νοσάζω* 87, 139 tm

הִגִּיעַ *ἀφ-*: *arrive at*, *come to*, *reach* 87, 139 tm

נגע, נגף *κόπτω*: *smite*; *smite* with weapons Gn 32. 26, 33 Jos 8. 15 Jud 20. 35 IS 6. 9 Job 1. 19 57, 68

הִתְנַגֵּף, נגף *προσ-*: intr. *stumble* or *strike against*; cf. *πταίω*: *stumble*, *trip*, *fall* 57, 139 tm, 646 tm

נגר *ῥέω*: *v.* נגל; נָגַר *καταρ-* 41, 50, 87, 139 tm, 412

נגש, הִגִּישׁ *ἐγγίζω*: (*ἐγγύς*) *bring near*, *bring up to*; mostly intr., *approach*; c. inf. *to be on the point of doing* 42 t, 140 tm

נדב *δίδωμι* 14, 58, 87, 140 tm, 360 tm

הִתְנַדֵּב *ἐπι-*: *give besides*; esp. *contribute as a 'benevolence'*, for the purpose of supplying state necessities, opp. *εἰσφέρειν* (*contribute*) which was compulsory Esr 2. 68 ICh 29. 17; *give oneself up*, *devote oneself* Jud 5. 9 Neh 11. 2 58, 87

נדבה *δῶρον* 59, 74, 100, 140 tm, 389

נדיב *δοτήρ*: *giver*, *dispenser* Jes 32. 5 58, 140 tm

עַמִּינָדָב, ־הוּ, נדביה *δῶρον Διός/Διί/γαμήτου* a present of, or a votive gift to, Zeus, Baal ICh 27. 6 127, 129, 141 tm

נוּד, נדד *τινάσσω*: generally, *shake*; *shake* wings Od. 2. 151 Jes 10. 14; cf. *σείω* 42, 64

מָנוֹד *τιναγμός*: *shaking*; cf. *σεῖσμα*, *-μός* 64, 71, 143 tm

נדן *θήκη* 98 tm, 141 tm

נתן־, נְדָה, נָדָן *δῶρον* 74, 114, 141 tm, 336 t, 349 tm, 387; נדר *δίδωμι* 14, 58, 119 m, 142 tm, 360 tm; נֶדֶר

δῶρον 14, 59, 74, 100 m, 119 m, 142 tm, 361 tm;
נהג ἡγέομαι 50; נָהַג ἐφ- *lead to* a place 87, 142 tm
מְנָהָג ἡγεμόνευμα: *leading* IIR 9. 20 71
נהם, נהה ἠχέω, ἀχέω: *sound* Mich 2. 4 Prv 5. 11 142
נְהִיה, נְהִי ἠχή, ἀχά: *wail* Jer 9. 9 Mich 2. 4 142
נהק ὀγκάομαι: *bray* Job 6. 5 142
נָהָרָה, נְהִירוּ, נְהִירָא, נְהוֹרָה, נְהוֹרָא φῶς 65, 143 tm, 337–8 tm
נֶהַל, נהל ἡγέομαι, ἐφ- 50, 67, 142 tm
נַהֲלֹל αὐλός: *duct* Jes 7. 19 79
נהר ῥέω: *v.* נגל 41, 50, 313 m; נָהָר, נחל Νεῖλος, ῥόος 44, 121, 142 tm, 300, 313, 412
נַהֲרֵי כוּשׁ the Euphrates and the Tigris, the Rivers of Scythia Jes 18. 1 129
מְנָהָרָה ὄρυγμα: (ὀρύσσω) *excavation, trench, ditch, moat; tunnel; mine*; written ὄρυμα; = ὀρυγμός Jud 6. 2 71
תְּנוּאָה πρόφασις 72, 143 tm, 664 tm
תְּנוּבָה φύτευσις: = φυτεία (*planting; generation, production; growth; plantation* or simply *a plant*), pl. 72
נוד σείω, ἀλητεύω, ἀλάομαι 42 t, 143 tm
נוה νομός: *place of pasturage* IIS 7. 8 Ez 34. 14 (ο/α, μ/ו, ο/ε) 39, 46
נִיוֹת, נָוֶה ναός 26, 400 t; נוח παύω 61, 67, 87; הֲנִיחַ ἀνα- 87; נוח, מָנוֹחַ, מְנוּחָה ἀνάπαυμα, ἀμπ-: *repose, rest* 61, 71, 87, 143 tm
נַחַת παῦσις, ἀνά-, ἀμπ-: *repose, rest; resting-place*; especially, *relaxation, recreation* Prv 29. 9 Eccl 4. 6 61
נומה ὕπνος 78, 144 tm
תְּנוּמָה ὑπνωδία 78, 144 tm
נוּן a letter in the alphabet; Nun, *Ναυή* Jos 1. 1 336
נוס φεύγω: abs. *flee, take flight* Gn 14. 10 Nu 35. 25 65, 144 tm
מָנוֹס φύκτιμος: = φύξιμος (older and poet. form of φεύξιμος; of places, *whither one can flee*, or *where one can take refuge*; where it is *possible to escape*; ἱερὸν φ. *an asylum*), τὸ ἱρὸν ἄσυλον καὶ φ. εἶμεν a temple inviolate and a place of refuge we would be; φύγιμον: *place of refuge, asylum* 66, 144 tm
מָנוֹסָה, מְנוּסָה φυγή: (φεύγω) *flight* 66; נוע κινέω 60, 68; πεινάω 61, 68, 144 tm
נוף τόπος: *place, region* Ps 48. 3 64

נוף *νείφω* 43, 144 tm; נוּר *φῶς* 337 tm; נזה *σπείρω* 66; הֻזָּה *δια-* 145 tm; נזל *ῥέω*: *v.* גלל 41, 50, 145 tm, 412–13

נזה *φυσάω*: *spurt* Lev 6. 20 IIR 9. 33 Jes 63. 3; הֻזָּה *δια-*: *disperse* Jes 52. 15; *κατα-*: *spray, besprinkle* Lev 4. 6, 14. 16 66

נָזַח (זחח) *σείω*: *shake, move to and fro* Ex 28. 28 47

הִזִּיר *ἀπέχω*: *hold oneself*; *keep away from*; *refrain oneself* Nu 6. 3; *παρ-*: *present* or *offer* for a purpose; *give oneself up, submit oneself*; *καθιερόω* Nu 6. 2 87, 119 m

הִנָּזֵר *παρέχω*: *submit, give oneself up* Hos 9. 10; *ἐγκρατεύομαι*: *exercise self-control* Zach 7. 3 88, 119 m

נזיר *ἐγκρατής*: *holding fast*; *stout, strong*; abs., *master of oneself, self-controlled, self-disciplined*; abstinent (W) Nu 6. 13; *εὐκτός* 87 tm, 103 tm, 118–20 tm

נֶזֶר *ἐγκράτεια*: *mastery over*; abs., *self-control*; abstemiousness, self-restraint (W) Nu 6. 12

,, *ἄνθος* (A): *chaplet of flowers*; *brightness, brilliancy* 119 m, 145 tm

נחה *ἡγέομαι* 50, 145 tm; הִנְחִיל, הֻנְחָה *ἐφ-* 143 tm, 145 tm

מְנֻחָה *ἀνάθημα, ἄνθημα* (B) 71, 119 m, 275 tm

נחוץ *ἀναγκαστός, -αῖος* 102 tm, 109, 146 tm

נְחִילוֹת *αὐλός*: *v.* נהלל, אילת Ps 5. 1 [from חלל, נחל *κενόω*: (*κενός*) *empty* Ps 109. 22; Pass., *to be emptied, made* or *left empty* נְחִילָה, for נְחוּלָה; similarly, נהלל for נהלול, נהול; *κενός*/חליל/חלה (for חלול)/חלל (for חלוּל)/קנה]

79 t

נחל *κηλιδόω*: *stain, soil*; metaph., *defile, sully*; *ὄλλυμι*: *to be in a state of ruin* Ez 25. 3; *διακενόω* 396 t

,, נְחַל, *κληρόω*, הנחיל *ἐπι-*, הִתְנַחֵל *κατακληρουχέω*, *v.* p. 218; נחלה *κλῆρος* 66, 82, 88, 93, 146 tm, 327, 396 t

נַחַל *φοίνικος, φοῖνιξ*: *date palm* Nu 24. 6 65

נחם *ἡγέομαι*: *v.* נהג 50, 67, 142 tm

נחם, הִתְנַחֵם *νοέω*; נִחַם *ἐν-*; הִתְנַחֵם, הִנָּחֵם *μετα-* 88, 327, 350 tm

תַּנְחוּם, נְחָמָה, נִחוּם, נֹחַם, הִתְנַחֵם, הִנָּחֵם, נִחַם *παραμυθέομαι*; נֹחַם *παραμύθημα*; נֹחַם *παραμυθία*; מְנַחֵם *παραμυθητής*; נְחוּמִי *παραμυθητικός* 146 tm, 327, 347 tm

חרה *πυρόω*: *burn with fire* Jes 5. 25; Pass., *to be set on fire*; metaph., *set on fire, inflame*, *v.* p. 146 62

נָחָשׁ *ἔχιδνα*: (*ἔχις*) *viper*; prob. of a *constrictor snake* Gn 3. 1; pr. n. of a monster נְחָשְׁתָּן IIR 18. 4; *ἐχίδιον*: *young viper* נְחָשׁוֹן Ex 6. 23 עַכְשׁוּב Ps 140. 4 73, 415 t

נְחֹשֶׁת *κνηκός, κνακός*: *pale yellow, tawny* (Perh. cogn. with Skt. *kāñcanam* 'gold' . . .) Gn 4. 22 60

הָנְחַת, נחת *ἀποπίπτω*: *fall off from, slip off* Ps 38. 3 Dan 4. 10, 5. 20

נטה *στόρνυμι, -νύω, στρώννυμι, -ύω*, later *στορέννυμι, -ύω*: *spread* the clothes over the bed; *spread* or *make up* bed Jer 14. 8; generally, *spread* IIS 21. 10 Jer 43. 10 52

מִטָּה *στρῶμα*: (*στρώννυμι*) *anything spread* or *laid out for lying* or *sitting upon, mattress, bed* Gn 47. 31 IS 19. 13; used on the funeral bier IIS 3. 31 70

נטע, נטה *τείνω*: *stretch, extend* Ex 8. 12 Jos 8. 18 Ps 94. 9, 102. 3; *one's* hands Ex 9. 22; *extend, lengthen*, of Time IIR 20. 10; *ἐν-*: *bend* Gn 49. 15 Jud 16. 30 88

הִטָּה *ἐπι-*: *urge, incite* Prv 7. 21; Pass., *to be tormented, racked, to be tortured* Ps 27. 9 88, 222

נטוי *τατός, ἐν-*: *that can be stretched*; *stretched* Dt 4. 34 Jes 3. 16, 14. 27 Ps 102. 12 32 t

נטה, נטל, נטע *τίθημι*: Ex 15. 17 ICh 21. 10 64, 118 t, 148 tm, 423

,, נטע *φυτεύω*: (*φυτόν*) c. acc. *of the thing planted, plant* trees, esp. fruit-trees 66, 68, 88, 148 tm

נטוע *φυτευτός*: *planted* Eccl 3. 2 66, 106 tm

מַטָּע, נָטַע *φυτόν*: (*φύω*) *plant* (opp. *ζῷον* חי, חיה), esp. *garden plant* or *tree*; *φύτευμα*: *plant* 66, 70, 74, 80, 148 tm

נְטִיעַ *φυτάριον*: Dim. of *φυτόν*, *sup.* 66, 148 tm

מַטָּע *φύτευμα*: *that which is planted, plant* 66, 70, 148 tm

נטר *μεγαίρω*: (*μέγας*) *feel a grudge towards*; *φθονέω*: (*φθόνος*) *bear ill-will* or *malice, grudge, be envious* or *jealous*; *bear a grudge* against a person on account of a thing; cf. *τιμωρέω* 23, 65, 149 tm, 297 tm

,, נצר *τηρέω, ἐν-*: *watch over, take care of, guard* 24 t, 33 t, 92, 158 tm

נין *τέκνον*: *child* 64, 144 tm

ניר *φαράω*: *plough* Jer 4. 3; = *φαρόω* 65

,, *φάρος*: *plough*; *ploughing* Hos 10. 12 65

נֵר, נִיר *φανή*: *torch* 65, 69, 145 tm; *φῶς* 337–8 tm

נִכְא *φθίω* 318 tm

נְכֵה, הָכָה, נָכָה, הִכָּה *πλήσσω, ἐπι-, κατα-* 23, 57, 86 t, 144 tm

נִכֶּל *ἐκκλέπτω, δια-*; הִתְנַכֵּל *συγ-*; נוֹכֵל *κλέπτης* 87, 150 tm; נָכְרִי *ἐγχώριος* 151 tm, 286 t, 326 t, 336 t; הִנְלָה *ἀποτελέω* 64, 151 tm; נִמְלָה *νύμφη, -φα* 78, 151 tm

נָמֵר *μεριζόμενος, -ιστός*: *divided* (from *μερίζω*: *divide*; Pass., *to be divided*) [presumably because the tiger is striped; *v.* כרם] 101, 151 tm

נסה *βασανεύω*: = *-νίζω* (*rub upon the touch-stone*; hence, *put to the test*); *-νισμός*/מַסָּה: *torture* Job 9. 23; *-νος*/מַסָּה: *test, trial of genuineness* 56, 152 tm, 174 t

נשׁג, נסג *χάζομαι* 35 t, 88, 152 tm, 427 t

הָשַׂג, השׂיג, הסיג *ἀνα-*; *συγγίγνομαι*: *have sexual intercourse with* Mich 6. 14 88, 152 tm

נסך *σπένδω*: *make a drink-offering* (because before drinking wine a portion was poured on the table, hearth, or altar) [To this day, before ritual drinking, the Jews pour a little wine from the brim-full cup into the saucer, which is not drunk]; נֶסֶךְ/*σπονδή*: *drink-offering* 119 t, 152 tm

,, נתק, נָתַק *τήκω, τάκω*: *melt, melt down* (trans.), of metal, Jer 6. 29; *bring* clouds *down in rain* Ex 9. 33; הִשְׁכִּיב *κατα-*: *dissolve* Job 38. 37 24 t, 34–5 t, 64, 88, 152 tm

הִתִּיךְ, נָתַךְ, נסך *δια-*: *melt* 88, 165 tm

הֵנָּעַל *ἐφηγέομαι*: *v.* הנחה Dan 2. 25, 4. 3, 6. 19 50, 67

מִנְעָל, נַעַל *κλείδωμα*: *fastening*; *ὑπόδημα*: *sandal* 71, 153 tm

מַנְעוּל *κλεῖθρον* 71, 80, 153 tm

נעם *ἄγω, προσ-*: *bring* or *draw to oneself, attach to oneself, bring over to one's side*; cf. *εὐνοέω*; cf. נעים *προσάγωγος*: *attractive, persuasive*; *εὔνοος* 67, 153 tm

נַעֲצוּץ *δόναξ*: *v.* אגוּשׁ Jes 55. 13 58

נער *σείω*: Neh 5. 13 88, 154 tm

נְעָר *ἐκ-* 88, 154 tm

נִנְעָר *φέρω, ἀπο-*: Pass., *to be carried from one's course* 65, 88

נְעָר *κατα-*: Ps 136. 15 154 tm

נְעֹרֶת *φορυτός* 66, 154 tm

נער *προσαιρέομαι*: *choose and associate with* Gn 37. 2; cf. *νεανιεύομαι* 62, 154 tm

נֹעַר *πεῖνα* 61, 154 tm

נף *Μέμφις*: Jes 19. 13 56

נפה *τόπος*: *v.* נוף Jos 11. 2, 12. 23 64

,, *πτύον*: (*πτύω*) *winnowing shovel, fan* Jes 30. 28 80

נפח, נפץ *φυσάω* 88, 101, 154 tm

נָפַח *δια-*: *blow or breathe through* Job 20. 26 88

הִפִּיחַ *ἐκπνέω* 155 tm

נֹפֶךְ *ἄνθραξ*: cf. *τόπαζον* 63, 64, 72, 155 tm

נפל, etc. *βάλλω*, etc. 40, 88, 107, 327; נפל, etc. *πίπτω*, etc. 643–5 tm; נפל, etc. *σφάλλω*, etc. 88; מַפֶּלֶת, מַפֵּלָה *πτῶμα* 71; מַפָּל, מַפֵּלָה *σφάλμα* 71; נֹפֶל *ἀμβλύς* 65; נֵפֶל אֵשֶׁת, נֵפֶל *ἀμβλωθρίδιον* 65, 644 tm; הִתְנַפֵּל *προσπίπτω* 327, 645 tm; נפוץ, נפוּשׁ *διαφυσάω* 36 t; נפץ *πετάννυμι*; נְפֵץ *ἀπο-* 156–7 tm

הִנָּפֵשׁ, נָפַשׁ *ἀναψύχω*: *cool, refresh*; Pass., *to be revived, refreshed*; the Act. is also used intr., *become cool, recover, revive*; *take relaxation* 156 tm, 427 t

נֶפֶשׁ *ψυχή* 13, 53, 156 tm, 426–7 t

נִפְתַּל *πτολεμίζω*, πολ- 14, 40, 369 tm; נַפְתּוּל *πτόλεμος*, πολ- 14, 40, 74, 79, 97 tm; נִצָּב *ἵστημι* 387; הִצִּיב *ἀν-* 88; מַצֵּבָה, מַצָּבָה, מַצָּבָה, מַצָּבָה *σύστημα*; מַצֵּבָה *ἱστίον*, *σταθμός* 71, 156–7 tm

הִצִּיב, הֵצִיג *εἰσάγω*: *introduce*; *to bring* a cause *into court*; generally, *bring* a person *into court, prosecute* Am 5. 15; προσ-: *introduce*; *introduce* at court; *bring* a person *into a law-court* as a defendant or as a witness; הֵצִל *ἐξαιρέω* 28 t, 62, 157 tm, 203 tm

נצה *τινάσσω*; cf. *σείω* 64, 157 tm

„ *φθείρω*: *destroy*; Pass., *to be destroyed* Jer 2. 15, 9. 11 65

נִצָּה *μάχομαι*: *fight*; in Hom. mostly of armies and persons fighting as parts of armies, but sts. of single combat Ex 2. 13 157 tm

נָצַל, הִתְנַצֵּל *ἀποσυλάω*: *strip off spoils from* a person; hence, *strip off, take away* Ex 3. 22, 33. 6 85 t, 88, 158 tm

נְצוּר *νεκρία*, *σῳστός* 24 t, 158 tm; נֵצֶר *νεκρός* 48, 158 tm

נצר, יוֹצֵר, צוּר *κεραμεύς*: *potter* Ps 73. 26 Job 7. 20 158 tm

נקב *κόπτω*, δια- 57, 158–9 tm

נְקֵבָה *διακοπή* 159 tm, 189 tm

מַקֶּבֶת *κόπανον*: *pestle*; = *κοπίς*: *chopper, cleaver*; *σκάμμα* 71, 159 tm

נָקֹד *φακώδης*: *freckled* Gn 34. 32 Jos 3. 5; *lentil-coloured* פַּקּוּס calabash; of the kidneys כְּלָיוֹת Ex 29. 13 65

נְקֵדָה *φακωτός*: *lentil-shaped* Cant 1. 11 [to this day, women in the Middle East wear necklaces of stringed coins or coin-shaped pieces of metal] 65

נקם, נָקַם *δικάζω*: *decree punishment*; *τίνυμαι*: poet. for *τίνομαι* (*punish*; *take vengeance*) *avenge, take vengeance*

for; *avenge oneself*; *repay*, of the punisher (הִתְנַקֵּם); *ἀποτίνυμαι* 58, 88, 159 tm

נָקַם, נְקָמָה *δίκη*: *penalty*; *punishment*; *vengeance*; *τίσις*: *retribution, vengeance*; *punishment for* 58, 67, 159 tm

נֹקֵם *δικαστής*: *avenger* 58, 159 tm

נקף *ἔχω* 88, 160 tm

הִקִּיף *περι-* *encompass, surround* Jos 6. 11 Ps 88. 18; *surround* so as to guard IICh 23. 7 88, 160 tm

נקף *κόπτω* 29 t, 33, 57, 160 tm; נֶקֶף *κατα-* 57, 160 tm

נקר *κόπτω*: of birds, *peck* Prv 30. 17; *ὀρύσσω*: *dig*; *dig up*; *gouge out* eye 60, 68, 88, 160 tm

נָקַר, נְקֹר *ἐκ-*: *have* eyes *knocked out*; gouge out (W); *ἐξορύσσω*: *dig out* Jes 51. 1; *gouge out* the eyes; *ἐκκαίω*: *to have one's* eyes *burnt out* Jud 16. 21 88, 160 tm

נִקֵּשׁ *φενακίζω* 65, 160 tm

נשׂא *ἀριθμέω*: *number, count, reckon* Nu 1. 2 63

מַשָּׂאת, מַשָּׂאֵת *αἴθων* 72, 161 tm

נשׂא, נשׂא *πείθω* 88, 161–2 tm

הִשִּׂיא, נשׂא *ἀνα-, κατα-* 88, 161 tm

נשׂא, נשׂא *σείω* 162 tm

הִשִּׂיא *ἐπι-, μεταφέρω*: *carry across, transfer* IIS 17. 13 88

,, *ἐπαιτιάομαι*: *bring a charge against, accuse* Lev 22. 16; נשׂא *ἀιτιάομαι*: *accuse, censure, impute* Ib 19. 17

נשׂא, נשׂה, נשׂא *τίθημι* 64, 88, 163 tm, 372 tm, 423

הִשִּׂיא, הִשָּׂה *ὑπο-*: *put down as a deposit* or *stake, pawn, pledge, mortgage* Dt 24. 10 Ps 89. 23 88

נשׂא *ὑψόω*; מַשּׂוֹאָה *ὕψωμα* 72, 88, 101, 161 tm

נִשָּׂא *ἐξ-*: *exalt*; *elevate* IIS 5. 12 Esth 5. 11, 9. 3 161 tm

נשׂא *φέρω* xxvii–xxviii, 88, 92, 101, 112, 160 tm, 411 t, 638 tm

נשׂא *ἀνα-*: *raise up*, *ἀ. πόδα lift* it, Euripides, *Phoenissae* 1410 Gn 29. 1; *utter ἀνενείκατο μῦθον* וישׂא משלו Nu 23. 7 Jes 14. 4, *φωνήν* וישׂא את קלו Gn 29. 11, Apollonius Rhodius 3. 463, 635; *δια-*, *προσ-* 88, 160–1 tm

משׂאת *προσφόρημα*: = *προσφορά* (*food, victuals*) Gn 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 72

מַשָּׂא *φόρημα* xxvii–xxviii tm, 15–16 t, 72, 161 tm; נָשׂוֹא *αἰδεστός* 102 tm, 107, 113, 161 tm

נִשַּׂק *καίω*: *kindle*; Pass., *to be lighted, burn*; cf. *αἴθω* 88, 164 tm

הִשִּׂיק *κατα-*: *burn completely*; cf. *καταίθω* 164 tm; מַשּׂוֹר *πρίων* 49, 79, 165 tm; נשׂה, נשׂא *δανείζω* 678 tm, 426; נשׂה, נשׂא *δανειστής* Ex 22. 24, 162 tm, 327

הִשִׁיב *διαφυσάω*; נָשַׁב *πνέω, φυσάω* 29 t; נָשָׁה *λανθάνω*; נָשָׁה *ἐκ-*; הִשָּׁה *ἐπι-* 88, 163 tm

נֶשֶׁךְ *μεσεγγύη*: *security by means of a third party* Dt 23. 20 (cf. *τόκος*) 48

נָשַׁךְ *δανείζω*: *put out money at usury*; cf. *τοκίζω* 163 tm, 426

„ הִשִׁיךְ, *τοκίζω*; נֶשֶׁךְ *τόκος*; נַשָּׁךְ *τοκιστής* 64, 93, 163–4 tm; נָשַׁל *συλάω*; נְשַׁל *ἀπο-* 88, 164 tm; נָשַׁם *πνέω, ἀνα-, ἀσμόσει* 29 t, 35 t, 98 tm, 164 tm; נְשָׁמָה *θυμός* 297 tm; נְשָׁמָה *πνεῦμα* 53, 164 tm; נֶשֶׁף, נָשַׁף *πνέω* 35 t, 164 tm; נֶשֶׁף *νυκτός, νύξ*: *v.* לֵיל 78, 82, 164 tm; נָשַׁק *βόσκω*; נָשַׁק *ἀσπάζομαι*; *ἐσθίω*; *θιγγάνω*; *ἱκνέομαι*; *κυνέω*; *τοξάζομαι, τοξεύω*: *shoot with a bow* ICh 12. 2 נֶשֶׁק/*τόξον*: *bow* Ez 39. 9–10 Job 20. 24; הִשִׁיק *ἐπιθιγγάνω, ἐξικ-, καθ-* 48, 64, 88, 164–5 tm

נְשַׁק *ἐπικυνέω*: *kiss on the lips* Cant 1. 2 88

נֶשֶׁק *τόξον* 52, 93, 165 tm

נַשָּׁק *τοξεύς*: *bowman* Ps 78. 9 ICh 12. 2 64

נֶשֶׁר *κῆρυξ*: *herald*; *crier* who made proclamation and kept order in assemblies, etc. 14, 165 tm, 303

„ *φοίνικος, φοῖνιξ*: the fabulous bird *phoenix* Ps 103. 5 303

„ *χάρων* 14, 90 tm, 165 tm, 303

נְתַח *ἐντέμνω, -τάμνω, κατα-* 88, 165 tm

נתן *δίδωμι* 22, 49, 58, 68, 76 t, 85 t, 165 tm, 360 tm; נָתִין, נָתוּן *δοτός* 58, 118, 165 tm, 309, 312, 321 t, 386–7; נְתַנְיָה־הוּ, נְתַנְיָה *Διὸς δῶρον*: gift from Zeus Jer 40. 8, 14, 114, 127, 320 t; מַתָּת, מַתָּנָה, מַתָּן *δόμα* (A) 58, 72, 165 tm, 320, 387; נתן *τίθημι* 64, 68, 166 tm, 372 tm, 386, 423; נתן *τείνω* 165–6 tm; נְתַנְאֵל 320–1 tm

נתץ, נתץ, נְתַץ, נְתֵץ, נתש, הָתַשׁ *κατάσσω*, later for *κατάγνυμι* 53, 88; נתק, נְתַק, נְתֵק, הִתִּיק *σχίζω* 53; נתק *ὠθέω*; נְתֵק *ἐξ-* 88, 166 tm; נָתַר *ἀναθρῴσκω, ἀνθρ-* 88, 166–7 tm; נֶתֶר *λίτρον*: older form of *νίτρον* 39, 42 t, 48, 167 tm, 288 t

סבא *σπάω* 351 tm

סבב, נָסַב, סוֹבֵב, הֵסֵב, מוֹסָב *ἀμφιβαίνω*: *bestride* a beam; *bestride* a fallen friend, *so as to protect* him Jer 31. 22 (21); of tutelary deities, *guard*, *protect* Dt 32. 10; *surround*, *encompass* Ex 28. 11 Jos 7. 9, 24. 6 Ps 22. 13 IICh 14. 6 56, 76 t

סוֹבֵב *μετα-*: *pass over* from one place to another IS 7.

16; in writing, *pass from one subject to another*; *change course, turn round* Gn 2. 11, 13 Nu 34. 4, 5 Jos 15. 3, 10; *go after, follow a pursuit eagerly* Jer 31. 22 (21) 56, 76 t

סְבִיבָיו, סְבִיבָה, סָבִיב *ἀμφί* 168 tm

סְגוֹל a point of vocalization 99

סְגֻלָּה *συγκλείς*: Thessalian for *σύγκλητος* (*called together, summoned*; *οἱ σ. invited guests*; *σ. ἐκκλησία* at Athens, an assembly *specially summoned*; generally, *σύγκλητος* (sc. *βουλή*), *summoned council*, opp. *ἐκκλησία*) Ex 19. 5 Dt 26. 18 Mal 3. 17 78

„ *σύγκλεισις, ξύγκλησις* (*συγκλείω*) *locking up, safe storage* Eccl 12. 8 ICh 29. 3 78

סגר, סכר *κλείω* (A) *shut, close, bar* Gn 8. 2, 19. 6 Jos 2. 5; *shut in, enclose* Ex 14. 3 25, 68

נִסְגַּר, נִסְכַּר *ἐγ-*: *shut in, close*; generally, *shut up, confine* IS 23. 7 Ps 63. 12 25, 29 t

מְסְגֶּרֶת, מַסְגֵּר, סְגוֹר *κλεῖθρον, κλεῖστρον*: *bar* for closing a door Ex 25. 27 Jes 24. 22 Hos 13. 8; cf. *-ῖσμα* 38, 74, 80

מְסְגֶּרֶת, מַסְגֵּר *συγκλεισμός*: *being shut up, confined* Jes 42. 7 Mich 7. 17 71

סכר, סָגַר *εἰσχειρίζω*: *put into one's hands, entrust* IS 26. 8 Jes 19. 4 25, 29 t

סַגְרִיר *ζακρύοεις*: *very numbing, freezing* Prv 27. 15 51

סָדִין *σανδών*: *transparent robe*; *σινδών*: *fine cloth*, usually, *linen*; *anything made of such cloth, garment of linen* (sts. *muslin*) Jud 14. 12 Prv 31. 24 56, 78

סְדֹם *Σκυθῶν*: (sc. *ἄστυ*, town) *of the Scythians* Gn 13. 10 129, 300

סוב *στρέφω*: *turn about* or *aside* Cant 2. 17 327

הֵסֵב *μετα-*: *turn about, turn round*; generally, *change, alter* IIR 23. 34, 24. 17 Esr 6. 22; *ἀπο-*: *turn away* or *aside* Ez 7. 22 Cant 6. 5 327

סוג *ζεύγνυμι* 117 tm

סוגה *ζευκτός*: *joined* Cant 7. 3 117 t

סוגַר *σηκός*: *pen, fold* Ez 19. 9 48, 77

סוד *σύνοδος* 55, 77, 90, 378 t

מַסֵּוָה *ἐπισκιασμός*: *shadowing, covering* Ex 34. 33 71

שֵׁךְ, סֻכָּה, סֹךְ, סוך *σηκός, σακός*: *pen, fold*, esp. for rearing lambs, kids, calves Gn 33. 17; the dragon's *den* Jer 25. 38 Ps 10. 9; *sacred enclosure, precinct, chapel, shrine*; the *σηκός* was sacred to a hero, the

ναός (נוה) to a god, a distinction not observed Ps 27. 5, 76. 3 Thr 2. 6 48, 77

סוּס *ἵππος*: *v.* חבל Gn 49. 17 Ex 14. 9 Dt 17. 16 IIR 23. 11 Jer 12. 5 Cant 1. 9 24 t, 41, 44, 51, 60

סוף, ספה *ψοφέω*: intr. *perish, come to a bad end* Gn 18. 23–4, 19. 15 IS 26. 10 Jer 12. 4 Am 3. 15 53

סוּף *σχοῖνος*: *v.* אגמון Ex 15. 4 77

סוּפָה *Τυφώς*: as Appellat., *whirlwind, typhoon*; = *Τυφῶν*: as Appellat., *typhoon* Jes 5. 28, 17. 13, 21. 1, 29. 6 Jer 4. 13 Hos 8. 7 Prv 1. 27 Job 21. 18, 37. 9 78

סוּר *κλίνω*: *turn aside* Gn 19. 2 Ex 3. 4, 32. 8 Jud 4. 18 IIS 2. 21, 23 Thr 4. 15; *v.* סלם 22–3

סור *σειραῖος* 107 tm, 113–14; סחב, סחף *σπάω*; סְחָבָה *σπάσμα* 350–1 tm

סָחַר, סְחֹרָה *ἀγορά*: *provisions, supplies*; *ἀγόρασμα*: *that which is bought* or *sold*, mostly pl., *wares, merchandise* Jes 45. 14 Ez 27. 15 Prv 31. 18 74, 377

סֹחֵר *ἀγοραῖος*: *frequenting the market*; *those who frequented the ἀγορά*; = *traders* (i.e. *sutlers*) Gn 23. 16, 37. 28 Jes 23. 2, 8 Ez 38. 13 48

מִסְחָר *ἀγορασμός*: *purchasing*; *purchase* IR 10. 15 71

סֹחֶרֶת, סֹחֶרֶת *γέρρον*: *anything of wicker-work* Esth 1. 6; *oblong shield*, covered with ox-hide Ps 91. 4 15 t, 41, 48, 80–1, 326

צִן, סִין *Σκυθία*: *Scythia* Ex 16. 1 Nu 13. 21 Ez 30. 15 129 t

סִינִי, סִינַי *Σκύθης*: *Scythian* Gn 10. 17 Ex 19. 1, 11 Jes 49. 12 129

סִיס *ὗς* or *σῦς*: *the wild swine*, of the *boar*; *sow*; of the domesticated animal; *σῦς ἄγριος* סיס ועגור Jer 8. 7 [the ו replaces the spiritus] 23–4 t, 41, 48

הַסְכִּית *ἡσυχάζω*: *keep quiet, be at rest*; abs., *impose silence* Dt 27. 9 33–5 t, 55, 92

סכך, שָׂכַךְ *σκιάζω*: *overshadow, shade, darken*; *cast a shadow*; generally, *overshadow, cover* Ex 25. 20, 33. 22, 40. 3 Ps 140. 8 Job 10. 11, 40. 22 88, 252 tm

הֵסֵךְ *ἐπι-*: *throw a shadow upon, overshadow*; of the Divine presence, *overshadow* for protection, etc. Ex 40. 21 Ps 5. 12, 91. 4 Job 3. 23, 38. 8 88

סֻכָּה *σκίας*: (*σκιά*) *canopy* or *arbour* (in form like a *sun-*

shade) Lev 23. 34, 42 Jes 1. 8 Jon 4. 5 Am 9. 11 Job 27. 18 Neh 8. 15–17 52

מָסָךְ *σκιασμός, ἐπι-*: *v.* מסוה Ex 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 Ps 105. 39 71

מַסֶּכֶת *ἱστίον*: (Dim. of *ἱστός* in form only), *web, cloth* Jud 16. 14; *sheet* Jes 28. 20 71

מַשְׂכִּית, מַסֵּכָה, מְסֻכָה, סְכוּת *σχῆμα*: *form, shape, figure* Lev 26. 1 Nu 33. 52 Ez 8. 12 Am 5. 26; *appearance*, opp. the reality, esp. *outside show, pomp* Ez 28. 13 53, 71–2, 93

סכל, סִכֵּל, הִסְכִּיל *σκολιάζω, -αίνομαι* 95 tm

מִסְכְּנוֹת *σκήνημα, σκάναμα*: = *σκηνή, σκανά*: pl., *camp* Ex 1. 11 IR 9. 19 IICh 17. 12; = *σκήνωμα*: mostly in pl. *soldiers' quarters*; *v.* מִשְׁכָּן (שׁ/ס) 71

סַל *θυλακίσκος* = *θυλάκιον* I, Dim. of *θύλακος* = *θῦλαξ*, and *θυλακίς, bread-basket* Gn 40. 16–17 Ex 29. 3, 32 Jud 6. 19; cf. טנא/*καλάθιον*, Dim. of *κάλαθος*: *basket narrow at the base*, esp. for fruit; carried in procession in honour of Demeter Dt 26. 2, 4 39, 79

סֶלָה *τέλος*: *through to the end, completely*; *throughout, for ever, all the time, always* Hab 3. 3 Ps 3. 3 41–2 t, 48

מַסְלוּל, מְסִלָּה *ὁδευομένη* (with or without *ὁδός*) *thoroughfare, highway* Nu 20. 19 Jud 5. 20 Jes 19. 23, 35. 8, 62. 10; *v.* p. 514 71

סלח *ἐλεέω*: (*ἔλεος*) *to have pity on, show mercy to*; *ἱλάσκομαι*: (*ἵλαος*) *to be merciful, gracious*; *ἱλήκω*: (*ἱλάσκομαι*) *to be gracious*, of a god; = *ἱλατεύω, ἵλημι* Ex 34. 9 Lev 4. 20 Jes 55. 7 Jer 5. 1, 7; *v.* חנן 51

סְלִיחָה *ἔλεος*: *v.* חנינה; *ἱλασία* = *ἱλασμός, ἵλασμα, ἱλέωσις*: *propitiation* Ps 130. 4 Dan 9. 9 Neh 9. 17 51

סַלָּח *ἐλεήμων*: *v.* חנון; *ἱλαστής*: *propitiator* Ps 86. 5 51

סֻלָּם *κλίμαξ*: (*κλίνω*) *ladder* (because of its *leaning against*) Gn 28. 12 39, 69

סַמִּים *θυμίαμα*: *incense*; name of a particular kind (perh. = *ἀμμωνιακόν*, סמים); usu. in pl., *fragrant stuffs* Ex 30. 34 42 t

סמר *ξανθόω*: *dye yellow*; Pass., *become yellow* Ps 119. 120 45

סָמֶדֶר, סָמָר *ξανθός* (*Σκάμανδρος*) 48, 93, 316 tm, 401

סמך *σάμπι*: a letter in the alphabet 20

סמך *κλίνω*: *lean, lean* upon or against a thing 35 t

סֶמֶל *σμίλευμα*: *a piece of carved work* Dt 4. 16 Ez 8. 3, 5 43

סנה *ὅπλον* (cf. *σκηνή*: *tabernacle*; דבר, אדרעי *ἵδρυμα*: *temple, shrine*) 315 tm, 406

סֻנָּה, סַנָּה *σκηνή, -νημα*: *tabernacle* Dt 33. 16 Jos 15. 49 81

סָס *σής*: *moth* Jes 51. 8; cf. *ψυχή*: *butterfly* or *moth*; פרעש 53, 374 tm, 427

סעה *σείω*: *v.* נדד Ps 55. 9 12

סָעִיף, סַעֲפָה, סְעַפָּה, סַרְעַפָּה *πτόρθος*: *young branch, shoot*; generally, *branch* Jes 17. 6, 27. 10 Ez 31. 5–6; *v.* חטר 93

סער, שׂער *ζέω, ζείω, ζέννυμι*: *boil, seethe*; metaph., *boil* or *bubble up τῆς θαλάσσης ζεσάσης* Jon 1. 11; of passion IIR 6. 11 51

סַעַר, סְעָרָה *ζέσις*: *seething, effervescence, boiling* Jer 23. 19 Ez 13. 13 Ps 107. 25, 29 35 t, 402 t

סַף, סֵפֶל, סְפָרָה *σκύφος*: *cup, can*, esp. used by peasants; of wooden milk vessels Jud 5. 25, 6. 30 Zach 12. 2 Ps 56. 9; cf. *κύπελλον*: *milk vessel* 81, 315

ספד *κόπτω*: *smite*; Med. *κόπτομαι, beat* or *strike oneself, beat one's breast* or *head* through grief; *mourn for* any one Gn 23. 2 Jes 32. 12 48

ספה, הִסְפָּה *προστίθημι*: *impose, inflict* disgrace upon him Dt 32. 23; *add* Nu 32. 14 Jes 30. 1; cf. יסף 62

מִסְפּוֹא *στιβάδιον*, -*δειον*, Dim. of *στιβάς*: (*στείβω*) *bed of straw, rushes*, or *leaves*, whether strewn loose or stuffed into a mattress; *straw strewn at a sacrifice* Gn 24. 25 Jud 19. 19 71

מִסְפֶּחָה *πτύγμα*: *v.* מטפחת 71

סְפִינָה *σκάφος* (B): *hull of a ship*; generally, *ship*; Dim. *σκάφιον* (B): *small boat*; *σκαφίς* (B): *boat, skiff* Jon 1. 5 52

ספל *χήλινος* (cf. *σκύφος*) 315 tm

סתן *σκεπάζω, σκεπάω*: *cover, shelter*; cf. *κρύπτω* 31 t, 35 t, 61, 68

סְתוֹן, שְׁפוֹן *σκεπαστός* 35 t, 105 tm

ספק, שְׁפָק *τύπτω*: *beat, strike, smite* Nu 24. 10 Jer 31. 19 (18) Job 27. 23; cf. *ψοφέω* 53, 65

ספר *ψηφίζω*: *v.* חצה Gn 16. 10 Lev 15. 13, 23. 15 IIS 24. 10 Jes 22. 10 53

מִסְפָּר, סְפָר *ψηφίον*, Dim. of *ψῆφος*: *reckoning, number* Gn 41. 49 Ex 23. 26 Lev 25. 15–16 Dt 32. 8 Jud 6. 5 IIS 24. 2 Jes 2. 28 Ps 147. 5 Job 3. 6, 21. 21 Esr 8. 34 ICh 32. 16 (15) IICh 2. 16 71

סֵפֶר *γραφή, συγ-* xxv, 22–3, 113 tm

סֹפֵר *γραφεύς*: *scribe, scrivener* 23

ספר *ὅπλον* (cf. *γραφή, συγ-*) 315 tm

סְפָרַד *Σπάρτη, -τα*: *Sparta* 38, 130–1 t, 300

סְפִרָה *σκύφος*: *v.* סף 81

סְקֶוָה *Σκευᾶ*: *Sceva* 320–2 t

סַר *ἐχθρός*: *v.* אכזר IR 20. 43 326

סרח *στόρνυμι, -νύω, στρώννυμι, -ύω, στορέννυμι, -ύω*: *spread* the clothes over a bed; generally, *spread, strew* Ex 26. 12 Ez 17. 6 Am 6. 4 33 t, 35 t, 52

שִׁרְיָן, שִׁריוֹן, שִׁריָה, סִרְיוֹן *θωρακεῖον*: *cuirass* Jer 46. 4, 51. 3 Job 41. 18 Neh 4. 10 IICh 18. 33, 26. 14 35 t, 48, 59, 393

סָרָנִים *τεθωρακισμένοι*: (*θωρακίζω*: prose form of *θωρήσσω, arm with a breast-plate*; Pass., *θωρακισθείς*; *τεθωρακισμένοι*) *cuirassiers* IS 29. 2; *τύραννος*: *an absolute ruler*, unlimited by law or constitution; *κοίρανος*: *king, ruler, leader, commander* IS 6. 18 48, 59, 393 t

סַרְעַפָּה *πτόρθος*: *v.* סעיף

מסרך *θεράπων*: *henchman, attendant*; *servant, slave* (like שֹׁרֵף); *ὑπηρέτης*: *servant, attendant* (like מְשָׁרֵת) Am 6. 10 48

שׁרר, סרר *ψάλλω*: *pluck, pull, twitch*; mostly of the strings of musical instruments, *play* a stringed instrument with the fingers, and not with the plectron ICh 15. 22, 27 15–16 t, 39, 53–4

סַרַת טַעַם *ῥάθυμος* 41, 90 tm, 298–9 tm

שׁתם, סתם *φράσσω*: *stop up, block* Thr 3. 8 IICh 32. 3–4, 30; Pass., Neh 4. 1 52

הִסְתִּיר, נִסְתַּר *συγκρύπτω*: *cover up* or *completely*; *conceal* IS 20. 5 IR 17. 3 Jer 16. 17 Prv 22. 3, 27. 12 Job 3. 23, 28. 21 23, 411 t

עֵבר, עָב *νάπος*: post-Homeric form, = *νάπη* (*woodland vale, dell, glen*); of a *grove* or *thicket*; also, *ravine, gully* IS 26. 13 Jer 4. 29 44, 57

,, *νέφος*: *cloud, mass of clouds* Ex 19. 9 Jud 5. 4 Jes 18. 4 Ps 77. 18 Prv 16. 15 44, 57

עבד *ὀπηδός, ὀπαδός*: *attendant*; as Adj., *following, accompanying, attending* Gn 9. 25, 24. 5, 26. 24 Dt 34. 5 38

עַבַד־, עַבְד־ 128

עבדיאל, עַבְדִּיאֵל, עַבְדָּא *ὀπηδὸς θεοῦ*: attendant of God [עבדא may mean عبد الله] IR 4. 6 Jer 36. 26 ICh 5. 15 128

־הוּ, עבדיה, עַבְדִּי *ὀπηδὸς Διός*: attendant, follower of Zeus IR 18. 3 Ob 1 ICh 6. 29 128

עֹבַד אֱדֹם [I think אֱדֹם here is (like אדום, red) the homologue of *ξανθός*, the sun] IIS 16. 10 128, 310 t

עֶבֶד מֶלֶךְ *ὀπηδὸς Μόλοχ*: the servant of Moloch Jer 38. 7 93, 128, 307 t

עָבוֹט *ὑποθήκη* 57, 78, 90 tm, 424 t, 679 tm

עָבוּר *πυρός*: *wheat, Triticum vulgare* Jos 5. 11–12 66, 77

עֲבִי *ὑπό*; עֵבֶר *πρός, ὑπέρ* 173–4 tm

עבר, הִתְעַבֵּר *παραβαίνω*: *overstep, transgress* Jud 2. 20 Jes 24. 5 Prv 22. 3; *sin against* a god Nu 14. 41, 22. 18; *pass over*; *let pass* Am 7. 8 Mich 7. 18 Esth 1. 19; in Med. *commit an offence against* Prv 14. 16, 26. 17 61

עֶבְרָה *παράβασις, παραίβ-*: *overstepping*; *transgression ἁμαρτία*: *guilt, sin* Prv 21. 24 381

עבר *περάω*; העביר *ὑπερ-*; *διαπεραιόω* 66, 114 t, 309 tm

עֲבָרָה *πόρος*: (*πείρω, περάω*) *means of passing a river, ford, ferry* IIS 19. 19; cf. *πορθμός* 74, 79

מַעֲבָרָה, מַעֲבָר *πορθμός*: (*πείρω, πόρος*) *ferry* or *place crossed by a ferry, strait, narrow sea* Gn 32. 23 Jud 3. 28; *any narrow passage* IS 14. 4 71, 79

עבר *πυρόω*, הֶעֱבִיר *ἐκ-* 66, 87, 93, 114 t, 305 t, 308–9 tm; עֲבַר *νάπος*: *v.* עב; עֵבֶר *ὑπέρ* 3, 174 tm

עֶבְרָה *ἔπος*: *v.* דבר 50

עִבְרִי *ἠπειρώτης*: *landsman*; *dweller on the mainland* (from *ἤπειρος, ἄπ-, terra firma, land*, opp. *the sea*), opp. *νησιώτης* (*islander*); *Asiatic*; *ἁβρός*: *graceful, delicate, pretty*; freq. with a notion of disparagement, *dainty, luxurious*; hence, *ἁβρὰ παθεῖν live delicately*; a common epithet of Asiatics Gn 14. 13, 39. 14 4, 8, 286 t

עֲבֹת *ἄμμα*: (*ἅπτω*) *anything tied* or *made to tie*; hence, *cord* Jud 16. 2 Ez 4. 8 Hos 11. 4; *link* of chain Ex 28. 22, 24; עבת *ἅπτω, ἐφ-*: *claim as one's property* Mich 7. 3 326

עגב *ἄγαμαι*: abs., *wonder*; *admire* a person Ez 23. 9, 12; *to be delighted with* Ib 23. 5, 7 326

עָגִיל *κύκλος*; עָגֹל *εὔκυκλος* 94 tm

עֲגל *ἀγορά*: *v.* חפר; *ὄχλος*: in political sense, *populace, mob*; *popular assemblies* Ps 68. 31 378–9

אגלים, עֶגְלַיִם *ἀγοραῖν*: *v.* חפרים Jes 15. 8 355 tm, 377

עֶגְלָה, עֵגֶל *μόσχος* (B): *calf, young bull* Gn 15. 9 Ex 32. 4 Lev 9. 2 Dt 21. 3 Jud 14. 18 Jes 11. 6 Jer 34. 18, 46. 20 377–8

עֲגָלָה *ἀγάννα, κύκλωμα*; מַעְגָּל *κύκλωμα* 94 tm, 174 t; עד, עֵד, עַד *τὸ ἀεί*; עַד *ἀΐδιος* 49, 318 tm

עַד *ἐναντίος*: *opposite*, = *ἀντίος*; in hostile sense, *opposing, facing* in fight; *an enemy* Gn 49. 27 Jes 33. 23 199 tm

„ *-δε*: *v.* על, אל IS 2. 11; עד *μεγάλως* 83, 296 tm

„ *ἀεί, αἰεί, ἀές*: *ever, always* Jes 26. 4; *ὁ ἀεὶ χρόνος eternity* Jes 30. 8 Hab 3. 6 Ps 111. 8 עוד Lev 27. 20 (cf. Ib 25. 23, 30) 318 tm

„ *εἰς*: to denote a certain point or limit of time, *up to, until, ἐς ἠῶ* Od. 11. 375 השחר (עלות) עד Gn 32. 25, *εἰς πότε; until* when? how long? עד מתי Ex 10. 3 IS 1. 14, 16. 1 Ps 94. 3 Prv 6. 9 Neh 2. 6 לְמתי (*εἰς*/לְ־/אֶל) Ex 8. 5; *in, as far as* 13, 131 t, 334

עֲדֵי אֹבֵד, עֲדֵי, עַד *εἰς* 5, 13, 28, 30 t; עֲדָנָה *εἰς τὸ νῦν* 76 t; עד אֲבַדון *ἐς ἀΐδιον* 49, 169 tm, 318 tm

עֲדֵי־עַד, לָעַד *εἰς ἀεὶ χρόνος* Ps 132. 12, 14 318

עוד, עַד *ἕως, εἴως, ἦος*; *ὡς*; *ἀεί, ἀές* 30 t, 51, 318–19 tm

כָּל־עוד *ἐν ἕως*: *while, so long as* IIS 1. 9 Job 27. 3

עד אִם *ἕως ἄν*: *until, till* Gn 24. 33 319 tm

עד־בוֹש *ἕως ὀψέ*; עד־בֹּקֶר *ἕως πρωί*; עד־כי *ἕως κε*; עד מָתַי *ἕως πότε*: *how long* Ex 10. 3, 7 IS 1. 44, 16. 1 Jes 6. 11 Prv 6. 9 Neh 2. 6 319 tm

עד־עֵת *ἕως ὅτε*; עד־עַתה *ἕως ἄρτι*; עד שׁ־ *ἕως κε* 319 tm

עַד שׁ־ *ὥστε*: *so that* Cant 2. 7, 3. 4, 8. 4 51

עַד *μέγας*; *οὐ, οὐχ*: *v.* אל 296 tm

עֵד *εἴδω* 325, 330 tm

עד *δάϊος*: *enemy* Gn 49. 27 عَدُوّ 83 t

עטה, עדה *δύω*: *go* or *get into*; of clothes and armour, *get into*; trs., *put on* Jes 59. 17 Jer 4. 30, 31. 4 (3), 43. 12 Hos 2. 15 Ps 71. 13, 104. 2, 109. 29 Job 40. 10; הֶעֱטָה, הֶעֱדָה *ἐν-* or *ἐνδύνω*: of clothes, *put on, wear* Prv 25. 20; causal, *put on* another, *clothe in*; *clothe* Ez 16. 11 Ps 89. 46 88, 114

עדה *πατέω, βατέω, μάτημι*: (*πατός*) *tread, walk* Job 28. 8 61

„ הֶעֱדָה, *στολίζω*; עֲדִי *στολή*; עֲדִי *στόλος* 339 tm, 341; עדה *ἔθνος* 80, 378–9 tm

„ עֵדוּת, עֵדוּת, *ἔθος*: (*ἔθω*) *custom, habit* Dt 4. 45 IR 2. 3 Ps 99. 7, 119. 2, 14, 46, 88, 168 ICh 29. 19 80

עִדּוֹא 28 t

עדות *γάδιξ(ις)· ὁμολογία* (*agreement, compact*) (*ϝάδ-*) Ex 16. 34, 25. 16, 22, 27. 23, 30. 6, 31. 18, 38. 21 Lev 24. 3 Nu 9. 15 Ps 19. 8, 25. 10, 93. 5, 132. 12 78

עֵדֶן *Ἅιδης*; *Ἅϊδωνεύς* 68, 76, 121, 318 tm

מַעֲדַן *ἔδεσμα*: (*ἔδω*) *meat, food*; pl., *eatables, meats* Gn 49. 20 Thr 4. 5 71

עֶדְנָה, מעדן *ἡδονή*: *enjoyment, pleasure*; prop. of sensual pleasures Gn 18. 12; cf. *ἔδεσμα, ἥσθημα* 38, 71

עדר *ἀθροίζω*: *gather together, collect, muster* ICh 12. 33 (34), 38 (39); *form a society, form a party* עזר IR 1. 7 (ד/ז/*θ*)

עֵדֶר *ἄθροισμα*: *that which is gathered, a gathering* Gn 29. 2 Jer 13. 17 Joel 1. 18 Zach 10. 3 Cant 6. 5–6 IICh 32. 28 79

הֶעִיד *ἀπισόω*: *make equal* Thr 2. 13 31 t

עָוֹן *ἄτη* (*ἀάω* for *ἀάτη*), *ἄτα, αὐάτα* (*ἀϝ-*): *reckless guilt* or *sin*, as that of Paris; in pl. *deceptions* Ex 20. 5, 34. 7 Lev 16. 21 Jes 1. 4, 33. 24 Ez 29. 16 Mich 7. 19 Dan 9. 13 41

עוז *φεύγω*: *v.* נוס Jes 30. 2 65

מָעוֹז *φύγιμον*: *v.* מנוס Jes 25. 4, 30. 2; עֹז *μοῦσα*: *music* IICh 30. 21 (cf. ICh 15. 16, IICh 5. 13, 7. 6, 23. 13) 66, 71

עוּלָל, עוֹלֵל, עוֹל, עָוִיל מְעוּלֵל *παιδίον*: Dim. of *παῖς*, *little* or *young child* (up to 7 yrs.) IIR 8. 12 Jes 13. 16, 49. 15 Jer 44. 7 Ps 8. 3, 137. 9 Job 19. 18 Thr 2. 20 61, 101

עָלַל *ἐλλοχάω*: *lie in ambush* (*λόχος*) Jud 20. 45 54

„ *τέλλω*: poet. Verb, but used in Cretan Prose; *accomplish*; *perform* duties, rites, etc. Thr 1. 22, 2. 20, 3. 51; cf. הִתְעַלֵּל *συν-*: *perpetrate* Ex 10. 2 53, 64

„ *φυλλίζω, ἐπι-*: *glean grapes in a vineyard* Lev 19. 10 Dt 24. 21; metaph., *deal hardly with* Jes 3. 12; cf. עֵלָה *φύλλον*; עללה/*ἐπιφυλλίς*: *small grapes left for gleaners* 54, 64

עָלְמִין, עָלְמַיָּא, עָלְמָא, עָלַם, עֵילוֹם, עוֹלָם *τέλος*: *v.* סלה Gn 9. 26 IR 8. 13 Jes 26. 4 Ps 139. 24, 145. 13 Dan 3. 33, 4. 31, 7. 18; *διὰ τέλους through to the end, completely*; *throughout, for ever, completely, all the time, always* לְעוֹלָם Gn 3. 22 לעילום IICh 33. 7 לעולמים Ps 77. 8 לעלמא Dan 2. 44 לעלמיא Ib. לעלמין Ib 2. 4 עַד עוֹלָם Gn 13. 15 עד הָעוֹלָם Ps 41. 14 Neh 9. 5; *διὰ τέλους ἀεί permanently, for good* עד עוֹלְמֵי עד Jes 45. 17 עד עלם עלמיא Dan 7. 18 — 24 t, 42, 64, 67, 319–20 tm, 390 t

עֲוָעִים *ἄτη*: *v.* עוון (?) — 41

עוץ *Ἀσία*; *Σκυθία*: *v.* סין — 129 t, 325

עֲצְיוֹן גֶּבֶר *Σκυθῶν ὅρμος*: the *roadstead, anchorage*—esp. the *inner part of a harbour*—of the Scythians; *Ἀσίας ὅρμος* Nu 33. 35 Dt 2. 8; *v.* אילת — 129 t

עור *δορά* (A): (*δέρω*) *skin when taken off, hide*, of beasts; rarely, *skin* on the living body; *χρώς*: of the human body, *skin* or *flesh* Gn 3. 21 Lev 9. 11, 13. 4 Job 2. 4 — 44, 58, 69

עוּר *τινάσσω*: *shake* or *brandish*; generally, *shake*; make the strings *quiver* by striking them Ps 57. 9 — 64

„ *φέρω* — 65, 638 tm

נְעָרֹת, עוּר *φορυτός*: *whatever the wind carries along*; hence, *rubbish*, such as collects in a farm-yard or a carpenter's shop; *chips or shavings*; chaff (W) Jes 1. 31 Dan 2. 35 — 66

הִתְעוֹרֵר, עוֹרֵר, עוּר *ἐγείρω*: *wake*; *wake up!*; *arouse oneself* Ps 57. 9; *awaken, rouse*; Pass., *wake* Jes 51. 17; *rouse* or *stir oneself, be excited* by passion Ib 64. 6 Cant 2. 7; cf. *ἐπ-* — 29 t

עֹרֵר, הֵעִיר *ἐξ-*: *awaken* Ps 35. 23; metaph., *awake, arouse*, excite (W) Jes 13. 17 Jer 51. 11 Cant 2. 7; cf. *ἐπ-* — 204 tm, 334 t

הִתְעָרְעַר, עַרְעֵר, עֵרֶה, עוֹרֵר *καθαιρέω, κατ-, κατάγρημι*: *take down*; *put down by force, destroy*; (city wall) *raze to the ground, demolish* Jes 23. 13 Jer 51. 58 Ps 137. 7; Pass., Jer 51. 58 — 216 tm, 380

עוּשׁ *θοάζω*: *v.* דאה Joel 4. 11; cf. *ταχύνω*; *v.* חוש — 51, 64

עַוָּתָה *ἄτη*: *v.* עוון — 41

עַז, עֵז *αἴξ*; עַז *ἰσχυρός* — 81, 96 tm

עֹז, עֵזוּז, עִזּוּז *ἰσχύς*: *strength* of body IIS 6. 14 Jes 51.

9; *might, power* IS 2. 10 Jes 42. 25, 43. 17 Jer 48. 17 28 t, 53, 92

עזה *ἄστυ*: *town*; with name in gen. [*v.* סדם]; in Attica, *town*, i.e. *Athens* Gn 10. 19 86 t, 130, 134

עָזוּב *ἀγαθοῦ, -θός*: *v.* עצור Dt 32. 36 IR 14. 10 82

תּוֹעֲפֹת, עְזוּבוֹנִים *ἀγαθόν*, pl., *τὰ ἀγαθά, τἀγαθά*: *goods of fortune, treasures, wealth* Ez 27. 12, 14, 22, 27; *v.* טוב 82

עֲזָנִיָּה *ἀζένα*; *πωγωνίας* 95 tm

עטה *ἀΐσσω, ἄσσω, ἄττω, ἅττω*: *turn eagerly* to a thing, *be eager after* Cant 1. 7

,, *δίδωμι* 58, 360 tm

,, עטף, *δύω*: *v.* עדה Ps 65. 14 114, 425 t

עין *δοκεύω*: *keep an eye upon, watch narrowly* IS 18. 9 68

עַיִן, מַעְיָן, מוצא *πηγή*: *running water*, used by Hom. always in pl., *streams* Gn 49. 22 Jes 41. 18; *fount, source* (pl.) Gn 24. 29 Lev 11. 36 Dt 8. 7 IR 18. 5 IICh 32. 4; *source, origin*, mostly in sing. IIR 2. 21 Mich 5. 1 Ps 75. 7; *the fount* of light, i.e. the South Ps 75. 7; *πηγὴ ἀργύρου*, of the silver mines at Laureion Job 28. 1; *ἀέναος, ἀενάων*: *everflowing* 61, 68, 71, 378

עין *αὐγή*: *light of the sun, sunlight*; *the sun*; *light*; generally, *any bright light* Ex 10. 5; and in pl., *rays, beams* IIS 12. 11; of the eyes, *the eyes* Gn 3. 7; *φῶς* 65, 337 tm, 389 t, 416 t

עיר *γῆ*: *v.* אור Gn 4. 17 Jes 14. 21 Thr 1. 1 68, 83 t, 92, 131 t, 290 tm, 411

,, *ἀνήρ* 285–6 tm

עֹל *ζυγόν*; also *ζυγός, δυ-*: *yoke* of a plough or a carriage Nu 19. 2; metaph., Dt 28. 48 IR 12. 4, 10 51, 59

עַל *ἀμφί*; עָלַי, עַל *ἀνά* 30, 168 tm; *εἰς* 169 tm; עַל *ἐπί* 15 t, 75 t, 83 t, 170 tm; עַל *ἕως*: *v.* עד 30 t; עַל *παρά*; מעל, עַל *περί* 61, 172 tm; עָלַי, עַל *πρός* 62; עַל *ὕπερ* 5, 15, 28, 173 tm, 301

עַלְבוֹן *ἥλιος*: *v.* אביאל 125, 402

עִלֵּג *ἄλογος*: *speechless* (אִלֵּם) 44, 64

עלה *πυρόω*: *v.* בער Ps 78. 21; cf. شعل; *ὁλοκαυτέω, -τόω*: *bring a burnt-offering, burn* an offering *entire* 23, 56, 62, 93, 100

עֹלָה *ἐκπύρωσις*: *conflagration*; *calcination* Lev 1. 3 IS 7. 9; *ὁλοκαύστησις, -καύτησις, -τωσις*: *sacrifice of a burnt-offering* 119

עלה *τελέω*: *pay* what one owes, what is due; generally,

pay; *lay out, spend* IR 10. 16–17 IICh 9. 16; τέλλω = ἀνατέλλω: intr., *rise, appear above the horizon*, of any heavenly body, as sun and moon Gn 32. 25, 27 64, 67, 422 t

עלה ἀνά 168 tm

עלה ἀναβαίνω, ἀμβ-: *go up, mount*; climb (W) Gn 28. 12 Ex 34. 2 Jud 4. 12 IR 18. 42 Cant 7. 9; *go up to* heaven Jos 8. 20; *to* the upper rooms Ib 2. 8; *go up* to a temple Dt 17. 8 Jud 21. 5 IS 1. 3, 22 IR 12. 28 Jes 38. 22; *ascend* to heaven Jes 14. 13 Ps 68. 19 Prv 30. 4; of rivers in flood, *rise* Jer 51. 42; *overflow* the fields Jes 8. 7 (נבע Prv 18. 4); of plants, *shoot up* Gn 40. 10 Jes 5. 6; c. acc., *surpass* Prv 31. 29; *enter* into one's heart, of thoughts Jer 7. 31; in causal sense, *make to go up* (העלה Jos 2. 6 Jes 8. 7) 22

מַעֲלָה βάθρον: *step* IR 10. 19 Ez 40. 22, 34, 37 [note that the material element from the Heb. viewpoint, namely, the Prep. ἀνά, is absent]

„ αὔλημα: (αὐλέω) *piece of music for the flute* Ps 122. 1 [this should have been spelt מחלות, similarly to its cognates: חליל/αὐλός IS 10. 5, and נחילות/αὐλός Ps 5. 1] 71

עָלֶה φύλλον: *leaf* Prv 11. 28; *v.* עללה 66

מַעֲלֵה ἀναβαθμός: *flight of steps, stairs* Ex 20. 26 Am 9. 6 Neh 3. 15, 12. 37 71, 175

עלז, עלץ, הִתְעַלֵּס ἀγλαΐζω: *take delight in* IS 2. 1 Hab 3. 18 Zeph 3. 14 Ps 9. 3, 149. 5 Prv 7. 18, 11. 10 14, 24 t, 32 t, 43, 422 t

עליה, מַעֲלֶה αὔλιον: *chamber* Jud 3. 20 IIR 1. 2 Jer 22. 13–14 Ez 40. 26, 31 Ps 104. 3; *cave, grotto* IICh 32. 33 71, 80

„ αὔλισμα, -μός, -σις: *lodging* IR 17. 19 80

עֶלְיוֹן μεγαλεῖος: *magnificent, splendid* Ps 91. 9 297 tm, 300–1

„ ὁλοιός: poet. for ὁλοός (ὁλώϊος, οὐλοός, ὀλός; rare in pass. sense, *destroyed, lost*) IR 9. 8 IICh 7. 21 38, 403 t

„ Ὑπερίων 301 tm

עֲלִילָה, תַּעֲלוּל δεινός: (δέος) *fearful, terrible* דחיל Dan 2. 31; τὸ δεινόν *danger, suffering, horror* Jes 66. 4; δεινὰ ποιεῖν make *complaints* Dt 22. 14, 17; *clever, skilful* נָדִיב ICh 28. 21; in bad sense, *over-clever* Jes 3. 4; עלל τέλλω: *perform* Thr 1. 22, 2. 20 58

עֲלִילָה, עֲלִילִיָּה *τέλος*: (*τέλλομαι, τέλλω*) *achievement* IS 2. 3 Jes 32. 19 Ps 77. 13, 78. 11 64

עֹלָלָה *ἐπιφυλλίς*: *small grapes left for gleaners* Jud 8. 2 Jes 17. 6 Jer 49. 9; cf. עולל/*ἐπιφυλλίζω*: *glean grapes in a vineyard* Lev 19. 10 Dt 24. 21 Jer 6. 9 54

עַלְמָה, עֶלֶם *πῶλος, ὁ* and *ἡ*, *foal*, whether *colt* (فلو) or *filly* (فلوه); in poets, in fem., *young girl, maiden*; freq. masc., *young man* Gn 24. 43 IS 17. 20 62, 67, 100–1

עֲלָמוֹת *αὐλός*: *pipe, flute, clarionet* Ps 46. 1 79

עַל־מוּת *ἀθανάτως*: *perpetually* Ps 48. 15 59

עֲזָמָוֶת, עָלְמָת *ἀθάνατος*: *undying, immortal*; of things, etc., *everlasting, perpetual* ICh 8. 36 59

לעע, עלע *λείχω*: *v.* לחך Ob 16 Job 39. 30 12

הִתְעַלֵּף *καλύπτω*: *cover*; Med., *cover* or *veil oneself* Gn 38. 14 Jon 4. 8 92

עם־, עמי־ *γαμέτης*: e.g. עמיאל, אליעם 125–7, 291 tm, 415 t

עַם, עַמִּי *γαμέτης*: *husband, spouse*; *γάμος*: *unlawful wedlock* Gn 19. 38 [unless עם, in the context—like אב—is the homologue of *γονεύς*: *begetter, father*; or *πατήρ*; cf. מוֹאָב and עַמּוֹן being synonyms—*π*/מ/ב]; Pythag. name for *three* (*γ*/ג), for *five* (חמשׁ Ib 45. 22); name of month (جَماد) 44, 125–7, 291–2 tm, 415 t

עַם, עָמָם *δῆμος*: *v.* אם Ruth 1. 16, 3. 11, 4. 4 Neh 9. 22, 24 12, 58, 292 tm, 377

עַמִּית *δημότης*: *one of the same people, fellow-citizen*; at Athens and elsewhere, *member of a deme* or *of the same deme* Lev 5. 21, 18. 20 58

עַם *λαός*: *v.* אם Dt 20. 2, 5, 8, 9; *γένος*: *race, stock, kin* IIR 4. 13 Esth 3. 8 12, 56, 291–2 tm

עַם, עִמּוֹ *θυμός* 79, 297 tm, 299; עִמָּד־, עִם *μετά* 35 t, 171 tm; עִם *σύν* 173 tm

עַמּוּד *σταθμός*: (*ἵστημι*) *upright standing-post*, freq. in Hom.; sts. of the *bearing pillar* of the roof Jud 16. 25–6 [the מ here, and in עמד/*ἵστημι*, is added to facilitate pronunciation, e.g. *τύμπανον, τύπανον*] 74

מַעֲמָד *σταθμός*: *standing-place* for animals, *farmstead, steading*; sts. including the human dwelling; of men, *dwelling, abode*; *quarters, lodgings* for travellers or soldiers IR 10. 5; העמיד/*ἵστημι, ἀν-* 71, 352 m

עמל *πένομαι*: *v.* ענה Ps 127. 1 61

עָמֵל *πόνος*: *v.* עני Eccl 2. 20 61

עָמֵל *πένης*: *v.* עני Job 3. 20 61

עָמָל *ἁμαρτία*: *failure, fault*; *error*; *guilt, sin* Nu 23. 21 Jud 10. 16 Prv 24. 2; *v.* אמר 381

,, *ἄμιλλα*: *contest for superiority, conflict*; *striving after* Eccl 10. 15 44

עמלק *ἀνδρογίγας* 289 tm

העמיס, עָמַר, עמשׁ, עמס *γεμίζω*: (*γέμω*) *fill full of, load* Ps 129. 7 Neh 4. 11, 13. 15 44, 243 tm, 326, 385 m

עמוס *γεμιστός* 103 tm, 385 t

מַעֲמָסָה *γέμισμα* 71, 360 tm

,, עָמִיר, *γόμος* 385–6 tm

עֲמַר *κόμη*: *v.* צמרת Dan 7. 9 35 t, 44, 68

חֹמֶר, עֹמֶר *χοίνικος*, *-νιξ*: *choenix*, a dry measure, esp. for corn Ex 16. 36; the *choenix* of corn was one man's daily allowance; given to slaves [cf. Ib 16. 16]; *ἄμαλλα*: *bundle of ears of corn, sheaf* Dt 24. 19 33 t

עֲמָרָה (*ἄστυ*) *Κιμμεριών*: (town) of the Cimmerians Gn 13. 10 60, 300

עָמְרִי *Ὅμηρος*: *Homer* IR 16. 16 121

עֲנָב *οἰνόπη*: a kind of *ἄμπελος* (any climbing plant with tendrils, esp. *grape-vine*) Gn 40. 10 Dt 32. 14, 32 120 tm, 326

עֹנֶג *ἀναψυχή*: *coolness, relief, respite* Jes 13. 22, 58. 13 74

ענד *ἀναδέω*, poet. *ἀνδέω*: *bind, tie up, wreath* Prv 6. 21 Job 31. 36 69

מַעֲדָנָה *ἀνάδεμα*, poet. *ἄνδεμα* = *ἀνάδημα*, poet. *ἄνδημα* = *ἀναδέσμη*: *band for women's hair, snood* Job 38. 31 69, 71

עֲנָה, ענה *αἰνίζομαι* 110 tm

ענה *πένομαι*: intr., *toil, work*; (*to have to work for one's living*, hence) *to be poor or needy* Ps 116. 10 61

עָנִי *πένης*: (*πένομαι*) *one who works for his living, day labourer, poor* man Dt 24. 12 32 t, 61, 290 tm

עֳנִי *πενία*: (*πένομαι*) *poverty, need*; *lack, need* Job 36. 15 61

עִנְיָן, עֳנִי *πόνος*: (*πένομαι*) *work*, esp. *hard work, toil*; *stress, trouble, distress, suffering* Ex 3. 7 Thr 3. 1 Eccl 4. 8; *business, enterprise, undertaking* Ib 5. 13 29, 61, 68

ענה *πεινάω*: *to be hungry* Ps 119. 107; *to be starved* Jes 58. 10

עֹנִי *πεῖνα*: *hunger, famine* Ps 88. 10 Thr 1. 3 תענית 61

נְעַר, תַּעֲנִית *νῆστις*: *not eating, fasting* Ps 88. 16 Esr 9. 5; cf. נוּעַ; *πεῖνα, sup.*; *ταπείνωσις, inf.* 72

ענה *φωνέω*: prop. of men, *speak loud* or *clearly*, or simply, *speak, give utterance* Dt 27. 14 Job 32. 15 Cant 2. 10 قال; of animals, *utter their cries* Jes 13. 22; as law-term, *affirm, testify* Gn 30. 33 Dt 31. 21 IIS 1. 16 66

עֲנוּת *φωνή*: (*φάω*) *sound, tone*; prop., *the sound of the voice* Ex 32. 18 66

מַעֲנֶה *φώνημα*: *sound made, utterance, voice* Prv 15. 1; *thing spoken, speech* Mich 3. 7 Prv 15. 28, 16. 24 66

הִתְעַנֶּה, עִנֶּה, ענה *καταπονέω*: *to subdue* Ps 88. 8; Pass., *to be subdued* Gn 16. 9 Ex 10. 3; *maltreat, oppress* Gn 16. 6 Dt 26. 6 Jud 16. 5–6, 19 Job 37. 23, esp. in Pass. Gn 16. 9 Jes 53. 7 62–3

הִתְעַנֶּה, עִנֶּה, עָנֶה, עִנֶּה *ἐκταπεινόω* strengthd. for *ταπεινόω*: *humble, abase* IR 8. 35, 11. 39 IIR 17. 20, Pass. Gn 16. 9 [cf. *πονέομαι*] Jes 53. 4 Ps 107. 17, 119. 71, 132. 1; *violate* a woman IIS 13. 12 Ez 22. 10–11 (cf. *εὐνάζω*); Pass., *humble oneself*, esp. of fasting and abstinence Lev 16. 31 Jes 58. 3 Ps 35. 13 (cf. *διαπεινάω*) 62–3

עָנִי, עֳנוּת *ταπείνωσις*: *humiliation, abasement* IIR 14. 26 Ps 22. 25; *-νότης*: *low estate, abasement*; *lowness of spirits, dejection* תענית (*v. ἐκταπεινόω, sup.*) 62–3, 73

עָנִי *ταπεινός*: of persons, *humbled, abased in power, pride*, etc.; *small, poor, weak, submissive*; in moral sense, either bad, *mean, base, abject*; or good, *lowly, humble* Dt 24. 12–15; *πένης*: *one who works for his living, day-labourer, poor* man 63

עֲנָוָה *εὔνοια*: (*εὔνοος*) *goodwill, favour* IIS 22. 36 Prv 15. 33, 18. 12, 22. 4 63

עָנָו *εὔνοος, -νοιος*: *well-disposed, kindly, friendly* Nu 12. 3 Ps 37. 11 32 t, 63

ענות *αἴνεσις, ἐπ-*; cf. *φωνή* 66

עֹנָה *εὐνή*: *bed*; *bedding*; *abode* of nymphs, animals; *lair* of a deer; *form* of a hare, *nest* Ex 21. 10; *v.* אוֹן 44

אֲנָשִׁים, ענושים *πένθημα*: *lamentation, mourning* (pl.) Ez 24. 22 Am 2. 8 61, 290 tm

עָנָר, עָנִי *ἀνήρ* 32 t, 82, 285–7 tm, 290 tm

עִנְיָן *πόνος*: *work*, esp. *hard work, toil* Ecclı. 13, 3. 10; *trouble* Ib 2. 26, 4. 8; *business, enterprise, undertaking* Ib 5. 13; *stress, trouble, distress* Ib 2. 23, 5. 2 68

עֹנֶק, עָנָק *εὔογκος*: *of good size, bulky, massive*; *of moderate* or *convenient bulk, compact, portable, of manageable size* 24 t, 38

עֲנָקָה, עָנָק *ἀγκύλιον*: Dim. of *ἀγκύλη, loop* in noose; *link of a chain* Jud 8. 26 Cant 4. 9 38, 42 t

עָסִיס *δρόσος*: *dew*; in poets *pure water*; of other liquids, *δ. ἀμπέλου* (grape), *δ. καλάμου sugar*; of oil, of honey Joel 4. 18 Cant 8. 2; cf. *πιέσιμος*, p. 640 57, 59

עֲפָלִים, עֹפֶל *ὄπλον* 315 tm, 342 tm, 406

אֵפֶר, עָפָר *τέφρα, -ρη*: *ashes*; *γῆ, γαῖα*: *earth*, as an element Gn 18. 27 Jos 7. 6 IIS 13. 19 Ez 27. 30, 28. 18 Jon 3. 6 Job 2. 8, 30. 19, 42. 6 Thr 2. 10; *earth* (including land and sea, opp. *heaven*, or *land* opp. *sea*) Job 41. 25 [+א, γ/פ, +ר] 60

,, בּוֹר, *τάφος*: *grave, tomb* Jes 38. 18 Ps 22. 30 63

עֶפְרַיִן, עָפָרָה *ἀγορά*: *v.* חפרים Jos 18. 23 IICh 13. 19; cf. Latin *forum*; עֶפְרוֹן *ἀγοραῖος* Gn 23. 8 32 t, 377

עֵץ *ξύλον*: *wood*, cut and ready for use, *firewood, timber* Gn 6. 14 Ex 25. 10 IR 6. 23 IIR 12. 12; *post, gallows* Dt 21. 23 Jos 8. 29 Esth 2. 23; of live wood, *tree* Gn 1. 11, 2. 9, 18. 4; cf. *ὄξυλον· ἰσόξυλον* (*like wood*) 45

עֶצְבוֹן, עֵצֶב *ὀδύνη*; *v.* און Gn 3. 16, 17 93

עָצוּר *ἀγαθός*: *brave, valiant*; *good, capable* Dt 32. 36 IR 14. 10, 21. 21 IIR 9. 8 (*v.* טוב) 82

עצל *σχολάζω*: *to have leisure* or *spare time, to be at leisure, have nothing to do*; *to loiter, to linger* Jud 18. 9 53, 66

עָצֵל *σχολερός*: *idle* Prv 6. 6, 9, 26. 14 53, 66

עַצְלוּת, עַצְלָה *σχολή*: *leisure, rest, ease*; *idleness* Prv 19. 15, 31. 27 45, 66, 422

עֶצֶם *ὀστέον*, contr. *ὀστοῦν*, poet. *ὀστεῦν*: *bone* Gn 2. 23 Ez 24. 5, 10; *bones of the dead* Gn 50. 25 Ez 37. 1; of the skin Thr 4. 7; cf. *δέμας*; *σῶμα* 81, 99, 386

עָצְמָה, עֹצֶם *δύναμις*: (*δύναμαι*) *power, might*; generally, *strength, power*; *outward power, authority, influence* Jes 40. 29, 47. 9 56

עֲצֶרֶת, עֲצָרָה *ἀγορά, ἄγυρις*: (*ἀγείρω*, אגר) *assembly*; *gathering, crowd* Jer 9. 1 Joel 1. 14 61, 326, 377

עֲצֶרֶת, *πανήγυρις, πανάγ-*: (*πᾶς, ἄγυρις*) *general* or *national assembly*; esp. *a festal assembly* in honour of a national god; festival (W); *ἄγερσις* Dt 16. 8 IIR 10. 20 Am 5. 21 — 61, 326

עקב *φενακίζω*: *play the φέναξ* (*cheat, quack, impostor*), *cheat, lie* Gn 27. 36 Jer 9. 3; עָקְבָה *φενακισμός*: *cheating*; imposture (W) IIR 10. 19 — 65

עקב *ἄκρος πούς*; *ἄκρος*: *at the farthest point* or *end*; esp. of *extremities* of body, *ἄ. πόδες ends* of feet; *ἄκρος πούς* heel (W); *στήθεος, στῆθος*: *ball of the foot*; *ἀκρόπους*: *foot* Gn 3. 15, 25. 26; *ἴχνος*: *track*; *spoor*; poet., *foot*; foot-print (W) Cant 1. 8 — 52, 63

עקד *ἐκδέω*: *bind so as to hang from, fasten to* or *on*; *bind* Gn 22. 9 — 113, 194 tm, 420 t

עִקֵּד *φακώδης*: *lentil-coloured*; *freckled* Gn 30. 39–40 — 65

מַעֲקֶה *ἔργμα*: *fence, guard* Dt 22. 8 — 71

עָקַל *σκολιάζω*; עַקַלָּתון *ἀγκταλιάζω* — 94 tm

עֲקָרָה, עָקָר *ἄκουρος*: (*κοῦρος*) *childless, without male heir* Gn 11. 30, 25. 21, 29. 31 Dt 7. 14 — 44, 327, 380, 667

עקר *ἐξορύσσω*: *dig out* of the ground, *dig up*; uproot (W) Eccl 3. 2 — 380

עַקְרַב *σκορπιός* 331 tm; עֲקָרֶת *οἰκουρός* 327, 380 tm

עָר *γῆ*: *v.* אוּר Nu 21. 28; *χῶρος*: *land, country* — 92–3

ערב *ἀρραβωνίζεται*; עֲרָבָה, עֲרָבון *ἀρραβών*; *ἄρφα*; *ἄρχα*; *ῥύσιον*; ערב *ἐρύω* (B); תַּעֲרֻבות *τὰ ῥύσια* — 97–8 tm, 327, 349 tm, 387, 402, 423 t, 426 t, 679 tm

ערב *θαρσέω*: *pluck up courage, venture* Jer 30. 21; *v.* הרס — 59

„ *φέρω*: *bear* or *carry* a load Ez 27. 9; *receive* Gn 44. 32; *ἐρύω* (B): *protect, guard* Ib 43. 9 — 65, 638 tm

מַעֲרָב *φόρημα*: *that which is carried, load*; freight (W) Ez 27. 9 — 66, 71

עָרֵב *ἀρέσκω*: (*ἄρω*, not extant) *please, satisfy* Mal 3. 4 Prv 3. 24 (*−σκ*) — 23

הִתְעָרֵב *φύρω*: Med., *mix with others, mingle in society*; *have dealings with* a person Esr 9. 2 — 66

עֵרֶב *φυρμός*: *mixture, confused mass, disorder* Ex 12. 38 Neh 13. 3 — 66

עֲרָבִים *ἀγοραῖν*: *v.* חפרים Ex 12. 6 — 377

ערב *ἑρπετόν*: (*ἕρπω*) *beast* or *animal which goes on all*

fours; *creeping thing, reptile*, esp. *snake*; ἕρπης: name of an animal (snake?) Ex 8. 17 79

עֶרֶב ἔσπερος

עֹרֵב κόραξ: *raven, crow* Gn 8. 7 Lev 11. 15 23, 302 m

עֲרָבָה πόρευμα: *means of going, carriage* Ps 68. 5; ὄροφος: *reed used for thatching houses* Lev 23. 40 Ps 137. 2; pl., ὀρόφους Φοίβου, i.e. his temple عَرَفات [heights overlooking Mecca] 46, 62

עֲרָבָה, עֲרָב ἐρημία 37, 42 t, 130 t, 300, 313 tm

עֲרָבִי, עַרְבִי, עַרְבָאִי ἐρημικός; עַרְבָתִי ἐρημίτης 130 t, 313 tm

ערג, ערך ὀρέγω: *reach, stretch, stretch out*; metaph., *reach after, grasp at, yearn for*; abs., *yearn, desire* Ps 5. 4, 42. 2; χρῄζω: *desire, long for, crave* 43, 45, 328

ערה ῥέω: *flow, run, stream, gush*; metaph., of things, *rain* Jes 32. 15 41

ערה, ערך φορέω, -εύω: Frequentat. of φέρω, implying *repeated* or *habitual* action; most commonly of clothes, armour and the like, *bear constantly, wear* Jes 22. 6 ICh 12. 8 (9) 14, 65

עֵרָה, הִתְעָרָה ἐρημόω: *strip bare* Thr 4. 21; *leave empty* IICh 24. 11; empty (W) Gn 24. 20 40, 380

ערוה μόριον: esp. of *the members* or *parts* of the body; in pl., esp. *parts* or *genitals*, male and female Gn 9. 22 IS 20. 30 46

עֶרְוָה πονηρία: *bad state* or *condition* Gn 42. 12; in moral sense, *wickedness, vice, knavery* Dt 23. 15, 24. 1 61

עֲרִיסָה κάρδοπος: *kneading-trough* (pl.) Nu 15. 20 69

„ ξηρός: *dry*; *solid* food, i.e. cereals; καρπὸς ξ., i.e. cereal, opp. κ. ξύλινος, produce of trees, i.e. fruit, wine, oil Nu 15. 21 Neh 10. 38 45

עריץ θηριώδης: of beasts, *savage*; of men, *brutal* Jes 29. 20 Ps 54. 5 59

עריץ, פריץ κράτιστος, κάρτ- (as always in Hom.): isolated superl. from κρατύς, *strongest, mightiest* Jes 13. 11, 35. 9, 49. 25 Jer 15. 21, 20. 11 Ez 28. 7 Ps 37. 35, 86. 14 Job 6. 23; *best* in its kind; of persons, *best* in birth and rank; of animals, *best*; *fiercest*

עֲרִירִי, חֲרֵרִים στερρός (B): *barren* Gn 15. 2 Lev 20. 20 33 t, 52, 380

ערך παρασκευάζω: *get ready, prepare* Gn 22. 9 Ex 40. 4

Nu 23. 4 Prv 9. 2 Job 13. 18; הֶעֱרִיךְ *ἐναριθμέω*: *make account of, value* Lev 27. 8; *v.* חדה 61, 382

עֶרֶךְ, מַעֲרָכָה, מַעֲרָכֹת *παρασκεύασμα*: *arrangement* Ex 39. 37, 40. 23 IICh 29. 18; *-σκευή*: a *pitched* battle 61

ערך *παρατάσσω*: *place or post side by side, draw up in battle order* Gn 14. 8 Jud 20. 20, 30, 33 IS 4. 2 IIS 10. 9–10 Jer 50. 14 61

מַעֲרָכָה *παράταξις*: *marshalling, line of battle*; *pitched battle, battle* IS 4. 12, 16, 17. 20–2 ICh 12. 38 (39) 61

ערך *θαρσέω*: *have no fear of*; not to flinch from (face bravely) (W) Job 37. 19 59

עָרֵל *τραυλός*: *mispronouncing letters, lisping, stammering* Ex 6. 12 64

„ *τραυματιαῖος*: *wounded* Ez 32. 21 (doubtful) 64

מָעְרֵל (הערי֑ל) *τραυματίζω*: *wound*, Pass. Ez 32. 27 64

ערל *κείρω*: *cut short, shear, clip*, esp. of hair 394 m, 666 tm

עָרֵל *ἄκουρος*: (*κουρά*) *unshaven*, uncut (W) 394 m, 666–7 tm

עָרְלָה *κουρά*: *that which is cut off*; *lock of hair*; *cut off end* (of a wedge or beam) 394 m, 666 tm

עָרֵל *μέγας* 24–6 t, 29–30 t, 48, 56, 92, 296 tm

ערם *φρονέω*: *have understanding, be wise, prudent*; *to be well aware of*; *to be sensible, be alive* Prv 15. 5, 19. 25; *εἰρωνίζω*: = *εἰρωνεύομαι* (generally, *dissemble*) IS 23. 22 66

הֶעֱרִים *ἐπι-*: *to be shrewd, prudent* IS 23. 22 66

עָרוּם *φρόνιμος*: *sensible, prudent*; *possessing sagacity* or *discernment* Prv 13. 16, 22. 3 Job 5. 12–13; *sagacious*, of animals Gn 3. 1 66

עָרְמָה *φρόνιμον*: *practical wisdom, prudence*; *wisdom* Prv 1. 4, 8. 5, 12; *εἰρωνεία*: *dissimulation*, i.e. *ignorance purposely affected* to provoke or confound an antagonist, a mode of argument used by Socrates against the Sophists; *pretence*; generally, *dissembling* Ex 21. 14 Jos 9. 4; *φρόνησις*: sagacity (W) 66

ערף *ῥέω*: *v.* ערה Dt 32. 2, 33. 28 41, 45, 50, 369 tm, 412–13

„ *ῥαχίζω*, *ῥακχ-*: *cut through the spine*, esp. in sacrifices Ex 13. 13 Dt 21. 4 Jes 66. 3 369 tm

ערף *ἁρπάζω* 242 tm, 383

ערפת *πρόπυλον*: *gateway, entrance*; *-λών*: *gateway of a house*; *ὄροφος*, *-φή*: *roof* 414

ערץ *πέρθω*: *v.* הרס Jes 2. 19 Ps 10. 18; *θαρσέω*: *v.* ערב Job 31. 34; *κρατιστεύω*: *to be mightiest, best, most excellent* Ps 89. 8 61

עֹרֶק *ῥακίς*: *v.* גיד Job 30. 7; cf. *νεῦρον* 93

עֶשֶׂב עֵשֶׂו, עֵשָׂו, שָׂעִיר, שָׂעָר *δασύς*: *v.* דשא Gn 1. 11, 25. 25, 27. 11, 36. 8 Ob 8 38, 55, 58, 92

עשׂה *τεύχω*: *produce by work* or *art*; esp. of material things, *make*, *build* Gn 1. 7, 16, 2. 2, 3. 21, 8. 6 Ex 1. 21, 36. 8, 12, 24–5, 35 IR 7. 8 Jes 54. 16; *dress* or *prepare* a meal Gn 27. 4, 7, 9, 14, 17, 31 IIS 13. 5, 7, 10; *form*, *create* Gn 1. 25, 5. 1, 6. 6, 9. 6 Ex 32. 35 Jes 46. 6 Ez 29. 3; in Hom. freq. of building Ex 1. 21, of smith's work 40, 64, 76 t, 85–6 t

עֹשֶׂה *τευκτήρ, -τωρ*: *maker* IIR 12. 12 Jes 17. 7 Job 31. 15 Eccl 3. 9 64

עָשׂוּי *τευκτός, τυκ-*: *finished*, *wrought out*, i.e. *complete* Ez 40. 17, 41. 19, 46. 23; *made by man's hand* Ex 41. 20 IIR 23. 4 Ez 21. 20 64

מַעֲשֶׂה *τεῦγμα*: *that which is made*, *a work* Nu 31. 51 Jes 29. 16 Ez 46. 1 Eccl 8. 9 64, 71, 76 t

־עשׂה, עשׂה־ *ἠίθεος*: *v.* אדנ־; e.g. עֲשָׂהאֵל IIS 2. 18, אלעשׂה Jer 29. 3 128

עֲשָׂרָה, עֶשֶׂר *δέκα*: *ten*; עשׂרים *εἴκοσι* 58, 68, 75 t, 316

עָשׂוֹר *δεκάς, -άδος*: the number *ten*; = *δεκάτη* (*v.i.*) שׁחד Gn 24. 55 58

עֲשִׂרִית, עֲשִׂרִיָּה, עִשָּׂרוֹן *δεκάτη*: *tenth*; *tenth part* Ex 16. 36 Nu 15. 4 Jes 6. 13 58

הֶעְשִׁיר, עִשֵּׁר, עשׂר *δεκατεύω*: of things, *tithe* them Gn 28. 22 Dt 14. 22 IS 8. 15, 17; *make* people *pay a tithe* Neh 10. 39 58

מְעַשֵּׂר *δεκατευτής*: *tax-farmer* Neh 10. 38 58

מַעֲשֵׂר *δεκάτευμα*: *tenth* Nu 18. 26 Ez 45. 11, 14 Neh 10. 39; *tithe* Gn 14. 20 Lev 27. 32 Nu 18. 26 Dt 26. 12 58, 71

[The significance of the last few homologies, centred on עשׂר, cannot be exaggerated or too strongly emphasized; because they include examples of cardinal, ordinal and fractional numbers, a period of days (cf. *ἑπτάς*/שׁבת), a peculiar proportion importing economic and religious customs, and verbs. Besides, numbers are typical of a language; one learns them early on in life and

counts them on one's fingers. Of course these homologies are not isolated; they form part of a complete system classified elsewhere, together with other groups of homologies. These remarks apply with equal force to other sets of homologies in this all-embracing catalogue.]

עָשׁ *πυραύστης*: *v.* פרעשׁ; *ψυχή*: *butterfly* or *moth* 53, 62, 93, 427

עשׁן *καπνός*: *smoke* Ex 19. 18 Jos 8. 20 Jes 6. 4 Prv 10. 26 60

עשׁק *πιέζω* 45, 637–8 tm

מַעֲשַׁקָּה *πιεσμός*: metaph., in pl., *constraint, pressure* of circumstances Jes 33. 15 Prv 28. 16 71

עשׂתי־עשׂר *εἷς τε (καὶ) δέκα* 389 tm

עשׁתֹּרת *ἀστήρ* 121 m, 288 t, 402 tm

עת *ἔθος*: *custom, habit* Esth 1. 13 80

כעת *καθ' ἔτος*: *this year* Gn 18. 10; עתק *φθόγγος* 65, 171

פאה *γωνία*: *corner* Ex 25. 26 Lev 19. 9, 27 78

,, *φόβη*: *lock* or *curl of hair* Jer 9. 25 78

פאה *ἐπί* (secondary) 170 tm

,, *πρός* 173 tm

פְּאֵר *φάος* 337 tm

,, *φᾶρος*: *a large piece of cloth*; commonly, *a wide cloak* or *mantle* without sleeves Ex 39. 28 Jes 3. 20, 61. 3, 10 Ez 44. 18 43, 74, 80

פגע *θιγγάνω*: *touch* Jos 16. 7; *ἐπέχω* 78, 90 tm

פַּדַּן אֲרָם *πεδίον ἁρμοῦ*: plain of the junction [of the Euphrates and Tigris] Gn 31. 18 130, 300, 668–9

פֶּדֶר *πραπίδες*: = *φρένες, midriff, diaphragm* Lev 1. 8 78

פֹּה, פֹּא, פּוֹ *ὧδε*: *v.* זה Gn 19. 12 Ez 40. 10, 12, 34 27–30 t, 34 t, 76

פֶּה *ἀναπνοή*, poet. *ἀμπν-*: *recovery of breath*; *breathing organ*, of the nose (אַף *ἄνῳ*) and mouth Ex 4. 10 415 t

פֶּה אֶחָד *ἀπὸ μιᾶς* 169 tm; פּוּח *φθίω* 318 tm

הֻפַּח *διαφυσάω*: *blow in different directions, disperse* Jes 42. 22 90

פּוּט, פּוּטי *Αἴγυπτος*: *the river Nile*; *Egypt*; *ὕπτιος*: of land, *flat, horizontal*; *sloping evenly*, of Egypt Gn 10. 6, 41. 45 Ez 27. 10 130, 300

פּוּל *θηρίον*: (in form Dim. of *θήρ*) *wild animal*, esp. of such as are hunted; freq. of elephants [פּוּל is homophonous with فيل; in antiquity rulers assumed or were given the names of wild beasts] IIR 15. 19 92

פּוּל *φάσηλος*: a kind of bean, *calavance*, *Vigna sinensis* IIS 17. 28 Ez 4. 9 77

פּוּץ *φύζω*, late Ionic for *φεύγω*: abs., *flee*, *take flight*, opp. *διώκω* (*pursue*, *chase*, in war or hunting; *follow* דבק) Nu 10. 35 255 tm

נפץ *φυσάω*: *blow*, *puff*; *swell* with political pride Jer 22. 28 156

נפוּשׁ, נפוץ *διαφυσάω*: *blow in different directions*, *disperse*; Pass. Gn 10. 18 Nah 3. 18 36 t

הִתְפּוֹרר, פּוֹרר, פָּרְפַּר, פּוּר *ταράσσω* 97 tm

פָּזַז *ψοφέω*: *sound*, *make a noise*; *rattle* IIS 6. 16; *v.* צפצף 53

פּוּז *σπείρω*: *scatter like seed*, *strew* Ps 141. 7 29 t, 69

פָּזַר, פִּזֵּר *δια-*: *scatter* or *spread about* Joel 4. 2 Ps 53. 6, 89. 11; *κατα-*: Pass., *to be spread abroad*, *dispersed* Esth 3. 8 29 t

פָּחַד, פַּחַד *φοβέω*: *to be seized with fear*, *be affrighted* Dt 28. 66–7 Jes 44. 8 Prv 28. 14 88

הִפְחִיד *κατα-*: *strike with fear*; *ἐκ-*: *alarm*, *cause alarm* Job 4. 14 88

פַּחַד *φόβος*: (*φέβομαι*) *panic flight*; *Φόβος* personified, as son of Ares, worshipped at Selinus; *panic fear*; generally, *fear*, *terror* (distd. from *δέος* (*fear*, *alarm*)); *awe*, *reverence*, for a ruler or divine being; cf. *φάβα· μέγας φόβος*; *v.* אימה 38, 42 t, 44, 48

פַּחַד *φοῖβος*: *pure*, *bright*, *radiant*; as pr. n., *Φοῖβος*, *Phoebus*, i.e. the Bright or Pure, an old epith. of Apollo, *Φ. Ἀπόλλων*; rarely inverted, *Ἀπόλλων Φοῖβος*; then alone as pr. n. [It is possible that בעל is the homologue of *Φοῖβος* as well as of *ἥλιος*, Apollo being the Sun-god.] 4 t, 38, 42 t

,, *ἐπιγουνίδος*, *-νίς*: *part above the knee*, *great muscle of the thigh*, taken as a sign of strength and vigour Job 40. 17 82, 327, 380

פַּחַת, פֶּחָם, פֶּחָה *ὑποκάτω*: Adv. *below*, *under*; in Logic, *τὸ ὑ. γένος* the *subordinate* genus—IR 20. 24 Jer 51. 23 Hag 1. 1 Mal 1. 8 Neh 3. 7, 5. 14, 12. 26—opp. *τὸ ἐπάνω* (*above*, *on the upper side* or *part* אֶל־פְּנֵי Ez 41. 12, 15, 42. 10, 13 עַל־פני Gn 1. 2; *before*, *in front of* אל־פני Ex 23. 17 אֶת־פני IR 12. 6 לִפני Gn 23. 17, 27. 7 עַל־פני Ib 11. 28, 23. 19; *in the presence of*

אל־פני Job 2. 5 על־פני Ex 20. 3 Jes 65. 3 Job 1. 11; *in former times* לְפָנִים Dt 2. 10); *ὕπαρχος*: *subordinate commander, lieutenant*; *subordinate governor*, of satraps 56, 67

פַּטִּישׁ *τυπάς, άδος*: *mallet, hammer* Jer 23. 29 78, 82

פי־ *ἀμφί* 124, 127, 312; עַל־פי *ἀμφί* 168 tm; לְפי, עַל־פי *ἐπί* 170 tm

פי־בֶעֶל *ἀμφὶ πόσιος*: *about* the *husband*, i.e. a follower of Baal Ez 30. 17; מפיבשת (ש/ס) ÷/„ (Ashkenazi way), בסת/בֹּשֶׁת/בשת 123–4, 128, 312

פיד *πάθος*: *v.* איד Job 31. 29; cf. Prv 17. 5 93

פיכל *Ἀμφίθεος* Gn 26. 26 128, 390

פִּילֶגֶשׁ *παλλακίς, ίδος*: *concubine, mistress*, Lat. *pellex*—Gn 35. 22 Jud 19. 1 IIS 16. 21 Esth 2. 14 IICh 11. 21—opp. to a lawful wife (*κουριδίη ἄλοχος, ἄκοιτις* אחותי Cant 4. 9); prob. from same root as *παλλάς* = *νεᾶνις* נערה [It is diffidently submitted that *παλλακίς* is an atavism, the original homologue of פילגש being *ἀμφὶ ἀλόχῳ* (short for *ἄλοχος ἀμφὶ ἀ.*, a wife *added to a wife*, a second wife) or *ἀμφὶ λέχῳ* (short for *λέχος ἀ. λ.*, a bed *added to a bed*—another bed—or a spouse *added to a spouse*, another spouse)]; = *παλλακή*; *ἄλοχος* (*ἀ-* copul., *λέχος*) poet., *partner of one's bed, wife* לְחֻנָּה Dan 5. 23; *leman, concubine*; (*ἀ-* priv.) *unwedded* פילגש [like שֶׁגֶל, *q.v.*] 82, 168 t, 390

פימה *κομήτης*: *wearing long hair*; with or without *ἀστήρ, comet* 34 t

פִּיפִיּוֹת *ἀμφὶ γνάθῳ*: with point or edge on both sides; double-pointed, double-edged Ps 149. 6; *ἀμφί*: *v.* פי; *γνάθος*: *point* of a wedge, edge of an axe (W) 168 tm, 312, 390

פָּךְ *πρόχοος*: *vessel for pouring out, jug*, esp. *ewer for pouring water upon the hands* of guests [to this day the Jews wash their hands before meals, the water being poured out of a ewer] IS 10. 1 IIR 9. 1, 3 33 t, 63

הִפְלִא *ἀπειλέω, -είω* (B): *hold out* either in the way of *promise*—Lev 27. 2 Nu 6. 2—or *threat* Jes 29. 14 119 m

פְּלֹאִי *Ἀπολλώνιος*: *of* or *belonging to Apollo* Jud 13. 18 121

פְּלֹנֶה *παραχή* 97 tm

פֶּלַח *τροχός*: (*τρέχω*) *wheel* 40, 42 t, 93

פֶּלְחָן *θεράπευμα*: *θ. θεοῦ* divine *worship* 50

פָּלַט *ἀπαλλάσσω*: *v.* מלט Ps 18. 49 35 t

אליפלט, פלטיאל Nu 34. 26 IIS 5. 16 *πῶλος θεοῦ*/*Ἡλίου* —initiate in the service of God/the Sun-god— or *Πλούτων θεός ἐστι*, Pluto is God 125 m, 128

פְּלִילִי *τέλειος* and *τέλεος*: *serious, dangerous* Job 31. 11, 28 48

נָפַל *βάλλω*: Act., *throw*; with acc. of person or thing aimed at, *throw so as to hit, hit* with a missile, freq. opp. *striking* with a weapon in the hand; Pass. Ez 28. 23 88

הִתְנַפֵּל, הִתְפַּלֵּל, פִּלֵּל *ἀντιβολέω*: *meet as a suppliant, entreat, supplicate* Dt 9. 18, 25–6 IS 1. 27 IR 8. 33, 42, 44, 48 Ps 106. 30 Dan 9. 20 Esr 10. 1 Neh 1. 4 42 t, 67, 88, 645

תְּפִלָּה *ἀντιβόλησις*: = *-λία* (*an entreaty, prayer*) IR 8. 38 72

פִּלֵּל *ἀπολύω*: *loose from*; *set free, release, relieve from*; deliver (W); freq. in legal sense, *acquit of* the charge, *acquit of* being a thief; abs., *acquit* IS 2. 25 185

,, *ὀνειροπολέω*: *dream, dream of* Gn 48. 11

מִפְלֶצֶת *πλάσμα*: *anything formed* or *moulded, image, figure* IR 15. 13 71, 275

תִּפְלֶצֶת *πλάσις*: *moulding*; *fiction, invention* Jer 49. 16 72

פְּלֶשֶׁת *ἡ πάραλος γῆ*: *the coast-land* of Attica; hence *οἱ Π. the people of the coast-land* Ex 15. 14; *v.* פְּלִשְׁתִּים 8

פְּלִשְׁתִּים *Πελασγοί*: *Pelasgians*; used generally for *Greeks*. *The Pelasgians* appear among the allies of the Trojans; but in Od. 19. 177, we hear of them in Crete. In Il. 16. 233, however, Achilles prays to Dodonian Zeus as Pelasgian; and *τὸ Πελασγικὸν Ἄργος* was Thessalian Argos, the original seat of the Hellenes. Hdt. contrasts the Pelasgians with the Hellenes in 1. 56, while equating *Πελασγίη* with *Ἑλλας* in 2. 56. But *Πελασγοί* is used for *Greeks* in Euripides *Orestes* 857, as in Virgil. Hence, Adj. *Πελασγικός*, *Thessalian*; but later for *Argive*, Eur. *Phoenissae* 107. [Perhaps Hebrew can shed some light on the subject and clear up the confusion. גוי is sometimes the homologue of *γῆ*, esp. in Zeph 2. 14 (cf. Ps 79. 2); but mostly, it is a derivative of *γῆ* and a homologue of *γάϊος* (*of the land*), 'of the

country', i.e. 'people'—generally translated by 'Gentile'. From the Hebrew viewpoint, therefore, *Πελασγοί* is the Adj. of *πάραλος γῆ*, i.e. 'people of the coast-land', גוי of the *πάραλος*. It is simply an appellative applicable to litoral people in general, and not the peculiar appellation of any particular people or stock. And that is precisely what the פלשתים considered themselves to be. The coast-land of Attica was the original *πάραλος γῆ*, whereas the South-Eastern coast of the Mediterranean was called *πάραλος γῆ* (פלשת) by its Greek *ἄποικοι*, after their mother coast-land; just as its capital was called *ἄστυ* (עזה), after Athens. Further corroboration is afforded by neighbouring רקון/ירקון/ *δράκων* and שרון/*Σκίρων*.] 8

פְּלֶתִי *ὁπλῖται* 264 tm, 342 tm, 406

פֶּן *μή*: *lest* 12, 39, 42 t, 48, 68, 85–6 t

פָּנָה *ἐκκενόω, -κεινόω*: *empty out*; *clear out*; empty (W) Gn 24. 31 Lev 14. 36 Jes 40. 3 48, 51

פִּנָּה *γωνία*: *corner, angle* Prv 7. 8 IICh 28. 24; metaph., *corner, secluded spot* Prv 7. 12 48, 78, 326, 417

פַּס, פַּנָּה, פִּנִּין, פְּנִי, פִּנְחָס *φοῖνιξ, ικος*: *blood-bay*, of a horse; of *red* cattle; of the colour of fire; *v.* קִין Nu 25. 7 IS 1. 2 (cf. *πίνη, πίννη*: *pearl*) Prv 8. 11 Thr 4. 7 93, 121

פָּנִים *μῆνις, μᾶνις*: *wrath*; from Hom. downwards, freq. the *wrath* of the gods Lev 17. 10, 20. 3, 5–6, 26. 17 IS 1. 18 (cf. Ib 1. 6, 7) Ps 34. 17 39–40, 292 tm

„ *πρόσωπον*; *face, countenance*, Hom. always in pl., even of a single person Gn 43. 3 Ex 10. 28, 33. 23 Ez 1. 10 Esth 7. 8 62, 83 t, 289

פְּסִגָּה *ψέγος*: = *τάφος* ((*θάπτω* קבר) *grave, tomb*) Dt 3. 27, 34. 1 53

פסח *πηδάω*: *leap, spring* Ex 12. 13 IR 18. 21 13, 38, 48, 403

פְּסַח *ἐπι-*: *leap upon, rush at, assault* IR 18. 26 38, 42 t

פֶּסַח *πήδημα*: *leap, bound*; *πήδησις*: *leaping* Ex 12. 1 13, 38, 42 t, 48, 67, 288, 403

פֶּסֶל *ψιλός*: generally, *bare, uncovered*; *naked* Ex 20. 4; freq. in Prose, as a military term, of *soldiers without heavy armour, light troops*, such as archers and slingers, opp. *ὁπλῖται* (פלתי), first in Hdt.; (*οἱ ψ.* = *οἱ ψιλῆται*:

unarmed soldiers; *the light troops*) *bare*-headed, *without helmet* Jud 3. 19, 26 21, 43, 53, 406 t

פְּסַנְתֵּרִין, פסנטרין *ψαλτήριον*: *stringed instrument, psaltery, harp* Dan 3. 5, 7 33 t, 39, 48, 67

פסס *ἀφανίζω*: *make unseen*; Pass., *disappear, be missing* Ps 12. 2 51

פְּעוֹר *Φοῖβος*: *v.* פחד 306–7, 310–11 t

פעל *βούλομαι*: *will, wish*; *mean* Nu 23. 23 40 t

„ *ποιέω*: used in two general senses, *make* and *do*; *make, produce*, first of something material, as manufactures, works of art, etc. Jes 41. 4, 44. 12 Ps 7. 14; in Hom. freq. of building; *build* Ex 15. 17; *do*; c. dupl. acc., *do* something to another Job 22. 17; *εὖ ποιεῖν* Ps 15. 2, 74. 12; *κακῶς π.* Mich 2. 1 Prv 30. 20 Job 36. 23 67

מִפְעָלָה, מִפְעָל, פְּעֻלָּה, פֹּעַל *ποίημα*: *work*; *deed, act*, opp. *πάθημα* (pl., *incidents, happenings*) Dt 33. 11 Jes 40. 10 Ps 28. 4, 46. 9, 64. 10 Prv 8. 22 71, 74, 80

פְּעֻלָּה *ποίησις*: *fabrication, creation, production*, opp. *πρᾶξις* (*action*) Ps 28. 5, 109. 20 IICh 15. 7 74, 80

פַּעַם *ἅπαξ*: *once* IIS 23. 8, *once only* Jud 6. 39, *once for all* Jos 10. 42; *ἅ. ἔτι yet* this *once* אַךְ־הַפַּעַם Gn 18. 32 Ex 10. 17 Jud 6. 39 69

פַּעַם *πούς*: *foot*, both of men and beasts Jud 5. 28 IIR 19. 24 Jes 26. 6 Ps 58. 11 Cant 7. 2 79

פתח, פשׂק, פשׂה, פצה *πετάννυμι*: *open* doors; *open wide*, of folding doors Gn 4. 11 Dt 11. 6 Jud 11. 16 Ps 66. 14 Prv 13. 3; *spread out* Lev 13. 5–6, 8, 23, 32, 14. 39, 44 30–1 t, 33 t, 35–6 t, 44, 101, 417 t

פְּשַׂק *ἀπο-*: *spread out* Ez 16. 25 36 t

פצה *σπίζω* (A): *pipe, chirp*, of the shrill note of small birds; = *πιππίζω* (*chirp like young birds*) Jes 14. 7, 44. 23, 54. 1 Ps 98. 4 30–1 t, 36 t

פְּצַח *ἐκκόπτω*: *cut out, break out*; *κατα-*: generally, *break in pieces* Mich 3. 3 36 t

פצה, פדע, פדה *φείδομαι*: *spare* persons and things, e.g. in war, i.e. *not destroy* them; *have mercy upon* Ps 26. 11; *ἀποσῴζω*: *save* or *preserve from*; *keep safe*; *preserve* Ex 13. 13 Lev 27. 27 Nu 18. 16 Dt 7. 8 IIS

4. 9 Jes 29. 22 Jer 15. 21 Ps 78. 42 Job 5. 20 Neh 1. 10 29–30 t, 31 t

פרץ, פצר *πείθω*: *prevail upon, persuade*, usually by fair means Gn 19. 3, 9; *prevail on by entreaty* IS 28. 23; in bad sense, *talk over, mislead* IIS 13. 25, 27 [obviously, a metathesis] 69

פִּקָּדוֹן, פְּקֻדָּה *παρακαταθήκη, καταθήκη* (prob. falsa lectio): *deposit* of money or property *entrusted to one's care* Lev 5. 21, 23; of persons entrusted to guardianship, *ward* Jer 52. 11; of persons under the protection of the state, *sacred trust* Gn 41. 36 56–7, 74, 93, 655

פְּקֻדָּה *ψῆφος, ψᾶ-, ψᾶφαξ*: pl., *accounts*; *reckoning* Jes 10. 3 Hos 9. 7; cf. *ψηφίζω*: **פקד** *v.* **חשׁב** Nu 1. 44 IIS 24. 2, 4 53, 74

מִפְקָד, פְּקֻדָּה, פְּקוּד *ψήφισμα*: *proposal passed by a majority of votes*; esp. *measure passed by a popular assembly, decree, act* Ps 119. 4, 56, 87, 93, 168 Job 10. 12 IICh 31. 13 53

מִפְקָד *τάγμα*: *ordinance, command* IICh 31. 13 **פְּקוּד** Ps 119. 4 **פְּקֻדָּה** Job 10. 12; *body of soldiers, division, brigade* **מפקד** IIS 24. 9 **פקוד** Nu 1. 46 71

פקח *οἴγω, οἴγνυμι*: the compd. *ἀνοίγνυμι* or *ἀνοίγω* is much commoner, cf. also *διοίγνυμι*;—*open* Jes 37. 17, 42. 20, 61. 1; Pass., Gn 3. 5, 7 Jer 32. 19 35–6 t, 42 t

פָּרָה, פַּר *βοῦς* 40, 48, 174 t, 662 tm

פֶּרֶא, פֶּרֶה *θηρίον*: as a term of reproach, *beast, creature* Gn 16. 12 Jes 32. 14 Jer 2. 24 Ps 104. 11; *v.* **אריה** 27 t, 39, 42 t, 92

פֹּארָה *πτόρθος*: *v.* **פארה** 93

פרור, פַּרְבָּר *προβολή*: *advanced body* of cavalry 29 t

פֶּרֶד, פִּרְדָה *ὀρεύς, οὐρεύς, ἔως*: *mule* IIS 13. 29, 18. 9 IR 1. 33, 10. 25 IIR 5. 17 83 t

פרידה, פרודה *ῥόδον*: *v.* **פרח** Esr 2. 55 Neh 7. 57 41, 51

פַּרְדֵּס *παράδεισος* (also *παράδισος*): *enclosed park* or *pleasure ground*, Oriental word first used by Xenophon, always in reference to the *parks* of the Persian kings and nobles; *Ἑσπερίς, ίδος*, pecul. fem. of *ἑσπέριος, western* (غربى); as pr. n., *Ἑσπερίδες, αἱ, the Hesperides, daughters of night*, who dwelt in an island, *on the western verge of the world*, and guarded a garden with golden apples Cant 4. 13 Eccl 2. 5 Neh 2. 8

פרה *φέρω* 42 t, 638 tm

פָּרָא, פְּרוּצָה, פרוזי *ἄφρακτος, ἄφαρκτος*: *unfenced, unfortified, unguarded* Dt 3. 5 IS 6. 18 Ez 38. 11 Zach 2. 8 Prv 25. 28 Esth 9. 19 42, 112

פֶּרַח *ἔργον*: of flowers (secondary); *ῥόδον, βρόδον*: *rose*; mostly *Rosa gallica, red rose* 26, 41–2 t, 48, 50–1, 59, 109 t

פְּרִי *φορά*: (*φέρω*) *that which is brought forth, fruit, produce, crop* Gn 1. 11, 30. 2 Dt 26. 2, 28. 51 Jes 3. 10 79

פֶּרֶך *ἔργον, ϝέργον, ϝάργον*: (*ἔρδω*) *hard work, difficult* to do 42 t, 48, 50

פַּרְכֶּת *πυργῶτις*: fem. of *-τός, made like a tower, ἐμπετάσματα π.* curtain-hangings *edged with a pattern like battlements* Ex 26. 31, 35. 12, 38. 27 Lev 24. 3 82

פרם, פרק *σπαράσσω*: *v.* **טרף** Lev 10. 6; **פְּרוּם** *διασπαρακτός*: *torn to pieces* [cf. *σπάρακτος* in *κυνοσπάρακτος*: *torn by dogs*] Ib 13. 45 67, 417–18

פֶּרֶס *γρύψ*: *griffin*; a bird, prob. the *Lämmergeier*, LXX Le. 11. 13, De. 14. 13 38, 409

פַּרְס *πυρὸς (γῆ)*: (land) of fire; hence also إِرَان [—*π*, *ο/α*, +terminal ن] Ez 27. 10, 38. 5 Esth 1. 3 Dan 5. 28 Esr 1. 1 IICh 36. 23 300

פרס, הִפְרִיס, פרשׁ *χωρίζω*: *separate, divide* Lev 11. 3 Dt 14. 7 Jes 58. 7 Zach 2. 10 Ps 69. 32; Pass., *to be separated, severed* or *divided* Ez 17. 21, 34. 12 [*χ/θ/*פ] 25, 35–6 t

פרע *ταράσσω, -ττω*, also *θράσσω*: *stir, trouble*, in a physical sense; *agitate, disturb*; *cause confusion*; of an army, etc., *throw into disorder* 30, 48, 97 tm

פֶּרַע, פֶּרֶעָה *ταραχή*, also *τάρχη*: *disorder, disturbance* or *upheaval*; *political confusion, turmoil*, and in pl. *tumults, troubles* 93, 97 tm

פֶּרַע *προκόμιον*: (*κόμη*) *forelock* of a horse; *frontal tuft*; of human beings Nu 6. 5, *τὰ π. ψιλοῦν* Strabo 3. 4. 17; *ψιλόω*: *strip bare*, mostly of hair; **שָׁלַח**/*ἀποξυράω*: *shave clean*; shave off (W); **ופרע לא יְשַׁלֵּחוּ** Ez 44. 20; the LXX has: *καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσι*; cf. شَلَّح/*ἀποστέλλω*: *put off, doff* 119 m

פֶּרַע, פַּרְעֹה (*Φαραώ*) *ἔφορος*; cf. *φρουρός*: *watcher, guard* (Contr. from *προορός* (cf. *οὖρος* (B))) 86 t, 336, 345 tm

פַּרְעֹשׁ *πυραύστης*: (*αὔω* (A)) *moth that gets singed in the candle* IS 24. 15 45, 93, 99

פרץ *ῥήσσω, ῥήγνυμι* or *-νύω*: the word is hardly used by correct Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* IIS 5. 20 Ps 80. 13 Neh 3. 35; *break oneself a way through* Gn 38. 29; cf. פצר 50

פֶּרֶץ *ῥῆγμα*: *breakage, fracture*; *cleft, chasm, chink* Jud 21. 15 IR 11. 27 Ez 22. 30 Job 16. 14 Neh 4. 1, 6. 1 74

מִפְרָץ *φράγμα*: (*φράσσω*) *fence, breast-work, screen*, (pl.); *boom* placed in a harbour Jud 5. 17 71

פרץ *πέρθω, πορθέω*: *v.* הרס IIS 5. 20 Ps 80. 13, 89. 4 Eccl 10. 8 ICh 14. 11 62

„ *πράσσω, -ττω, -δδω, πρήσσω*: *effect an object, be successful*; *εὐπραγέω*: = *εὖ πράσσω, do well, be well off, flourish*; prosper (W) Gn 28. 14, 30. 30, 43 Ex 1. 12 Jes 54. 3 Hos 4. 2, 10 Prv 3. 10 Job 1. 10 ICh 4. 38 IICh 11. 23, 20. 39 371

מָרַק, פֵּרַק *βρέγμα*: = *ἀπόβρεγμα, infusion, extract*; = *βροχμός*, from *βρέχω* (*wet, steep* in water) 35 t

פרק *πόρος*: (*πείρω, περάω*) *means of passing a river, ford, ferry*; *π. Ἕλλης*, = *Ἑλλήσποντος*; *Ἰόνιος π.* the Ionian Sea which is the *passage-way* from Greece to Italy Ob 14 74

מִפְרֶקָה *ῥάχετρον*: = *ῥάχις*; *the beginning of the spine* IS 4. 18 71

פֶּרֶשׁ *πραπίδες*: *v.* פדר Ex 29. 14 78

פַּרְשְׁדֹן *προστάς, άδος*: *vestibule, porch, portico* Jud 3. 22

פִּרְשָׁה *γραφή*: *catalogue, list, return* Esth 4. 7, 10. 2 66

פרת *θήρ, θηρός, ὁ*; later also *ἡ*: *beast of prey*, esp. a lion Gn 2. 14; *v.* חדקל; פרא 300

פשׁע, פשׁע *βαδίζω*: *walk*; *march*, of armies; generally, *go, proceed* Jes 27. 4 Am 4. 4 38

מִפְשָׁעָה *βαθμός* or *βασμός*: generally, *hollow* in a joint ICh 19. 4 71

פשׁע *πούς, οδός*: *v.* פעם IS 20. 3 79, 82

פֶּשַׁח, פשׁח *πετάννυμι, ἀνα-*: *v.* פצה

פשׁע *ἀθέτημα*: *breach of faith, transgression* 403 t

פשׁע *ἀθετέω*: (*ἄθετος*) *deny* Hos 8. 1; *deal treacherously with, break faith with* IIR 1. 1 Jes 1. 2 55, 68, 92, 98 tm

פתר, פֹּרַשׁ, פרשׁ, פרץ, פֶּשֶׁר *φράζω*: *point out, show*; *explain* (opp. *λέγω* which means simply *speak, say*), *declare*; of oracles Gn 40. 8 Lev 24. 12 Nu 15. 34 IS 3. 1

Dan 5. 12, 16 ICh 13. 2; *χωρίζω*: *separate, divide*; *exclude*; Pass., *to be separated, severed,* or *divided*; *to be different*; laws *apart from others, far different* 25, 36 t, 42 t, 44, 69

פַּת *ποτόν*: *v.* בִּיתָן Dan 1. 5; *σῖτα* (*grain*: wheat and barley) *καὶ ποτά*, Hdt. 5. 34, *βρωτοῖσι* (*meat*, opp. *ποτόν*) *καὶ ποτοῖσι*, Euripides *Supplices* 1110, meat and drink [phrases similar to פַּתְּ־בַּג] 73–4

פִּתְאֹם, פִּתַע *αἰφνιδίως*: *v.* אֶפְתֹם; cf. *πὰρ ποδός*: *at once* 82

פִּתְגָם *φθέγμα*: (written *φθέγγμα* in later Inscrr.) *voice*; *speech*; *saying*; *v.* מִכְתָּם; *ψήφισμα*: *proposal passed by a majority of votes*, esp. *measure passed by a popular assembly, decree* Esth 1. 20 74

נִפְתָּה *ποθέω*, *-θήω*: Med., *long for, yearn after* (what is absent), *miss* or *regret* (what is lost) Job 31. 9 48

פַּתַּח a point of vocalization 83, 99

פתח *πετάννυμι*: *v.* פצה

פְּתִי *παιδός*, *παῖς*: *v.* בֶּן Prv 8. 5, 19. 25, 21. 11 82

פִּתִּים *ψιττία*: = *ψωμία*; *ψωμίον*: Dim. of *ψωμός*: (*ψώω*) *morsel, bit*; *παστόν*: (*πάσσω*) *powder* Lev 2. 6, 6. 14 Ps 147. 17 53

פתן *πτηνός*, *πτανός*: (*πτῆναι*, *πέτομαι*) *flying, winged*; *π. ὄφις*: *v.* אֶפְעֶה; *Πύθων*: the serpent *Python*, slain by Apollo Dt 32. 33 Jes 11. 8 Job 20. 14, 16 43

מִפְתָּן *βαθμός*: (*βαίνω*) *step, threshold* IS 5. 4–5 Ez 9. 3 Zeph 1. 9; מִפְשָׁעָה 71

פֶּתַע *αἰφνιδίως*: *v.* אֶפְתֹם Nu 6. 9 Hab 2. 7 82

פתר *φράζω*: *v.* פֶּשֶׁר 24 t, 69

צאה, צֵאָה *κάκκη*: *human ordure* Dt 23. 14 Jes 4. 4, 36. 12 60

צֶאֱלֶה *ξύλον*: *v.* עֵץ; *σχοῖνος*: *rush, reed* Job 40. 21 45, 52

צאן צֹנָה, צֹנֶא *κτῆνος*, *-νη*: (*κτάομαι*) mostly in pl. *κτήνεα*, contr. *κτήνη*, *flocks* and herds; in sg., a single *beast*, as *an ox* or *sheep* Gn 4. 2, 12. 16, 26. 14, 30. 43 Ps 8. 8 27 t, 55

צבא *σέβομαι*: generally, *pay honour* or *respect to*; Act. *σέβω* is post-Hom., *worship, honour*, mostly of the gods; of suppliants Ex 38. 8 IS 2. 22

„ *στρατεύω*: *serve in the army* Nu 4. 23 (?)

צָבָא *σῆμα*: *constellation*, mostly in pl., *heavenly bodies* Gn 2. 1 Dt 4. 19; *σημεία*: *military standard*; *a body of troops under one standard* Ex 12. 41 Nu 10. 14 Jud 8. 6 422 t

צָבָא *στρατιά*: = *στρατός, army* IIS 3. 23, 17. 25, 20. 23 IR 22. 19; sts. = *στρατεία, service* Nu 8. 24; *military service* Ib 1. 3 (?); *ψήφος*: *number* Jes 40. 2 Job 7. 1

צְבָאוֹת *σέβας*: *reverential awe*, which prevents one from doing something disgraceful; also *awe* with a notion of *wonder* צְבִי Ez 20. 6; generally, *reverence, worship, honour*; c. gen. objecti, *Διὸς σέβας, reverence for* him יהוה צבאות IS 1. 3; *σέβασις*: *reverence*, (pl.) יהוה אֱלֹהֵי הַצבאות Hos 12. 6 Am 6. 14; cf. *Σαβάζιος*: (*Σαβός*) a Phrygian deity, whose mysteries resembled the *τελεταί* of Dionysus; hence afterwards taken as a name of Dionysus himself; *Διὶ Σαβαζίῳ*; *Διὶ Σεβαζίῳ* (sic); also *Σαόαζος*; *τοῦ Διὸς Σαουάζου*; *Σαβάδιος*; Adj. *Σαβάζιος, Bacchic* 45, 414 t

צָבוּעַ *ὕαινα*: prop. a fem. of *ὗς* (or *σῦς*); the striped *hyena*, a carnivorous animal with a bristly mane like a hog (whence the name) Jer 12. 9 45, 51, 79, 101

צְבִיָּה, צְבִי *ὕαινα*: a kind of antelope Dt 14. 5 Cant 2. 9, 17, 4. 5 45, 51, 79, 101

צְבִי *σέβας*: (*σέβομαι*) *awe* with a notion of *wonder*; *object of awestruck wonder* Jes 13. 19 Ez 20. 6 45, 80

צֶבַע *χροία, -ιή, χρόα*: *skin*; *appearance* to the eye of a thing, its *colour* Jud 5. 30 45, 101

צַד *στῆθος*: *breast*, of both sexes, being the front part of the *θώραξ*, divided into two *μαστοί* Jes 60. 4, 66. 12; צֵדָה *σίτησις*: *food* Gn 42. 25 Jud 7. 8 52, 57, 74, 77, 326, 416 t

צדי a letter of the alphabet 20, 24

צָדִים *Σκύθης*: *v.* כּוּשִׁי Jos 19. 35 129 t

צֶדֶק, צְדָקָה, צֶדֶק, צַדִּיק *ἔνδικος, ἴν-*: *according to right, just, legitimate* Lev 19. 36 Dt 4. 8; *τὸ μὴ 'νδικον*, = *τὸ ἄδικον* (*wrong, unrighteous*) Dt 32. 4; *truth* Jes 42. 6, 63. 1 Prv 8. 8, 10. 2, 13. 6; *ἔ. πόλις, a city in which justice is done*, Plato *Hippias Major* 292 b Jes 1. 26; Adv. *-κως, right, with justice, fairly* Lev 19. 15 Jes 1. 27, 11. 4 Prv 9. 9, 16. 8, 12; of persons, *upright, just* Gn 6. 9, 18. 23 45, 75 t, 127

־הוּ, צְדָקִיָּה 127

הִצְטַדֵּק *δικάζομαι*: *plead one's cause, defend one's rights* Gn 44. 16 86 t

צֹהַב *ξανθός*: Lev 13. 30 45, 82, 93, 366 tm, 400

צהל *φθέγγομαι*: *utter a sound* or *voice*, esp. *speak loud and clear* Jes 10. 30, 54. 1 Esth 8. 15; *open your mouth* Jes 12. 6; of animals, as a horse, *neigh*, *whinny* Jer 50. 11 65

מְצַהֲלָה *φθέγμα* (written *φθέγγμα* in late Inscrr.): *sound of the voice*, *voice*; *utterance*; pl., *accents*; of other sounds, as of birds, *cries*; of a bull, *roaring* Jer 8. 16, 13. 27 65, 71

„ *ζήλωμα*: in pl. *emulous efforts*, *rivalries*; *ζηλοσύνη*: poet. for *ζῆλος*, *ου*, *ὁ*, later *εος*, *τό*, *ζᾶλος*: *jealousy* (= *φθόνος*); more usu. in good sense, *eager rivalry*, *emulation*; *fervour*, *zeal* Jer 13. 27 (cf. צהל/*ζηλεύω*, *-λόω*: c. acc. pers., *vie with*, *emulate*; also of persons, *pay zealous court to* Ib 5. 8) 71

צֹהַר *θυρίς*: Dim. of *θύρα* (*door*), *window* 44, 378 t, 390, 395 t

צָהֳרַיִם *ἀγοραῖν*: *v.* חפר; midday, the time when the a.m. market ended and the p.m. one began 99, 377–8

צַוָּאר, צַוָּרוֹן *δειρή*, *δέρη*: *neck*, *throat*; *collar* Gn 27. 40 Jes 30. 28 Cant 1. 10, 4. 9 69, 326, 386 tm, 421 t

„ *θώραξ*, *-ρηξ*, *θόρραξ*: *corslet*; *coat of mail*, *scale armour* Job 15. 26 69, 77

צוּבָא, ־ה *ξανθός*: IIS 8. 3, 10. 8 27 t, 82, 93, 366 tm, 400–1

צדה, צוּד *ζητέω*, *-εύω*: *seek*, *seek for*; *search after*, *search out*; hunt for (W) Gn 27. 33 Ex 21. 13 Lev 17. 13 IS 24. 12 Jer 16. 16 Thr 3. 52; cf. מצד 43

צַיִד, צֵידָה *ζήτημα*: *that which is sought*; *ζητός*, *ζατός*: = *ζητητός* (*sought for*) Gn 25. 27, 27. 3; מְצָד *ζητήσιμος*: *to be searched*; *τὰ ζ. places to be beaten for game* IS 23. 14; צדה *σίτησις*: *food* Gn 42. 25 57, 71, 74

„ מְצוּדָה, *ζητητήριον*: = *βασανιστήριον* (*question-chamber*; in pl., *instruments of torture*); *ζήτρειον*: *a place of punishment for slaves* at Chios Ez 19. 9 Ps 66. 11 71

צַיָּד *ζητητής*: *seeker* Jer 16. 16; צְדִיָּה *ζήτησις*: *quest*; search (W) Nu 35. 20 57

מְצָד, מְצָדָה *σταθμός*: *quarters*, *lodgings* for travellers or soldiers IS 22. 4 ICh 12. 8 (9); *quarter* of a town IIS 5. 7 ICh 11. 7 71

צוה *κατατίθημι*: *place*, *put*, *lay down*; *ordain*; *make* a testamentary *disposition* Gn 50. 16 Dt 3. 28 IIS 17.

23; δια-: *arrange* each *in their several places* Jes 45. 12; *arrange* or *settle mutually, make a covenant with* one Jos 7. 11, 23. 16 Ps 111. 9 64, 423

מְצִוָּה, צַו *θέσμιος, τέθμιος*: (*θεσμός*) *Θ.*, title of Apollo, of Demeter Hos 5. 11; *θέσμιον, τέθμιον*, esp. in pl., *laws, customs, rites* Gn 26. 5 Dt 5. 28 Prv 13. 13 Neh 1. 7; *θεσμός*: *law*; esp. of divine laws 71, 78, 86 t

צְוָחָה *κωκυτός*: *shrieking, wailing* Jes 24. 11 Jer 14. 2 78

צוּלָה *ἁλός, ἅλς* (B): *sea* (generally of shallow water near shore) Jes 44. 27 74, 82, 331 t

מְצוּלָה *ἅλμη*: *sea-water, brine*; after Hom., *brine*, i.e. *the sea* Ex 15. 5 Mich 7. 19 [cf. Il. 1. 314] 71, 331

צוף *ὀπός*; *χυμός*: *juice* of plants; distd. from *ὀπός*, in that *ὀπός* is prop. *vegetable juice, the milky juice* which is drawn from a plant by tapping it, esp. *the acid juice of the fig-tree*, used as rennet Prv 16. 24; *σκύφος*: *cup, can*, esp. used by peasants; of wooden milk-vessels 81, 391

צוץ *ἀνθέω*: *blossom, bloom*; of flowers and plants; *flourish* Ez 7. 10; cf. *ἀνθίζω*

הֵצִיץ *ἐξανθέω*: *put out flowers, bloom* Nu 17. 23 Ps 90. 6; metaph., *burst into flower, break out* Jes 27. 6 Ps 92. 8; *ἐπ-*: *be bright* Ps 132. 18

,, *σκοπιάζω*: *spy from a high place* or *watch-tower*; generally, *spy, watch*, even on a plain Cant 2. 9

צרר, צור *δέω* (A): *bind, tie, fetter* Ex 12. 34 Dt 14. 25 IIR 5. 23, 12. 11 Ez 5. 4 Prv 30. 4 Job 26. 8

צְרוֹר *δέσμη*: *package, bundle* Gn 42. 35 IS 25. 29 Hag 1. 6 Job 14. 17 Cant 1. 13

צור *κεραμεύω*: *v.* נצר

צוּר *τειχίζω*: *build a wall* [cf. *τείχισμα*: *wall, fort* מָצוֹר Dt 20. 20 Hab 2. 1 Ps 60. 11 IICh 8. 5 מְצוּרָה Nah 2. 2 IICh 14. 5]; *τειχομαχέω*: *fight the walls*, i.e. *conduct siege operations* [cf. *τειχομαχία*: *battle with walls*, i.e. *siege* מצור Dt 20. 19–20 Jer 52. 5 IICh 11. 5] Dt 20. 12 IR 15. 27 Jer 21. 4 Dan 1. 1 71

צוּר *θεός*: *v.* אֵל Dt 32. 4, 15, 18, 30–1, 37 IS 2. 2 45, 125, 390, 424

,, *χοιράς*: *like a hog* or *hog's back*; *rock* Ex 17. 6, 33. 21–2 Dt 32. 13 Jos 5. 2 צֹר, צור IR 5. 15, 9. 11 130

צוריאל, **אליצור** *εἰρην Διός*, youth devoted to or granted by Zeus, a synonym of **צורישַׁדַּי** [in the last compound pr. n. **צור** is the homologue of *ἠίθεος*, whereas in the former two it is that of *Ζεύς*] Nu 1. 5–6, 3. 35 125–6, 390 t

צוּר *κηρίον*: (*κηρός*) *honeycomb*, mostly in pl. Ps 81. 17 391 tm

,, *ὄρος*: *mountain, hill* Nu 23. 9 368 tm, 410

צח *διαυγής* 89 tm

צָחַק, **שָׂחַק**, **שָׂחק** *ἀγωνίζομαι*: *fight, contend for victory*; compete, wrestle (W); generally, *struggle, exert oneself* Ex 32. 6 Jud 16. 25 IIS 2. 14 Prv 29. 9 36 t

צחק, **שָׂחַק**, **שָׂחק**, **צְחַק**, **הִשְׂחִיק** *καχάζω*, also in nasalized form *καγχάζω*: *laugh aloud, jeer, mock* Gn 19. 14, 21. 9, 26. 8, 39. 14 IIS 6. 21 Prv 1. 26 Job 30. 1 Thr 1. 7 IICh 30. 10 24 t, 36 t, 44, 48, 99, 299, 399

צְחֹק, **שְׂחָק**, **מְשָׂחָק** *καχασμός*: *loud laughter* Gn 21. 6 Hab 1. 10 Ps 126. 2 Prv 14. 13 Thr 3. 14 72, 74

צַחַר *κορός* (B): *pure* Ez 27. 13; cf. *κορός* (A)/**שָׂחַר** 44

צָחֹר *ὠχρός*: *pale, wan*, of complexion; esp. *pale-yellow, sallow*; the *colour yellow* Jud 5. 10 50, 69

צי, **ציר** *στόλος*: (*στέλλω*) *expedition*; *sea-force, fleet* Jes 18. 2, 33. 21 100, 292 tm, 339 tm, 341

צידן, **צידון** *Σιδών*, *ξουθός*: *golden yellow* Gn 10. 15 Jud 1. 31 Joel 4. 4 22, 31 t, 68, 130–1, 336, 393 t

צידוני, **צדנין**, **צדנים**, **צידנים**, **צידונים** *Σιδόνιος*, later *-ώ-*, *ξανθός* Dt 3. 9 Jud 3. 3, 10. 12 IR 5. 20, 11. 33 Esr 3. 7 35 t, 366 tm

צִיָּה, **צָיוֹן** *θίς*: of the *sandy desert* of Libya Jes 25. 5, 32. 2, 41. 18, 53. 2 Jer 2. 6, 50. 1; *sand* or *mud* at the bottom of the sea Ps 105. 41; *v.* **טיט** 35 t

צִיּוֹן, **צִיּוּן** *κίων*: *columnar gravestone*; any *column* bearing an inscription IIS 5. 7 IIR 22. 17 Jer 31. 21 (20) Ez 39. 15 78, 399

ציץ *ἄκανθα*: (*ἀκή* A) *thorn, prickle*; *any thorny* or *prickly plant* Jer 48. 9; = *ἀκακία*, *ἄ. Αἰγυπτία*; = *ἄκανθος*; cf. **יצא**, **נצא** *ἀκανθόομαι*: (*ἄκανθα*) *become prickly*; *ἀκανίζω*: (*ἄκανος*, *ἀκή* A) *to be thistle-headed* Jer 48. 9

ציצה, **ציץ** *ἄνθος* (A): *blossom, flower* Nu 17. 23 Jes 28. 1, 4, 40. 7–8; *chaplet of flowers* Lev 8. 9; cf. *ἀνθίζω* 23

צור *ἀνδριάς* 288 tm; *θαιρός*; *θεωρός*; *κοῖλον*; *στόλος*; *ὠδίς* 292 tm

צלה *φρύγω*: *roast* or *parch* IS 2. 5 Jes 44. 16, 19 35 t, 416 t

צלי *φρυκτός*: *roasted* Ex 12. 8–9 36 t, 416 t

צליל, צלול *κενός, κεινός, κενεός, κέννος*: *empty*; *κοῖλος, κόϊλος*: *hollow*; *κύκλιος*: *round, circular* Jud 7. 13 24 t, 60, 395

צלצל, צַלַּחַת, צְלָחִית, צלחה *χαλκεῖον, -κήϊον*: = *-κίον* (*copper vessel, cauldron, kettle*), *cauldron, pot* IIR 2. 20, 21. 13 IICh 35. 13; צְלֶצַל/*χαλκός*: *copper*; *anything made of metal* Jes 18. 1 36 t, 80, 422 t

צַלַּחַת *θυλακίς, θυλάκιον*: Dim. of *θύλακος* (*sack*, esp. to carry meal in; *bag*) Prv 19. 24, 26. 15 78, 80

צלל הֵצֵל, הִצִּיל *σκιάζω*: *overshadow, shade*; *cast a shadow* Ez 31. 3; *darken* IIS 20. 6 Neh 13. 19 33 t, 67

צל *σκιά*: *shadow* Jud 9. 36 Jes 25. 5 Ez 17. 23 Hos 4. 13 Cant 2. 17; *shade* of trees, rock, etc., as a protection from heat Nu 14. 9 Jes 4. 6, 16. 3, 25. 4, 30. 2–3, 32. 2, 49. 2 Jon 4. 6 Ps 36. 8, 91. 1, 121. 5 Job 8. 9 Cant 2. 3 Thr 4. 20 Eccl 7. 12; *ἐν σκιᾷ*, i.e. indoors Gn 19. 8 22, 45

צלל *κελαδέω*: *sound as flowing waters*; of persons, *shout aloud* Hab 3. 16; *δύω*: *sink* Ex 15. 10; cf. טבע 399

מְצִלָּה *κώδων*: *bell* Zach 14. 20 71

„ *κύμβαλον*: *cymbal*; mostly in pl. Neh 12. 27 ICh 15. 19; cf. *χαλκίον*: *cymbal* 71

הַצֶּלֶלְפּוני *ἡ καλλίφωνος* 54, 75 t, 89 tm

צַלְמָוֶת, צַלְמוֹן, צַלְמֹנָה, צַלְמָא, צֶלֶם *ἄγαλμα* Nu 33. 41 Jud 8. 5, 9. 48 IIS 23. 28 Ps 83. 12 Dan 2. 31 31 t, 37, 45, 74, 355 tm

צלע, כרע *σκέλος*: *leg* from the hip downwards Lev 11. 21; *leg* of sacrificial victim Ib 8. 21; *side-wall* of a temple Ex 26. 26, 37. 27 81, 339 tm, 341

„ *πλευρά*: = *πλευρόν*, *rib* Gn 2. 21–2; *side*, of things and places Ex 25. 14, 27. 7 IIS 16. 13 45

צלע *ξύλον*: *wood* cut and ready for use; *piece of wood, log, beam, post*; plank (W) IR 6. 15, 16 36 t, 52

„ *πύλη*: prop. *one wing of a pair of double gates*—mostly in pl.—sts. of the *house-door* IR 6. 34; *θύρα*: *door*; freq. in pl. of *double* or *folding doors* 392, 399, 416 t

צַלְפָּחָד *καλλίπαις, παιδος*: *with beautiful children, blessed with beautiful children*; *beautiful child* Nu 26. 33 45

צָמָא, צִמְאוֹן, צִמְאָה *δίψα, -ψη*: *thirst* Dt 8. 15, 28. 48 Jer 2. 25 Thr 4. 4 402

צֶמֶד *συνωρίς, ίδος*: (*συνήορος*) *pair of horses* (with or without a chariot or carriage) Jes 21. 7; of mules IS 14. 14 IIR 5. 17; generally, *a pair* or *couple of* anything Jud 19. 10 IS 11. 7 xxix t, 83 t, 90 tm

צַמֶּרֶת, צַמֶּרֶת *κόμη*: *hair of the head* Jes 47. 2 Cant 4. 1; metaph. *foliage* of trees Ez 17. 3, 31. 3 [cf. צמח (plant) Gn 19. 25 Hos 8. 7] 35 t, 37–8, 45, 67, 326

צמח *κομάω, -έω*: *let the hair grow long, wear long hair* Lev 13. 37; metaph., of trees, plants, etc. Gn 2. 5, 41. 8 Ex 10. 5 Jes 43. 10 Job 5. 6 88

צַמַּח, הִצְמִיחַ *ἐπι-*: *wear long hair* Jud 16. 22 IIS 10. 5 Ez 16. 7 Ps 104. 14, 132. 17 [meaning extended to 'growing', generally] 88

צמיד *ἀποκαμπτός*: *bent* Gn 24. 22 Nu 19. 15, 31. 50; cf. *κάμπτω*: *bend, curve*; Pass., *bend oneself* נִצְמַד Nu 25. 3, 5

צֶמֶר *κόμη*: wool Lev 13. 47; *v.* צמה 326

צָמָרִי *ξανθός* (*Σκάμανδρος*) Gn 10. 18 316 tm, 401

צַמֶּרֶת *κόμη*: *v.* צמה 45, 69

צְמִיתָת *ἀθάνατος* Lev 25. 23, 30 323 tm

צִנָּה *ὅπλον* 315 tm, 406, 411 t

צנום *κενός* 397 tm

צנין *ἄκανθα*: *thorn, prickle*; in pl., *prickles* or *spines* of the hedgehog and of certain fish Jos 23. 13 416 t

צניף *στέφανος, ου*: *crown, wreath, chaplet*; *crown* as a badge of office; cf. מִצְנֶפֶת/*στεφάνωμα*: *that which surrounds, crown, wreath* Lev 16. 4 24 t

צְנוּר *κενός* 364 tm, 396

צָעָה *ἐκχέω, -χύνω*: *pour out*, prop. of liquids Jer 48. 12; cf. קאה/*χέω*; צעה/*θοάζω*: *v.* קוץ Jes 63. 1; צעה/*κεῖμαι*: *lie, lie outstretched* Jer 2. 20 51

מִזְעָר, זָעִיר, מִצְעָר, מִצְעִיר, צָעִיר, צְעוּר *μικρός* and *σμικ-*, *μικκός*: *small, little*; in Size, Gn 19. 20 Dan 8. 9; in Quantity, Jes 16. 14, 28. 10; in Amount or Importance, IS 9. 21 Mich 5. 1 Job 8. 7; of persons, of *small* account Jer 14. 13 Ps 119. 141; of Time, *short* Job 36. 2; of Age, *young* Gn 19. 31 Jud 6. 15 IR 6. 34 Job 32. 6; *σμικροῦ* or *μικροῦ within a little* Jes 10. 25, 29. 17 32 t, 41, 92

צעק *κωκύω*: *shriek, wail* Gn 4. 10 Dt 22. 24 Jer 22. 20 32 t, 326, 377

צְעָקָה *κωκυτός*: *shrieking, wailing* Gn 27. 34 IS 4. 14 Jer 48. 3, 49. 21 Zeph 1. 10 78

הִצְעִיק, נִצְעַק *συνάγω*: *v.* נוּעַק Jos 8. 16 Jud 6. 34–5, 7. 23–4, 10. 17, 12. 1, 18. 22–3 IS 10. 17, 13. 4, 14. 20 IIR 3. 21 32 t, 399

צֹעַר *ἀγορά* 355 tm, 377–8

סָפַן, שָׂפַן, צָפַן, צָפָה, צְפִיָּה *σκεπάζω*: (*σκέπω*) *cover, shelter* Ex 26. 32, 27. 26, 36. 24 IR 6. 15 Prv 26. 23 31 t, 33 t, 67–8

צָפָה *σκοπάω*: = *σκοπιάζω* (*spy from a high place* or *watch-tower*) Gn 31. 49 Ps 66. 7 Prv 15. 3 Cant 7. 5 52

צוֹפֶה *σκοπός*: (*σκέπτομαι*) *one that watches*; mostly *look-out man, watcher*, stationed in some high place (*σκοπιά*/שְׂפִי) to overlook a country, esp. in war IIS 18. 24–7 IIR 9. 17 Ez 3. 17 326

צוֹפִיָּה *σκοπέω*: *inspect*; *look to* or *into*; *σοφίζομαι*: c. acc. rei, *devise cleverly* or *skilfully* Prv 31. 27 422 t

צִפּוֹר *στρουθός*: *sparrow* Gn 7. 14 Dt 22. 6 Ps 84. 4 Prv 26. 2 81

צַפִּיחִית *σκαφίς, ίδος*: Dim. of *σκάφη* (*basin* or *bowl* צַפַּחַת IR 17. 12, 19. 6), esp. *pot* for honey Ex 16. 31 81

צִפִּיָּה *ἐλπίς*: *hope, expectation* Thr 4. 17 74, 81

צָפוֹעַ, צָפִיעַ *σπυράς, σφυ-*: *ball of dung*, such as that of sheep or goats, hence in pl. xxxi, 32 t, 422 t

צְפִירָה, צְפִיעָה *στέφος*: (*στέφω*) poet. for *στέφανος, κίφος* Messenian for *στέφανος* (כֶּתֶר); *crown, wreath, garland* Jes 22. 24, 28. 5 35 t, 45, 52

צְפִיר *τράγος*: *he-goat*, opp. *αἴξ* (she-goat) IICh 29. 21 57

צָפַן *σκεπάζω*: *v.* צָפָה; cf. *κεύθω*: poet. Verb, *cover, hide, conceal*; *καλύπτω*; *κρύπτω*

שָׂפוּן, צָפוּן *σκεπαστός*: *covered* 24 t, 32 t, 35 t, 105 tm

צָפְנַת פַּעְנֵחַ *δαφνηφάγος*: *bay-eating*; hence, *inspired* Gn 41. 45 132 m

צָפַע *ὄφις*: *v.* אפעה Jes 14. 29 93, 368 tm

צִפְעוֹנִי *ὀφίδιον*: Dim. of *ὄφις*, *sup.* Jer 8. 17 51

צִפְצַף *σπίζω* (A): *pipe, chirp*, of the shrill note of small birds; = *πιππίζω*; *φθέγγομαι*: *utter a sound*; of the human voice, of weak, small voice, of worms Jes 8. 19, 29. 4; of animals, as a horse, *neigh, whinny* Jes 38. 14; of birds; *ψοφέω*: *sound, make a noise* Jes 10. 14 53, 65, 422 t

צִפֹּרֶן *χήλη* 315 tm

צֶפֶת *στέφος*: *v.* צפיעה IICh 3. 15 كَفِّيه; cf. כתר 52, 326

צְקָלוֹן *θυλάκιον*: *bread-basket*; = *-κίσκος*; *θύλακος*: *v.* צלחת IIR 4. 42 79

צר *ξηρός*: *v.* גזרה Prv 23. 27

צר *στενός*: *narrow*, opp. *εὐρύς* רחב IIR 6. 1 Jes 49. 20 44

מֵצַר *στενόν*: *narrow space* Ps 118. 5; Subst., *τὰ σ.* the *narrows*, *straits* of a pass Ib 116. 3 Thr 1. 3 71

צרב *ξηραίνω*, *ἀζείρει* 45, 52, 95 tm, 100 tm, 402

צרדתה IICh 4. 17 336 t

צרה *ζήλη*: *female rival* IS 1. 6 44–5

צרי a point of vocalization

צֳרִי *στύραξ*: *v.* תורק; *ψωρικόν*, *τό*, (sc. *φάρμακον*, *σμῆγμα* = *σμῆμα*: (*σμάω*) *soap*, *unguent*) *itch-salve* Gn 37. 25, 43. 11 Jer 8. 22, 51. 8 57, 93

צֹרֶךְ *χρέος*: = *χρεία* ((*χράομαι*) *need*, *want*), *χρεώ* (*want*, *need*) IICh 2. 15 101

צִרְעָה *ἀνθρηδών*: *hornet* Ex 23. 28 58

צָרְפַת *Θεράπνη* IR 17. 9–10 Ob 20 130–1 t, 300, 320, 390

צרר *ἐχθαίρω*, *ἐχθραίνω*: *hate*, *detest*; *κηραίνω* (A): (*κήρ*) *harm*, *destroy* Nu 25. 17, 33. 55 Esth 3. 10; *οἱ ἐχθράναντες one's enemies* צֹרְרִים Jes 11. 13 68

צר *ἐχθρός*: *hated*, *hateful*, of persons and things; Act., *hating*, *hostile*; as Subst. *enemy* Gn 14. 20 Nu 10. 9 Dt 32. 41 IIS 24. 13 Thr 1. 5 Neh 9. 27 326

צרר *θησαυρίζω*: *store*, *treasure up*; *lay by* IS 25. 29 Jes 8. 16 Prv 30. 4 Job 26. 8 392

צרור *θησαυρός*: *receptacle* for valuables Gn 42. 35 Hag 1. 6 Prv 7. 20; *πτόρθος*: *young branch*, *shoot*; generally, *branch* Cant 1. 13

צרר *κηραίνω* (B): (*κῆρ*) *to be sick at heart*, *anxious*; *at* a thing Gn 32. 8 Jud 2. 15 IIS 1. 26, 13. 2 Thr 1. 20 ICh 21. 13; cf. *κηραίνω* (A), *sup.*

צָרָה, צרתה *κήρ*: *doom*, *death*; *plague*, *disease* Gn 35. 3, 42. 1 IIR 19. 3 Jer 6. 24, 15. 11 Ps 120. 1

צרתן Jos 3. 16 IR 4. 12, 7. 46 336 t

קאה, קיה *χέω*, *χείω*, *χεύω*, *χύνω*: used in the simple form mostly by Poets; Radical sense, *pour*, prop. of liquids, *pour out*, *let flow* Lev 18. 28 Jer 25. 27 28 t, 48, 392

הֶקִיא *ἐκ-*: *v.* צעה Lev 18. 25, 28 Jon 2. 11 Prv 23. 8 51

קִבֵּל *ἀναδέχομαι*: *receive*, *entertain* as a guest ICh 12.

18 (19); *take upon oneself, submit to*; *accept, receive* Prv 19. 20 Job 2. 10 Esth 9. 23, 27 Esr 8. 30 ICh 21. 11; *undertake* IICh 29. 16 58, 85 t

קְבָל *κεφαλή* 79, 387–9 tm

קְבָל *παρά* 12, 172–3 tm, 239 tm

קַבַּעַת *κυμβίον*: Dim. of *κύμβη* (A) I (*drinking cup, bowl*) *small cup* Jes 51. 17, 22 39

קוּבַּע *κύμβαχος*: *v.* כּוּבַּע 34 t

קבץ, קִבֵּץ, קִבֵּץ *κομίζω, συγ-*: *bring together, collect* Gn 41. 35, 48 Dt 13. 17, 30. 3 IR 20. 1 Ez 38. 8 Joel 2. 16 Zeph 3. 8 IICh 24. 5; *bring to oneself, collect round one* IIS 3. 21 IR 11. 24, 18. 19 Jer 40. 15 Ez 16. 37 Ps 91. 7 Neh 4. 14 IICh 39. 6 88

קְבוּץ *συγκομιστός*: *brought together* Neh 5. 15 105 tm

קְבָצָה *κομιδή*: (*κομίζω*) *provision, supplies* Ez 22. 20; *gathering in* of harvest; *συγ-*: *ingathering, harvest* קְמָה Ex 22. 5 Dt 16. 9 Jes 17. 5 Hos 8. 7 לְמֶץ Gn 41. 47 78

קבץ, קִבֵּץ, קִפֵּץ *πυκάζω, -κάσδω*: poet. Verb; *cover closely*, freq. with collat. notion of *protection* Jes 40. 11; *close, shut up*; *shut close* Dt 15. 7 Jes 52. 15 Ps 77. 10 Prv 13. 11 29 t, 69

קִבּוּץ a point of vocalization 99

קֶדֶם, קֶדְמוֹנִי *Σκύθης*: *v.* כּוּשִׁי Jud 5. 21 IS 24. 14 Job 1. 3 44, 121, 129 t, 405 t

קֶדֶם, קִדְמוֹת *Σκυθία*: *v.* כּוּשׁ Gn 25. 6, 29. 1 Nu 23. 7 Dt 2. 26; cf. *ἀκτίς*: *East* Gn 2. 14, 3. 24 129 t, 291 t, 404 t

קֶדֶם, קַדְמָתָה *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7 42 t, 67, 404–5 t

קָדְקֹד *κεφαλή*: *v.* גֻּלְגֹּלֶת Gn 49. 26 Dt 28. 35 Ps 7. 17 74, 79, 87 t

קדר, הֶקְדִּיר *σκοτάω*: = *σκοτάζω* (*grow dark*) Jer 4. 28, 8. 21 Ez 32. 7–8 Joel 2. 10 Mich 3. 6 Job 30. 28 52

קֶדָר *Σκυθία*: *v.* קֶדֶם Jes 21. 17, 60. 7 Jer 2. 10 Ez 27. 21 Cant 1. 5 121

קִדְרוֹן *Σκυθῶν*: *v.* סְדוֹם IR 15. 13 121, 129 t

קדשׁ, קִדֵּשׁ, הִתְקַדֵּשׁ *καθαρίζω*: *cleanse*; *καθαίρω*: in religious sense, *purify* Lev 16. 19; *purify oneself* Ib 11. 44 IICh 5. 11; *get purified* Ex 29. 21; Pass. Ez 48. 11; also of menstruation IIS 11. 4; = *κηδάζω, κηδαλίζω*: *καθαίρω* (*v.* טהר) [an atavism] 280 tm

קדשׁ, הִקְדִּישׁ *καθαγίζω, -ιάζω*: *devote, dedicate*; *ἁγνίζω*:

dedicate (W) Ex 13. 2 Lev 21. 10, 27. 21 Nu 3. 13, 8. 17 Jud 17. 3 IIS 8. 11 Jer 17. 22 280 tm

קָדַשׁ, קִדֵּשׁ ἁγιάζω: = ἁγίζω ((ἅγιος) *hallow, make sacred*); ἁγνίζω: hallow (W) Gn 2. 3 Ex 31. 13 Ez 37. 28; esp. by burning a sacrifice IR 8. 64; Pass. Esr 3. 5 48, 119 tm, 279 tm

קֹדֶשׁ ἁγιότης: = ἁγιοσύνη (*holiness, sanctity*) Ex 22. 30 74

„ מִקְדָּשׁ, ἁγίασμα: = ἁγιαστήριον (*holy place, sanctuary*) Ex 15. 17, 25. 8, 26. 23 IR 8. 8 Jes 52. 1 Jer 31. 23 (22) Thr 1. 10 Dan 9. 26, 11. 31 قُدْس مَقْدِس; ἁγίστευμα: *sanctuary* IR 2. 28–31 (Ex 21. 14) 71, 79, 396 t

קֹדֶשׁ, קָדוֹשׁ ἅγιος: *devoted to the gods*; in good sense, *sacred, holy* Lev 9. 19–20, 16. 4; of persons, *holy, pure* Ex 19. 6, 22. 30 Lev 21. 6–7; ἁγιστός: *hallowed* Lev 11. 44 21 t, 40, 107, 119 tm

קָדַשׁ, קדשׁ καταχέζω: *befoul* Dt 22. 9 Jes 65. 5; = καταισχύνω 280 tm

קָדֵשׁ ὀδάχα· καταπύγων: *given to unnatural lust*; generally, *lecherous, lewd*; κίναιδος: *catamite*; generally, *lewd fellow, dancer* Dt 23. 18 IR 15. 12; κιναιδεία, -δία: *unnatural lust* IR 14. 24, 22. 47; cf. καταισχύνω: *dishonour, put to shame*; *dishonour* a woman, also of a male 280 tm

הִקְדִּישׁ, קדשׁ κτίζω: *bring about* IIR 10. 20 Joel 1. 14; ἀνα-: *rebuild* Neh 3. 1 51, 87, 280 tm

הִקְהִיל, נִקְהַל ἐκκλησιάζω: Med. *hold an assembly* Ex 32. 1 Lev 8. 4 Jos 18. 1 Jud 20. 1 IR 8. 2 Ez 38. 7 Esth 8. 11 IICh 5. 3; trs., *summon to an assembly, convene* Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 4. 10, 31. 28 Ez 38. 13 195

קְהִלָה, קָהָל ἐκκλησία: (ἔκκλητος) *assembly duly summoned* Nu 10. 7, 20. 10 Jud 21. 8 Joel 2. 16; *an assembly* Gn 49. 6 Prv 5. 14 Esr 2. 64 Neh 5. 7 IICh 23. 3 194

קֹהֶלֶת ἔκκλητος: (ἐκκαλέω) *selected to judge* or *arbitrate* on a point; *umpire* Eccl 1. 1, 12. 8–10 [cf. מֶלֶךְ βασιλεύς: *king, chief*, Hom., etc.; freq. with collat. sense of *captain* or *judge*; cf. Ib 1. 12] 195

מַקְהֵלָה, מַקְהֵל, קְהִלָה, קָהָל φυλή: *a body* of men *united by supposed ties of blood and descent, clan*, such as the

three Dorian *tribes*; φῦλον: (φύω) *race, tribe* or *class*; in Ep. more freq. in pl. Ex 12. 6 Nu 16. 3 Dt 23. 2–4, 33. 4 Thr 1. 10; *swarm* of bees; *people* Ex 16. 3 Lev 16. 33 Nu 16. 33 IR 8. 65 Jer 44. 15 Ps 22. 23, 26, 26. 5 Neh 5. 7 IICh 31. 18 — 71, 74, 378

קוה ἄγω: *bring together* Gn 1. 9 Jer 3. 17

מִקְוֶה ἀγών: *gathering, assembly* Gn 1. 10 Ex 7. 19; ἔλπισμα: *hope, confidence*; -μός: *expectation* Jer 14. 8, 50. 7 Esr 10. 2 (cf. Prv 19. 18 Ruth 1. 12 Thr 3. 29) ICh 29. 15 — 71

קוה προσδοκάω, -έω: *expect*, whether in hope or fear; *wait for* Gn 49. 18 Jes 5. 2 Thr 2. 16 — 230

תִּקְוה προσδοκία: *expectation* Jer 29. 11 Hos 2. 17 Prv 26. 12 Job 7. 6 — 230

„ τέκμαρ, -μωρ: *fixed mark* or *boundary*; *fixed line* of separation; *sure sign* or *token* of some high and solemn kind, as Zeus says that his nod is *the highest, the surest pledge* Jos 2. 18 — 63

קול φωνή: (φάω) *sound, tone* Ex 32. 18 Dt 5. 19 IS 4. 14 IR 18. 26, prop., *the sound of the voice* Gn 27. 22 Dt 27. 14; mostly of human beings, *speech, voice, utterance* Dt 1. 34, 4. 12, 5. 22 Jud 18. 3 Ez 33. 32; μιᾷ φ. קול אחד Ex 24. 3 (cf. פה אחד); the *cry* of animals, as of swine, dogs, oxen, asses IS 15. 14 Jer 9. 9 Job 4. 10 Eccl 10. 20; of the nightingale, *song* Cant 2. 12; of *sounds* made by inanimate objects, mostly poet. Gn 4. 10 Ex 19. 19 Lev 26. 36 IIS 5. 24 IR 14. 6 Jer 25. 10 Ez 1. 24, 3. 13 Ps 104. 7; *phrase, saying* Gn 45. 16 قَوْل: cf. קול/κήρυγμα: (κηρύσσω) *that which is cried by a herald, proclamation*; *announcement* Ex 36. 6 Esr 1. 1 IICh 36. 22; *mandate, summons* Esr 10. 7; קול (קהל, קהלה)/φυλή, *q.v.* Jer 51. 55 (cf. Ib 44. 15 Neh 5. 7) — 23

קום ὀρθόω: *rise from one's seat, stand up* Nu 23. 18 — 24 t, 85–6 t, 325

מָקום οἴκημα: *dwelling-place* Gn 24. 23, 25 Dt 1. 33, 14. 23 Jos 20. 4 Jud 9. 55 IIS 7. 10; special senses: horse's *stable* or *stall* Gn 24. 31; *temple, shrine* Gn 22. 4, 28. 11, 17, 19 IR 8. 35 Jes 66. 1; κένωμα: *empty space* Ib 5. 8 — 71

קוֹף *κέρκωψ*: *long-tailed ape* IR 10. 22 60, 67

פּוּשׁ, טוּשׁ, דוּשׁ, דּוּךְ, קוּץ *θοάζω*: *move quickly, ply rapidly* Jer 50. 11 Hab 1. 8 Mal 3. 20 Job 41. 14 33 t

קְנָצָה *κομίσκη*: Dim. of *κόμη*: *v.* צמה Cant 5. 2, 11 78

הֵקִיר *ἐκρέω*: *flow out* or *forth, shed, let flow* (הֵוִיל Jes 48. 21 העיר Gn 24. 20 נְעַר Ps 136. 15 הריק); *κρουνίζω*: *discharge liquid in a slender stream* Jer 6. 7 196

מָקוֹר *κρούνωμα*: = *κρουνός* (*spring, well-head*, whence streams (*πηγαί*) issue) Jer 2. 13, 8. 23 Ps 36. 10 Prv 10. 11, 13. 14, 14. 27, 16. 22, 18. 4; metaph., *κ. αἵματος* Lev 20. 18; *κρουνίον*: Dim. of *κρουνός*; cf. *ῥεῦμα* 71, 80, 399

מְמְקוֹר *κρούνισμα*: *gush, stream*; *-μός*: *gushing out of water*; *κρουνίον*: Dim. of *κρουνός*, *v.s.* Ps 68. 27 [Is this, like ממגורה, a double prefix–suffix: the first מ representing the terminal *ν*, the second replacing *-μα* in *κρούνωμα*?] 71

מָקוֹר *ῥεῦμα*: (*ῥέω*) *that which flows, current, stream* Jer 2. 13, 8. 23 Prv 25. 26; *discharge, flux, rheum* Lev 20. 18 80

קוֹרָה *δοκός*: (*δέχομαι*) *bearing-beam, main beam*, esp. in the roof or floor of a house Gn 19. 8 Cant 1. 17; = *δορά* (B); *ξύλον*: *beam*; plank (W) IIR 6. 2, 5; *v.* קרה 58, 298 tm

קְטַל, הִתְקַטֵּל *κτείνω, κτέννω*: *kill, slay*, freq. in Poets, also in early Attic Dan 2. 14, 5. 19, 30; *put to death* Ib 2. 13 23 t, 33 t

קְטֹן, קָטֹן, קָטָן *ἐλάχιστος*: Sup. of *ἐλαχύς* (*small, short, mean, little*); *smallest, least* Gn 9. 24, 27. 15, 29. 16 Jud 9. 5 IS 2. 19, 16. 11 IIS 12. 3 IR 12. 10 IIR 5. 2 Jon 3. 5; of *least* account Ex 18. 22 IS 9. 21, 15. 17 Jer 49. 15 Zach 4. 10 76 t, 328

קטף *ἀπανθίζω*: *pluck off flowers* Dt 23. 26; *gather honey from flowers* Job 30. 4; מַלּוּחַ/*μέλι*: *honey* 33 t, 60

קִטֵּר *θυμιάζω, -ιαίνω, -ιατίζω*: = *-ιάω* (*burn so as to produce smoke*; abs., *burn incense*; *smoke, fumigate*) IS 2. 16 IR 22. 44 Hab 1. 16 הִקְטִיר Ex 30. 7, 20 Lev 1. 9, 8. 16 Nu 18. 17 IR 11. 8 IICh 26. 18, 29. 7 280

קְטֹרֶת, קְטוֹרָה, קְטֹר *θυμία, -ίη*: = *θυμίαμα, -ημα* (*incense*) Ex 30. 7 Dt 33. 10 Jer 44. 21 — 74

מִקְטֶרֶת, מִקְטָר, מְקָטֵר *θυμιατήριον, θυμιητ-*: *censer, vessel for fumigation* Ex 30. 1 Ez 8. 11 Mal 1. 11 IICh 26. 19 — 71, 74

קָנִי, קִינִי, קָנִין *φοῖνιξ*: *purple* or *crimson*; *blood-bay*, of a horse; *red* cattle—*Phoenician—phoenix* — 24 t, 42, 48 t, 93 t, 303 tm, 330 t

קְנִיזִי *Φοῖνιξ, ικος*: *Phoenician* Gn 15. 19 — 82, 93

קִינָה *θρῆνος*: (*θρέομαι*) *dirge, lament* Jer 7. 20 Ez 2. 10, 19. 14, 32. 16 Am 8. 10 IICh 35. 25 — 48

קִיקָיוֹן *κίκι*: *the castor-oil tree* Jon 4. 6–7 — 22

קִיר *τεῖχος*: *wall* Lev 14. 37 IR 6. 27; esp. *city-wall* Nu 35. 4 Jos 2. 15 — 22, 64, 80

„ *γῆ*: *land, country* Jes 15. 1; *city* Jes 16. 7, 11 — 82, 92

קִשְׁיוֹן, קִישׁוֹן *Σκυθῶν*: *v.* סדום Jud 5. 21 — 121, 129 t

קַל, הֵקַל *κουφίζω*; קַל *κοῦφος*: *light, nimble* IIS 2. 18; *buoyant* Job 24. 18; *unsubstantial, airy* Jes 19. 1; *light* in point of weight Job 24. 18 — 248 tm, 353 tm

קוֹל *φωνή*: (*φάω*) *sound, tone* Gn 3. 8 Ex 32. 17 Lev 26. 36 Jos 6. 5, prop., *the sound of the voice* Dt 5. 19, 27. 14 IS 4. 6, 14; *speech, voice, utterance* Gn 21. 17, 27. 22 Dt 33. 7 Jud 18. 3 — 23

קְלִי־, קְלָ־, קְלֵ־, קְל־ *εἴρην*: *v.* אור — 127

קְלַיָּה, קְלָיָה *εἴρην Διός* Esr 10. 23 Neh 12. 20 — 128

קליטא *εἴρην θεοῦ* Esr 10. 23 Neh 8. 7 — 128

קלה *φρύγω*: *v.* צלה — 35 t, 410 t

קָלִי *φρυκτός*: *v.* צלי (ק/צ) — 36 t, 416 t

קַלַּחַת *χαλκεῖον*: *v.* צלחת Mich 3. 3 — 36 t, 80

קָלַל, קִלֵּל *καταράομαι*: *call down curses upon*; *curse, execrate* Gn 8. 21, 12. 3 Ex 21. 17, 22. 27 Lev 24. 11 IIS 16. 7, 19. 22 IIR 2. 24 Jes 8. 21 Jer 15. 10 Ps 37. 22 Prv 30. 10 Eccl 7. 21–2 Neh 13. 25 — 48, 67

קְלָלָה *ἀρά, ἀρή*: *prayer*; esp. a *prayer for evil, curse, imprecation* Gn 27. 12–13 Dt 11. 29 Jud 9. 57 Jer 24. 9, 25. 18 Prv 27. 14 — 39, 67, 326

הִתְקַלֵּס, קֶלֶס *χλευάζω*: *jest, scoff*; c. acc., *scoff, jeer at, treat scornfully* Ez 16. 31; Med. Hab 1. 10 — 39, 48

קלע *γλύφω*: *carve, cut out with a knife*; *cause to be engraved* IR 6. 35 — 38, 68

מִקְלַעַת *γλύμμα*: (*γλύφω*) *engraved figure* IR 6. 32 — 71

קְלַע *σφενδονίζω*: = *σφενδονάω* (*use the sling*) IS 17. 19 41

קֶלַע *σφενδόνη*: *sling* Job 41. 20 41

,, *ξύλον*, *πύλη*, *θύρα*: *v.* צלע 36 t, 392, 399 t, 416 t

קָמָה *κομιδή*: (*κομίζω*) *gathering in* of harvest 78

קמץ *κομίζω*: *v.* קבץ 88

קֵן *εὐνή*: *nest* Dt 22. 6 Ob 4 Hab 2. 9; *v.* אוֹן, ענה 48, 326

קִנְאָה *διαφθονέω*: *envy* Gn 26. 4, 30. 1, 37. 11 Jes 11. 13 Ez 31. 9 Ps 37. 1, 106. 16 Prv 23. 17; *ἐπι-*, *προς-* 65

קִנְאָה, קַנָּא *φθονερός*: *envious*, *jealous*, of persons; of the gods, *jealous* of those who abuse their gifts, or who enjoy unbroken felicity Ex 34. 14 Jos 24. 19 56, 65

קִנְאָה *φθόνος*: *ill-will* or *malice*, esp. *envy* or *jealousy* of the good fortune of others IIR 10. 16 Eccl 4. 4 39, 65, 239 tm

קנה *γεννάω*: *causal of γίγνομαι*; mostly of the father, *beget*; Med., *produce from oneself*, *create*; metaph., *engender*, *produce*; *call into existence* Gn 4. 1, 14. 19 Dt 32. 6 Ps 78. 54 Prv 8. 22; = *γονάω* 34 t, 48, 326

קִנְיָה *γονεύς*: *begetter*, *father*; generally, *progenitor*, *ancestor* Gn 14. 19 Dt 32. 24 24 t, 42 t

קנה *ὠνέομαι*: *buy*, *purchase* Gn 25. 10 IIS 12. 3, 24. 24 Jer 13. 1 Neh 5. 8 51, 85 t, 395

קוֹנֶה *ὠνητής*: *buyer*, *purchaser* Dt 28. 68 Jes 24. 2 51

קִנְיָן *ὤνια*, *τά*: *goods for sale*, *market-wares*; wares (W) Gn 31. 18 Lev 22. 11 Prv 4. 7 51

מִקְנֶה, מִקְנָה *ὤνημα*: *purchase* Gn 17. 12, 23, 23. 18, 31. 18 Ex 12. 44 Lev 25. 18 Ez 38. 12 51, 71

קָנֶה *κενός*: *v.* חנם; *σχοῖνος*: *v.* אגם Jes 19. 6, 42. 3 Job 40. 21 42 t, 77, 395

,, *ξηνός*: = *κορμός* (A) ((*κείρω*) *trunk* of a tree (with the boughs lopped off)) 45, 52

מִקְסָם *χρησμός*: (*χράω* (B) A) *oracular response*, *oracle* Ez 12. 24, 13. 7; *χρῆμα*: *oracle* 71, 427

קִפָּאוֹן *πῆγμα*: *anything congealed* Zach 14. 6 32 t

קִפּוֹד, קִפּוֹז *ἀκανθώδης*: *full of thorns*, *thorny*; *prickly*; *ἀγνώδης*, falsa lectio for *ἀ.*; *ἀκανθόχοιρος*: *hedgehog* [cf. *ἄκανθα*: in pl., *prickles* or *spines* of the hedgehog and of certain fish] 30 t, 90 tm

קפץ *πυκάζω*: *v.* קבץ Dt 15. 7 Jes 52. 15 29 t, 69

קִפֵּץ *κουφίζω*: *make a light* leap; *ἐκπηδάω*: *leap out*; jump, leap (W) 24 t, 69, 353 tm

קִיצוֹן, קְצָוֹת, קְצָו, קָצָה, קָצֶה, קֵץ *ἔσχατος*: *farthest, uttermost, extreme* Ex 16. 35, 25. 18–19, 26. 4 Dt 30. 4 Jes 37. 24 Ps 48. 11 Prv 17. 24; *ἐξ ἐσχάτων ἐς ἔσχατα ἀπικέσθαι* reaching from *end* to *end* Ex 26. 28 Dt 4. 32 — 30 t, 55, 68

קֶצֶב *ἔδαφος*: *bottom, foundation* — 49

קצוב *ξυστός* — 52, 105 tm

קָצִין *δικαστής*: *a judge* Prv 25. 15 — 58, 101

קָצִיר *ὄζος, ὕσδος*: *bough, branch, twig* Ps 80. 12 — 414 t

מַקְצֶעָה, מִקְצוֹעַ *ἔσχατος*: *τὰ ἔσχατα, the utmost*; the uttermost; the extremities, the furthest points (W) Ex 26. 23 Ez 46. 21; cf. *γωνίδιον*: Dim. of *γωνία* (of the four *quarters* of the compass) Jes 44. 13 — 71

קצף, הִקְצִיף *ἀφρίζω*: = *ἀφρέω, ἀφριάω* (*foam*) Gn 40. 2 Dt 9. 19; c. acc., *befoam, cover with foam* Dt 9. 8 Zach 8. 14 — 63

הִתְקַצֵּף *ἐπαφριάω*: *foam against* Jes 8. 21

קצף *ἀφρός*: *foam* of the sea; of persons and animals, *foam, slaver, froth* Nu 1. 53 Hos 10. 7 — 63

קצץ, קָצַץ, קְצֵץ *ἀποκόπτω*: *cut off, hew off*, freq. in Hom., of men's limbs Dt 25. 12 Jud 1. 6–7 IIS 4. 12 — 63

קְצֵץ *ἀναξύω*: *scrape up* or *off*; Pass., *having the surface scraped off* IIR 16. 17, 18. 16, 24. 13

קצר *θερίζω*: *do summer-work, mow, reap* Lev 23. 10 IIR 19. 29; הִקְצִיר — 32 t, 392

קֹר *ψῦχος*: *cold* Gn 8. 22 — 53

קָר *ψυχρός*: *cold* Prv 25. 25 — 53

קרה *ψύχρα*: *cold* Ps 147. 17 Prv 25. 20 Job 24. 7, 37. 9 — 56

קְרִי, קְרוּת *ψυχρότης*: *coldness, cold*; metaph. of persons, *want of feeling, bad taste* Lev 26. 21, 23, 28 Zach 14. 6 — 32 t, 74

קרה, קרא *κυρέω*: *v.* גור — 25, 27 t, 29 t, 43, 86 t, 399, 427 t

מִקְרֶה *κύρμα* — 71, 399 tm, 427

קרא *χράω* — 256 t, 281 tm, 426–7 tm

קְרִיאָה, מִקְרֶה, מִקְרָא *χρῆμα*: Jes 4. 5 Jon 3. 2 — 93, 281 tm, 327–8, 399 tm, 427 tm

קרא *καλέω, -λημι*: *call, summon* Lev 1. 9 IIR 8. 1; *call to one's house* or *to a repast, invite* IR 1. 9 Job 1. 4

„ *κελεύω*: prop., *urge, drive on*; hence, *exhort, bid*; *order*; command (W) Lev 23. 2 Dt 15. 2 IIR 8. 1

מִקרא *κέλευμα*: (*κελεύω*) *order, command* Ex 12. 16 Lev 23. 2, 7, 24 Jes 1. 13 71

הִקְרִיב, קָרַב, קרב *πελάζω*: *approach, draw near* Gn 47. 29 Ex 14. 10, 22. 7; *come near* Gn 37. 18 Ex 3. 5 Ez 36. 8 Ps 91. 10 Job 33. 22 Thr 4. 18; *approach* (in marriage) Gn 20. 4 Lev 18. 6, 14, 19, 20. 16 Dt 22. 14 Jes 8. 3 Ez 18. 6

קָרַב *ἐκπυρόω*: *heat* Hos 7. 6

הִקְרִיב *καθιερεύω*: *sacrifice, offer* Lev 2. 4, 14, 6. 14, 10. 19, 21. 6, 8 Nu 3. 4, 7. 10, 15. 10, 13, 16. 35, 18. 15, 28. 19, 26–7, 29. 13 Jud 3. 17 Ps 72. 10 119 t, 281 tm

קָרְבָּן *ἱερεῖον, ἱερήϊον, ἱρήϊον, ἰαρήϊον*: *victim, animal for sacrifice* Lev 2. 1, 5, 7, 12, 13 Nu 28. 2; *ἱερεύειν ἱερεῖον* (sacrifice a victim) Od. 14. 94 להקריב קרבן Lev 17. 4 119 t

קֶרֶב *ἔρις, ιδος*: *strife, quarrel, contention*; mostly of *battle-strife* IIS 17. 11 79, 82, 97 tm

קַרְדֹּם *σκεπαρνηδόν*: *v.* גרזן Jud 9. 48 IS 13. 20–1 52

קָרָה *καταψύχω*: *cool* Ps 104. 3 60

קֹרָה *μέγαρον*: in pl., (*μέγαρα*) *house, palace*, freq. in Hom.; later in sing. 298 tm

קָרֶה *ἐκροή*: (*ἐκρέω*) *ἔκροος* Dt 23. 11 74, 196 tm

קרוב *περί* 172 tm

קִרְיָה, קֶרֶת *πολείδιον, -ίδιον*: Dim. of *πόλις*; *πόλις*: *v.* בירה Dt 2. 36 IR 1. 41 Jes 1. 21, 26, 23. 2, 29. 1 Ps 48. 3 Prv 8. 3, 11. 10–11 Job 39. 7 39, 48, 82

קֶרֶן *κέρας*: Attic inscrr. have dual [*κέρ*]*ατε*; (*κέρας* is prob. related to *κάρα, κάρη*; *v. κράς*); *the horn of an animal* Gn 22. 13; of elephants' *tusks* Ez 27. 15; *bow* IIS 22. 3; *drinking horn* IS 16. 1, 13 IR 1. 39; as a symbol of strength Jer 48. 25; *wing* of an army, *flank, column* Zach 2. 4; in Anatomy, *extremities* of the uterus Ex 29. 12 348 tm

,, *κράς*: poet. form of *κάρα*; *head* IS 2. 1 Job 14. 15 348 tm

קַרְסֹל *ἄρθρον* xxviii tm

קרע *ῥήγνυμι, -ύω*, later *ῥήσσω*: the word is hardly used by correct Attic Prose-writers, except in Pass. IR 13. 5; *break asunder* IR 13. 3 Jes 63. 19; *rend, shatter* IR 11. 12, 30; later, esp. *rend* garments, in sign of grief Gn 37. 34; *break through* Jer 22. 14 Hos 13. 8 41, 50, 426 t

קְרַע *ῥάκος, βρά-*: *ragged, tattered garment*; freq. in pl. *ῥάκεα*, Attic *ῥάκη*, *rags, tatters* Prv 23. 21; generally, *strips of cloth* IR 11. 30–1 IIR 2. 12 74

קרע *χροΐζω* 426 tm

קְרְקַע *ῥίζα*: *base, foundation* Nu 5. 17 IR 6. 15–16, 30 Am 9. 3; cf. Job 36. 30 41, 50, 63, 78, 426 t

קִשֶּׁה *ἀζαχής, χαλεπός* 95 tm

קִשּׁוּא *κολοκύνθη, -κύντη, κολόκυνθα, -τα*: *round gourd, Curcurbita maxima* Nu 11. 5 60

מִקְשֶׁה *σικυών*: *cucumber-bed* Jes 1. 8 71, 78

קשׁר *δέω* (A): *bind, tie, fetter* Dt 6. 8 Jos 2. 18 Job 39. 10; metaph., *bind, enchain* Gn 44. 30 Prv 3. 3 28 t, 35 t, 103, 113

קִשֵּׁר *κατα-*: *bind fast* Job 38. 31 113–14

קֶשֶׁר *δέσις*: *complication of a dramatic plot* IIR 11. 14, 12. 21; קְשָׁר *κατά-*: *spells, enchantments*, in pl. Jer 2. 32 114 t

קִשֵּׁשׁ *κόπτω*: *cut, strike*; *cut down* or *fell* trees 85 t

קֶשֶׁת *τόξον*: *bow* IIS 1. 18 Ps 44. 7; *rainbow* Gn 9. 13 [κ/τ] 52, 93, 106 t, 415 t, 423 t

קַשָּׁת *τοξότης, -ται*: *bowman, archer* Gn 21. 20 48, 52, 423

רעה, ראה *ὁράω* 13–14, 43, 56, 76 t, 101, 402 t, 406 t; רֹאִי *ἐφ-*; רֹאֶה *οὖρος*; רָאוּי *ὁρατός*; רְאוּת, רֵעוּת, תֹּאַר *ὅρασις* 24 t, 28 t, 72, 74, 78; מַרְאֶה, מַרְאָה, מוּרָא *ὅραμα* 13–14, 71, 80, 91–2, 326–8, 330 t, 341, 344–6 tm, 350 t

רְאוּבֵן *εὐρυβίας* 127 tm; רְאִי *ὀρείχαλκος* 90 tm

רְאֵם, רְאָמוֹת *χρῆμα*: *v.* הרים Nu 23. 22 Prv 24. 7 93, 327

רֵאשִׁית, רִאשֹׁנוֹת *ἀρχαῖος*: *simple, silly* IIS 3. 8; as Subst., *τὸ ἀρχαῖον*, of money, *prime cost, principal*, mostly in pl. Nu 5. 7; *ancient history, antiquity, ancient times* Jes 43. 18, 46. 9 359 tm

רֵאשִׁית *ἀρχή*: *beginning, origin* Gn 1. 1; from *the beginning*, from *the first*, from *of old* Jes 40. 21, 41. 4, 26 Eccl 3. 11 383 t

רֹאשׁ *ἀριθμός*: *number* Ex 30. 12 Nu 31. 26, 49 59

„ רֹאשׁ, רִאשׁוֹן *ἀρχός*: = *ἄρχων*: *ruler, commander*; *chief, king* Dt 1. 15 Jud 11. 8–9, 11 Jes 7. 8–9 IICh 22. 1 384–5 t

„ *δρῦς, δρυός*: originally, *tree*, including various trees Cant 4. 14 59

„ *κέρας* 60, 348 tm, 351, 406 t; רֹאשׁ *κρός* 60, 87 t, 302 m, 326, 348 tm

„ *πικρίς, ίδος*: *ox-tongue*; = *κιχόριον*: *chicory*; *πικρίδιον*: *endive*; *πικρός*: *bitter, spiteful, vindictive* (מר); *ῥυτόν*: *rue* Dt 29. 17, 32. 31 Hos 10. 4 41, 60

„ *πρόσθιος*: *foremost* Nu 6. 9, 18; cf. פֶּרַע/*προκόμιον* 119 t

„ ראשׁית, רְאשׁון, ראשׁה, *πρῶτος, πρâτος*: Sup. of *πρό*; as Adj., of place, *foremost* Zach 4. 7 Ps 137. 6; of Time, *first* Ex 12. 2 IIS 21. 9; of Order, Ex 34. 1 Jes 41. 4; of Rank or Dignity, *the first men* of the state Jos 22. 14 IIS 23. 8 Dan 10. 13 (פַּרְתְּמִים Esth 1. 3, 6. 8 Dan 1. 3); of Degree, *first, highest* Jos 11. 10 IS 15. 17 IIR 25. 18 Ez 38. 2–3, 39. 1 Zach 4. 7 ICh 12. 9 (10), 27. 5; as Subst., in neut. pl., *first part, beginning* Prv 4. 7 Neh 12. 44; *first, highest*; in degree, the *highest development* Hos 9. 10 62, 68

רב, הרבה *περί* 61, 72 tm

רב, רבה, רַבָּתי, הַרְבֵּה *πολύς*: of Number, *many*; of Size, *much, mighty, great* Am 6. 2 Ps 36. 7 Thr 1. 1 61

רבתי עַם *πολύδημος*: *populous* Thr 1. 1 61

רבב, רבה, רמה, ירה *ἐρύομαι, εἰρύ-*: *to draw* [the bow] Gn 21. 20, 49. 23 Ex 19. 13 Jer 4. 29 29 t, 41, 423 t

„ „ *ῥίπτω*: *throw, cast, hurl* Ex 15. 1, 21 Ps 18. 15 423 t

רבד *ῥάπτω*: *sew together, stitch* Prv 7. 16; מַרְבַּד *ῥάμμα* (B): *anything sewn* or *stitched* Ib 31. 22

רבה *τρέφω*: *thicken* or *congeal* a liquid; *curdle* the milk (رَوَّب); usu. *cause to grow* or *increase* Gn 1. 28, 9. 1 Ex 1. 7 Ez 16. 7 64, 86 t

רְבה *ἐκ-*: *bring up from childhood, rear up* (رَبَّى) Thr 2. 22 64

רבה *ἐρύω* (A): *drag, draw*, implying force or violence; simply, *draw, pull*; *draw* the bowstring; *draw* (the bow) Gn 21. 20, 49. 23; *ῥίπτω*: *throw, cast, hurl* Ps 18. 15 29 t, 41

רבתי, רְבָבה *τρόφιμος*: *nourishing, nutritious*; Subst., *τρόφιμος, ὁ*, a slave's *young master*; *ἡ τροφίμη*: *the mistress* رَبَّة المَنْزِل; Pass., *nursling, foster-child* (رَبِيب) Ez 16. 7 Thr 1. 1; cf. *πρεπτός, inf.* 64

מַרְבִּית *κάρπιμον*: *profit*; *καρπισμός* (A): *profit* 60, 72

תַּרְבִּית *κάρπωσις*: *use, profit* Lev 25. 36 Prv 28. 8 60, 72

רבה, רב (I) *μυρίος*: *numberless, countless, infinite*, prop.

of Number, and commonly in pl., *μύριοι* Gn 6. 5, 13. 6, 21. 24, 26. 14, 33. 9, 50. 20 Ex 5. 5, 12. 38 Nu 32. 1 Jos 11. 4 IS 2. 5 IR 3. 8 IICh 1. 9 31 t

מֵרְבבה, רִבוא, רְבו, רְבָבה *μυρίοι*: as a definite numeral, *ten thousand* Jud 20. 10 Jon 4. 11 Ps 91. 7 Cant 5. 10 Esr 2. 64 39, 46, 48, 93

רַבְּתָא, רַבָּתי, רַב *διαπρεπής, πρεπτός*: *distinguished, renowned* IIS 23. 20 Jes 19. 20 Ps 48. 3 Thr 1. 1 Dan 4. 27 62

שרביט, שֵׁבט, רביד לַהַט *ῥάβδος*: *rod, wand*; *magic wand* Ex 7. 11; *staff of office*, like the earlier *σκῆπτρον* Gn 41. 42, 49. 10 Jes 14. 5 Esth 4. 11; *rod for chastisement* Jes 10. 5 Ps 2. 9 Prv 10. 14; *riding switch* IIS 23. 21; *streak* or *stripe* on the skin of animals שְׁרִיט; cf. להט 41, 63, 68, 93, 416

רבע *πόρευμα*: *place in which one walks*; *haunt* Ps 139. 3 62

מְרֻבַּע, רִבַּע, רְבוּע *τετράγωνος*: *with four angles*, but usu. *square* Ex 38. 1, 43. 16 IR 7. 31 Ez 40. 47, 45. 2; *τὸ τ. a square, a body of men drawn up in square* Nu 23. 10 64

נִגְרַשׁ, רעשׁ, רגשׁ, רגע, הִרְגִיז, רגז *ὀργίζω*: (*ὀργή* II) *make angry, provoke to anger* IS 28. 15; more freq. in Pass., *grow angry, be wroth* Gn 45. 24 IIS 19. 1 Jes 57. 20 Ps 2. 1; cf. *φρικάζω*: *shudder* 29–30 t, 32 t, 45, 88, 250 tm

הִתְרַגֵּז *ἐποργίζομαι*: *to be wroth at*; *προσ-*: Pass., *to be angry at* IIR 19. 27; *συν-*: *meet anger with anger* 88

רְגל, רגל *παραγγέλλω*: *pass on* or *transmit* a message 61

רֶגל *παράγγελμα*: *message transmitted* by beacons; *mobilization* Job 12. 5 61

רְגל, רגל *προσαγγέλλω*: *denounce* IIS 19. 28 Ps 15. 3

רגל *ἄρθρον* xxvii–xxviii tm

רגם *ἀράγειν· ἀράσσειν*: *strike with* a shower of stones

מרגמה *ἄραγμα, -μός*: *crashing shower* of stones

הִרְגִיע *παραψύχω*: *cool*, Pass. 61

רגע *παραψυχή*: *cooling, refreshment, consolation* Ps 30. 6 74, 409 tm

מרגוע, מרגעה *παραψυκτήριον*: = *-ψυχή* (*sup.*) Jes 28. 12 61, 72

רגע *ῥάγα* 408–9 tm

הִרְגִיע *ἀστράπτω*; *παραψύχω* 408–9 tm

רגשׁ *σπέρχω*; **הַרְגֵּשׁ** *ἐπι-* 407 tm

רגשׁ *ὀργίζω* 367 tm

רגש *ὀργή* 408 tm

רַגְשָׁה *ἐργαστήριον* 407–8 tm

רדה *κρατέω*: *to be strong, powerful*; hence, abs., *rule, hold sway* IR 5. 4; *conquer, prevail, get the upper hand*; *master* Gn 1. 26 Lev 26. 17 Ez 34. 4 55

רְדָה, הֶרְדָה *ἐπι-*: *prevail in battle, be victorious* Jud 5. 13; *prevail over, get the mastery of* an enemy; rarely c. acc., *master, conquer* Jes 41. 2 55

רהב *ταρβέω*: c. acc., *fear, dread* Prv 6. 3; *stand in awe of, revere* Jes 3. 5 63

רהיט *φρυγανίς*: = *φρύγανον* (*firewood*; *undershrub*) Cant 1. 17 66

רֶוַח, רְוָחָה, הַרְוָחָה *ῥᾳστώνη, ῥῆσ-*: *relief from anything unpleasant* Ex 8. 11 Thr 3. 56 Esth 4. 14; = *-νευσις*; רוח *εὐρυχωρία*: *open space, free room* Gn 32. 17 41, 79

רוח *τροχός*: *whirlwind* Gn 1. 2, 8. 1 64

תְּרוּמָה *αἵρεσις*: *choice* Ex 25. 2, 35. 24 Lev 7. 32 Nu 15. 20 72

רוע, הֵרִיעַ *συρίζω*: *play the σῦριγξ, pipe*; *make any whistling* or *hissing sound* (שרק); c. acc. pers., *hiss* him Nu 10. 9 Jud 15. 14 Esr 3. 11; cf. *κροτέω*: *clap* in sign of applause; also in sign of disapproval 30 t

תְּרוּעָה *σύριγξις*: *playing on the σῦριγξ* Lev 25. 9 Jos 6. 5; *κρότησις*: *clapping* IS 4. 5–6 72

רוץ *τρέχω*: *run*, of men Gn 18. 2 IS 8. 11 IIR 5. 20–1 Ps 19. 6 Prv 4. 12; of things, *move quickly* Jes 59. 7 Am 6. 12; *ἐρίζω*: *rival, vie with, challenge* IIS 22. 30 64

רָץ *τρόχις*: *courier, messenger* Job 9. 25 Esth 8. 10 IICh 30. 6; cf. *δρόμαξ*/רַמָּךְ Esth 8. 10 56

מְרוּצָה, מֵרוּץ *τρόχιμος*: *running, hastening* IIS 18. 27 Jer 8. 6, 23. 10 Eccl 9. 11 65

רור *ῥέω*: Lev 15. 3 41, 50, 69, 369 tm

ריר *ῥέος*: (*ῥέω*) like *ῥεῦμα, anything flowing, stream* Job 6. 6 56, 74, 77

רֹחַב *εὖρος*: *breadth, width* Gn 6. 15, 12. 17 Ez 42. 11, 45. 1 79

רֶחַיִם *τροχός*: *wheel*; *potter's wheel* Ex 11. 5 Nu 11. 8 Jes 47. 2 65, 93

רָחֵל *ῥήν*, gen. *ῥηνός*, *ἡ*, *sheep, lamb* (not found in nom.) Gn 29. 16, 31. 38 Jes 53. 7 Cant 6. 6 39, 41

רחם *ἐλεέω*: (*ἔλεος*) *to have pity on, show mercy to* Ps 18. 2 50

רָחַם, רִחַם *κατ-*: strengthd. for *ἐλεέω, have compassion upon* Ex 33. 19 Jes 60. 10 Jer 6. 23, 13. 14 Hos 2. 25, 14. 4 Zach 1. 12 51

רַחֲמָנִי, רחום *ἐλεεινός, ἐλεινός*, written *ἐλεηνός* in LXX *Da* 9. 23, 10. 11: *showing pity* Ex 34. 6 Ps 78. 38 Thr 4. 10 Neh 9. 17 50

רחמים *ἔλεος*: *pity, mercy, compassion*; also in pl. Gn 43. 14, 30 Dt 13. 18 Jer 16. 5 Hos 2. 21 Ps 51. 3, 77. 10 Dan 9. 9 50

רַחַם, רֶחֶם *ῥαγή*: = *ῥαγάς* (*rima, γυναικεία φύσις*); = *ῥῆγμα* (*cleft, chasm, chink*) 67, 74, 100, 416

רחץ, רָחַץ (*ἐπι-*), הִתְרַחֵץ *ῥύπτω*: (*ῥύπον*) *cleanse, wash*, esp. with soap or lye Gn 18. 4, 43. 31 Ex 2. 5, 29. 17 Dt 21. 6 Jes 4. 4 Ez 16. 4 Ps 58. 11 Prv 30. 12 Job 9. 30 Cant 5. 12; *wash oneself* Job 9. 30; *ῥέζω* (B): Doric Verb, = *βάπτω* (*dip*), *dye*; cog. with Skt. *rajyate* 'is coloured or red' Ez 23. 40; cf. הָרְבִּין Jes 54. 11/*χροΐζω*, *v.* קרע 41

רָחוֹק *πόρρω, πόρσω, πρόσω*: of Distance, *far off*; *far*; *far from, very far from* Gn 22. 4, 37. 18 Ex 2. 4 Dt 28. 49; *past* Prv 31. 10 [the מ in מרחוק, and the ב in ברחוק, exchange with *π*] 389 t

רַחַת *βραστήρ*: *winnowing-fan* Jes 30. 24 78

רטב *ἄρδω, -δεύω*: *water, irrigate* Job 24. 8; cf. רָטֹב *ἀρδευτός*: *watered* Ib 8. 16 69

רתת, רֶטֶט *ὀρρωδία*: *terror* 23, 33 t, 416 t

ריב, ארב, הֵרִיב *ἐρίζω*: *strive, wrangle, quarrel*; *contend* Gn 26. 20–2 Nu 20. 13 Dt 33. 8 Jud 6. 31 IS 15. 5 Jes 50. 8 Jer 50. 3 Mich 7. 4 Prv 3. 30, 25. 8 Job 23. 6, 33. 13 Neh 5. 7 55, 92, 311 t

רִיב, רִיבָה, יָרֵב *ἔρις*: *strife, quarrel, contention* Gn 13. 7 Ex 23. 3, 6 Dt 21. 5 IIS 15. 2 Jes 34. 8, 58. 4 Jer 15. 10 Prv 15. 18, 18. 17, 20. 3, 26. 17 Job 29. 16, 31. 35; *wordy wrangling, disputation* Ps 31. 21 Job 13. 6; personified, *Eris*, a goddess who excites to to war Hos 5. 13 74, 79, 82, 97 tm

רִיב *ἐριστής*: *wrangler* Ps 35. 1; esp. *fond of wrangling* or *arguing, captious* Jer 18. 19

מְרִיבָה *ἔρισμα*: *cause for a quarrel*; *strife, quarrel, contention*; competition (W) Gn 13. 8 Nu 27. 14 72

רֵיחַ *ῥόος*: *v.* יאור Gn 8. 21, 27. 27 Job 14. 9 56

ריפה *κρίθη*: mostly in pl., *barley-corns, barley* IIS 17. 19 60

רַךְ *μαλακός*: *soft* Ez 17. 22; *soft, fair* words Prv 25. 15 Job 40. 27; *tender, youthful* Gn 18. 7, 33. 13; of persons or mode of life, *mild, soft, gentle* Dt 28. 54 Jes 47. 1 ICh 29. 1; *faint-hearted, cowardly* Dt 20. 8; *weakly, sickly, ill* Gn 29. 17; *πρᾶος*: *mild, gentle, meek* 62, 93

רֶכֶב, רְכוּב, מרכבה, מֶרְכָּב *πορεύμα*: *means of going, carriage*; *πορεῖον*: *means of conveyance, carriage* مركب Gn 41. 43 Ex 14. 6, 25 Lev 15. 9 Jud 4. 13, 15 IS 8. 11 IIS 15. 1 IIR 9. 24, 23. 11 Jes 21. 7, 66. 15 Jer 47. 3 Joel 2. 5 Nah 3. 2 Ps 104. 3 Cant 3. 10 ICh 28. 18 IICh 9. 25 62

,, *τροχός*, *-χοῦ*: *v.* רחים Dt 24. 6 64, 74, 93

רכל *ῥωπίζω, ῥωποπωλέω*: *deal in small wares* or *frippery* Ez 27. 13; cf. *πορίζω*: *carry, bring*; *furnish, provide* 62

רוֹכֵל *ῥωποπώλης*: *dealer in petty wares, huckster* IR 10. 15 Ez 27. 23 Neh 13. 20; cf. *πορισ*τής: *one who supplies* or *provides*; *πορισμός*: *earning a living, means of livelihood* 62

מַרְכֻלֶת, רְכֻלָּה, רוֹכְלָה *ῥῶπος*: *petty wares* Ez 26. 12, 27. 23, 24, 28. 16 62

רָכִיל *παραγγελεύς*: *informer, accuser* Lev 19. 16 Prv 11. 13 61

רמה *ἐρύομαι*: *v.* רבב; *ῥίπτω*, also *-τέω*: *throw, cast, hurl* Ex 15. 1 29 t, 423 t

רָמָה *ἠπεροπεύω*: *cheat, cajole, deceive, cozen* Gn 29. 25 Jos 9. 22 60

רְמִיָּה *ἠπεροπηΐς*: pecul. fem. of *ἠπεροπεύς* = *-πευτής* (*a cheat, deceiver*) Ps 120. 2–3 60, 74

רָמָה *ὄρος*: *mountain*; *ὅρος, ὄρϝος, ὅρβος*: *boundary* IS 1. 1 Jer 31. 15 (14) 61

רַמָּךְ *δρόμαξ*: *good at running* Esth 8. 10 45, 77

רֶמֶשׂ *ἑρπετόν, ὅρ-*: (*ἕρπω*) *beast* or *animal which goes on all fours*; *creeping thing, reptile* (שרץ), esp. *snake* (שרף) Gn 1. 24–5 51

רנה *βρέμω*: *roar* (רעם); after Hom., of arms, *clash, ring* Job 39. 23 411 tm

רנן *θρηνέω*: *sing a dirge, wail* Thr 2. 19 59, 68

רִנָּן *ἐπι-*: *lament over* Jer 51. 48 59

רְנָנָה, רִנָּה *θρήνημα*: *lament, dirge*; *θρήνωμα*: = *θρῆνος* (*dirge, lament*; *complaint, sad strain, lamentation*) Ps 106. 44 Job 20. 5 54, 59

רסס *δροσίζω*: *bedew, besprinkle* Ez 46. 14 59

רסיס *δρόσος*: *dew*; *v.* עסיס Cant 5. 2 57, 59

רעש, הִרְעִיד, רעד *φρίζω*: = *φρίσσω* (freq. of a feeling of *chill, shiver, shudder* Esr 10. 9; of the effect of fear, *shudder*; *tremble* Ps 18. 8, 104. 32; *feel a holy thrill* or *awe at* Dan 10. 11 Esr 10. 9); *v.* רגז 29–30 t, 32 t, 66

רְעָדָה, רעד *φρίκη*: *shivering fear, shuddering* Ex 15. 15 Ps 55. 6; esp. from religious *awe* Jes 33. 14 Ps 2. 11, 48. 7 Job 4. 14 66

רעה *θυραυλέω*: *wait at another's door*, of visitors; freq. of lovers waiting on their mistresses; *waiting at the door*, of lovers Zach 11. 17 Prv 29. 3 Job 24. 21; cf. דְּעוּאֵל Nu 1. 14 רְעוּאֵל Ib 2. 14 רְעַלְיָה Esr 2. 2 רַעַמְיָה Neh 7. 7 רֵע IIS 13. 3 Jer 3. 1, 20 Hos 3. 1 Prv 17. 17 Job 31. 9 Cant 5. 16 Thr 1. 2 רֵעֶה IIS 15. 37 IR 4. 5 59

רֹעֶה *ἄγραυλος*: *dwelling in the field*, of shepherds; *θύραυλος*: *living out of doors*, of shepherds Ex 2. 17 Ez 34. 2 Am 1. 2 Cant 1. 8; cf. *φρουρός*: *watcher, guard* 44, 59

רֵעִי, רַעְיָה *θυραυλῶν*: waiting at one's lover's door (lover) Cant 1. 9, 5. 16 Thr 1. 2 59

רעה *τρώζειν*: = *συνουσιάζειν* (*being with* or *together*, esp. for purposes of feasting or conversing, *social intercourse, society* Prv 28. 7; *habitual association, constant resort* Ib 29. 3; *sexual intercourse* Job 24. 21; *φρουρέω*: *keep watch* or *guard*; trans., *watch, guard* Gn 4. 2 [*φρουρέω* from *φρουρός* (*watcher, guard* רֹעֶה Zach 13. 7), contr. for *προ-ουρός*; cf. *οὖρος* (B) (*watcher, warder, guardian* ראה Gn 16. 13–14 רעה Ps 80. 2) from the same root as *ὁράω* (ראה Gn 1. 4); cf. רְעוּת/*ὅρασις*: (*ὁράω*) *vision, appearance* Eccl 1. 14] 65

רעה *ἀλγέω*; *v.* שַׁן; רַעְיוֹן *ὅραμα* 74, 345 tm

רְעוּת *ὅρασις*: *v.* ראה Eccl 1. 14 28 t, 74, 82 t, 345 tm

רֹעֶה *ἔφορος*: (cf. *ἐπίουρος*: = *οὖρος* (B), *watcher, guardian* (רעה, ראה)), *overseer, guardian, ruler* Jes 44. 28 Ez 34. 23; cf. *φρουρός* 345 tm

רעה *οὐρέω*; רֹעֶה *οὖρος* (B) 345 tm

רעה *ῥήσσω, ῥήγνυμι*: Pass., *break, break asunder* Jer 2. 16 50

„ *τρώγω*: *gnaw, nibble, munch*, esp. of herbivorous animals Gn 41. 1 Ex 34. 3 Jes 11. 7, 65. 25 Job 1. 14 Cant 4. 5; of men, *eat* vegetables or fruit Ib 2. 16; later, simply *eat*, serving as pres. to *ἔφαγον* instead of *ἐσθίω* Ib 6. 2 65

„ *ἐφοράω*: *oversee, observe*; of the gods, *watch over, visit* Gn 48. 15 Ps 23. 1, 80. 2 215 tm, 345 tm

ריע, רעה, הֵרִיעַ *κροτέω*: *clap* in sign of applause; also in sign of disapproval Jud 15. 14; *ἐπι-*: *clap, applaud*; *κατα-*: *applaud excessively* Ex 32. 17 Jud 15. 14 Mich 4. 9 30 t

רעה, רָעוֹת *πονηρία*: *bad state* or *condition* (ערוה); in moral sense, *wickedness, vice, knavery* Gn 6. 5, 26. 29, 44. 4 Dt 31. 17 Hos 7. 1 Thr 3. 38 61

רע, רַע, מֵרַע *πονήρευμα*: *τὰ π. wickednesses*; *τὸ π.* LXX *De* 17. 2 Gn 2. 9 Dt 4. 25, 28. 20 IS 17. 28 Job 2. 10 Dan 11. 27 61

רַע *πονηρός*: (*πονέω*) in moral sense, *worthless, knavish*; *malicious* Gn 8. 21, 37. 2, 20, 38. 7; *τὰ π. wickednesses* רָעוֹת Dt 31. 17 Thr 3. 38 61, 76 t

רְעוּ־ *θύραυλος*: *v.* דעוּ־

רעמיה, רְעַלְיָה, רְעוּאֵל *v.* דעואל 30 t, 34 t, 59, 128

רעם *βρέμω*: *roar* Ps 18. 14, 96. 11; = *βρομέω*; *βροντάζω, -τάω*: *thunder*; *ὠρύομαι*: *howl* IS 2. 10, 7. 10 IIS 22. 14 Ps 18. 14 56, 409–10

רעם *βρόμος* (A): *any loud noise* Job 39. 25; *roaring* of thunder Jes 29. 6; *βροντή*: *thunder* Ps 77. 19; cf. *ὄρυμα, ὄρυγμα*: *howling*; *Βοανεργές* Mark 3. 17 56, 409–10

רַעֲמְיָה *Διὸς θύραυλος* 34 t

רעף *ῥέω* Prv 3. 20 41, 50, 369 tm, 412–13

רעץ *ῥήσσω, ῥήγνυμι*: *break asunder, rend, shatter* Ex 15. 6 Jud 10. 8 50

רעשׁ *φρίζω*: *v.* רעד

רפ־ *v.* רפיה, רפאל

רפא, רפה *θεραπεύω* 55, 59; רפא התרפא, רְפוּאָה *ἐκ-* 59; רפא *θεραπευτής* 59; תְּרוּפָה, רְפוּאָה, רִפְאוּת *θεραπεία* 41, 49, 59, 78, 92, 124; מַרְפֵּא *θεράπευμα* 27 t, 59, 72, 344 tm

רפאל *θέραψ θεοῦ* ICh 26. 7; רָפְיָה *θέραψ Διός* Ib 3. 21 59, 128

רפא, רפה *ὑπερφυής*: literally, *growing above* the ground;

growing higher than the rest; *overgrown, enormous* Dt 2. 11, 3. 11 IIS 21. 16 ICh 20. 4 — 21, 237 tm

רָפֶה *λεπτός*: (*λέπω*) rare in literal sense, *peeled, husked*; *fine, small*; *thin, fine, delicate*; generally, *small, weak, impotent* — 42 t, 104 tm

רפיה *Διὸς θέραψ* Neh 3. 9; *v.* רפאל — 59

הִרְפָּה *καταλείπω*: *forsake, abandon* Dt 31. 6; *let drop, give up* Dt 9. 14 IS 15. 16; *leave alone* Jud 11. 37 IS 11. 3 — 23

רַפְסֹדוֹת *ῥαφιδευτός*: = *ῥαπτός* (*stitched, patched*; *ῥ. πλοῖα* boats *made of hides sewn together*) IICh 2. 15 — 53

רצה *ἀρέσκω*: of pers. only, *make good, make amends* Lev 26. 34; Med. Jes 40. 2; after Hom., c. dat. pers., *please, satisfy* IICh 10. 7; Med. Lev 7. 18 IS 29. 4 — 112

רָצוּי *ἀρεστός*: verb. Adj. of *ἀρέσκω*; *acceptable, pleasing*; of persons, *acceptable, approved* Esth 10. 3 — 102, 112

רצה *προσδέχομαι, -δέκο-*: *receive favourably, accept* Dt 33. 11 Prv 3. 12; *admit* Lev 26. 41; *undertake* Ps 50. 18; *await, expect* Job 14. 6; רצח/*ἐναρίζω* — 62, 293

רצון *πρόσδεξις*: *acceptance* Ex 28. 38 Jes 56. 7 Jer 6. 20 Ps 19. 15 — 62

רצע *χαράσσω*: *brand, carve* Ex 21. 6; *v.* חרת — 425

רצוף *καλυπτός*: *covered*; *κρυπτός*: *covered and concealed* by planks Cant 3. 10; רִצְפָּה *κάλυψις*: *covering* — 15 t

רֶצֶף *κρίθη*: mostly in pl., *barley-corn, barley*; oats (W) IR 19. 6; *v.* ריפה — 60

רצץ, התרצץ *ἀράσσω*: *smite, dash in pieces* Jud 9. 53; Pass., *to be dashed against* the rocks; of things, *dash one against the other* Gn 25. 22; *v.* חרוץ — 54

רָצַץ, רִצֵּץ *κατ-*: *break in pieces* Ps 74. 14; Pass., especially of a broken and routed army Jud 10. 8 — 54

רצץ *τροχάζω*: (*τρέχω*) *run quickly* Nah 2. 5 — 64

רָקַד ,, Nah 3. 2; abs., *run about* Job 21. 11; *run through, spread* Joel 2. 5 [The Poets in some words treated *χ* as a double consonant (so that a short vowel before it became long); ∴ *τροχάζω* → *ροχαζω* → *ραχαζω* → רצאזו → רצץ; רקאקר → רקד] — 64

רָקָה *τράχηλος*: *neck, the whole neck and throat* Cant 4. 3, 6. 7 — 64

,, *κράς* — 348 tm

רקון *δράκων*: (prob. from *δέρκομαι*, *δρακεῖν*) *dragon, serpent*, interchangeable with *ὄφις*; perhaps a *water-snake*; *v.* ירקון [in הירקון והרקון, ו/ה: *or*] 59, 92, 130

רקח, רַקָּחָה *φαρμακεύω*: *season* in cookery; *φαρμάσσω*: *season* IS 8. 13; prop. *treat by using drugs* Ex 30. 33 65

רַקַּח *κατα-*: *dose with drugs*; *anoint with drugs* or *charms* IICh 16. 14; *-ευτής*, fem. *-τρια*: *druggist*, רֹקֵחַ, רַקַּחַת Ex 30. 25 IS 8. 13 65

רֹקֵחַ *φαρμακεύς*: *druggist, apothecary* Ex 30. 25 65

רִקָּח *φαρμακεία, -κία*: *use of drugs*; generally, *the use of any kind of drugs, potions*, or *spells* Ex 30. 25, 35 65

רָקַח *φαρμακίτης*: *drugged* or *medicated* Cant 8. 2; *v.* יין 65, 74

מִרְקַחַת, מֶרְקָח, רְקוּחַ *φάρμακον*: *drug* IICh 16. 14; *enchanted potion, philtre*: hence, *charm, spell* Cant 5. 13; *dye, paint, colour* Jes 57. 9 65, 72, 74

רָקִיק *φρυκτός*: (*φρύγω*) *roasted* Ex 29. 2, 23 106 tm, 119 tm

רִאשׁוֹן *πρόρρησις*: *previous instruction* or *warning*; *proclamation* Esr 3. 7; *v.* בראשׁ 62, 66, 68, 93

מִרְשַׁעַת, הִרְשִׁיעַ, רשׁע *κακουργέω*: *do evil, work wickedness* IR 8. 47 Ps 106. 6 Job 10. 15 Dan 9. 5 IICh 24. 7 60

רִשְׁעָה, רֶשַׁע *κακουργία, κακοεργίη*: *wickedness, villainy, malice* Dt 9. 4, 25. 2 Ez 18. 27 60

רָשָׁע *κάκουργος, κακοεργός*: as Subst. *malefactor, criminal* in the eye of the law; at Athens, technically, *thief, robber* Gn 18. 25 IIS 4. 11 Jes 3. 11 Ps 1. 1 60

רשׁע *τρέπω*: *turn from* IIS 22. 22 64

הִרְשִׁיעַ *κατορθόω*: *accomplish successfully, bring to a successful issue*; Pass., *succeed, prosper* IS 14. 47 Prv 12. 2 63

רֶשֶׁף *πτέρυξ, υγος*: (*πτερόν*) *wing* of a bird; *winged creature, bird* Job 5. 7 62

,, *πυρίδιον*: Dim. of *πῦρ* (*fire*), *spark* Cant 8. 6 62

,, *στεροπή*: poet. word, like *ἀστεροπή, ἀστραπή, flash of lightning*; *lightning*, freq. in pl., *lightnings* Dt 32. 24 Hab 3. 5 Ps 78. 48

רֶשֶׁת *ἄρκυς*: *net, hunter's net*; more freq. in pl.; *ἄρτος· βόλος* (*net*) Ex 27. 4 Ps 10. 9, 57. 7 Prv 1. 17 Thr 1. 13 98 tm

רתת *ὀρρωδία*: *v.* רטט

שְׁאֹר *ὄξος, εος*: *poor wine*, '*vin ordinaire*'; *vinegar* made therefrom; חָמֵר, חֹמֶר Ex 12. 15 Lev 2. 11 Dt 32.

14 Esr 7. 22 חֶמֶר; *ζύμη*: *leaven*; *beer-yeast* חֲמִיר, חֲמִירָה; cf. *ζῦθος*: *beer*; *ζυμίτης*: *leavened* bread; *ζυμωτός*: *fermented, leavened* (חמץ); *ζύμωμα*: *fermented mixture* 52

שָׂבָךְ, שְׂבָכָה, שׂוֹבָךְ *ἀψίς*, *ἀ-*: (*ἅπτω*) *loop, mesh*, such as form a net IIS 18. 9 IR 7. 17 IIR 1. 2, 25. 17 49

שׂבר *θεωρέω*: *inspect*; *ἐπι-*: *examine over again* or *carefully* Neh 2. 13, 15

שֵׂבֶר *ἐλπίζω*: *hope for*, or rather (in earlier writers) *look for, expect* Jes 38. 18 Ps 119. 166 Ruth 1. 13; *hope to do*, or *hope* or *expect that* Esth 9. 1 49, 245 tm

שֵׂבֶר *ἐλπίς*: *hope, expectation* Ps 119. 116, 146. 5 49

שַׂגִּיא, שַׂגִּיאָן *ἰσχυρός*: *powerful* Job 36. 26, 37. 23; Adv. *-ρῶς*: *very much, exceedingly* Dan 2. 6, 48 Esr 5. 11 55

שׂדה *χόρτος*: *enclosed place*; *farmyard*; generally, *any feeding-ground, pasturage*, freq. in pl. Gn 2. 5, 27. 27, 30. 16, 37. 7 Ex 10. 15, 22. 4 Dt 28. 3 IS 22. 7 IR 2. 26 Prv 23. 10, 24. 30 Ruth 1. 2, 2. 9; cf. *χορτίον*: Dim. of *χόρτος*, *enclosed place* מִגְרָשׁ Nu 35. 2 Ez 45. 2; *food* IIR 4. 39 גֶּרֶשׁ Dt 33. 14 (cf. Lat. *hortus*, Welsh *garth* 'fold, enclosure', Irish *gort* 'crop', 'field') 389 t

שְׂדִים *Σκύθαι*: *Scythians* Gn 14. 3; cf. שׁטים, שִׁיד 129 t

מְשׂוּכָה, מְסוּכָה *ἀκανθεών*: *thorny brake*, = *spinetum* (thorn-hedge, a thicket of thorns); *-θιον*: Dim. of *ἄκανθα* (*thorn, prickle*; *any thorny plant*) Mich 7. 4 Prv 15. 19 78

שׂום *τίθημι* 64, 118 t, 372 tm, 411 t, 423 t

,, *ἐπι-*: *make an attack* IR 20. 12 64

תְּשׂוּמָה *κατάθεσις*: *paying down, payment*; in Law, *promise, covenant* Lev 5. 21 72

שׂוּם, שׂוּר *πρίω* (later *πρίζω*, *πριόω*): *saw* IIS 12. 31 ICh 20. 3 49

מַשּׂוֹר *πρίων* (A): *saw* Jes 10. 15 מִנְשָׂר; cf. *πριστήρ*, *-της*: *sawyer* נַשָּׂר; *v.* מגרה 30 t, 49

שִׂישׂ, שׂוּשׂ *γηθέω*, collat. form *γήθω*, *γάθω*: *rejoice* Dt 28. 63 Jes 65. 19 Ps 40. 17 Thr 4. 21 49

שָׂשׂוֹן *γῆθος*: = *γηθοσύνη* (*joy, delight*) Jes 61. 3 Zach 8. 19 68, 74, 79

מָשׂוֹשׂ *γηθοσύνη* (*sup.*) Jes 24. 8, 32. 13 Thr 2. 15 72

שׂחק, הִשְׂחִיק *καχάζω*: *v.* צחק 36 t

מִשְׂחָק, שְׂחָק *καχασμός*: *v.* צחק 72, 74

שְׂחֵק, שְׂחַק *ἀγωνίζομαι*: *v.* צחק 36, 205 tm, 422

מַשְׂטֵמָה *ἔχθημα*: = *μίσημα* (*object of hate*, of persons) Hos 9. 8 72

שְׂטַן *ψιθυρίζω*, *-ίσδω*: *whisper*; *whisper what one dares not speak out*, *whisper slanders* Zach 3. 1 Ps 38. 21 53

שָׂטָן *ψίθυρος*: as Subst., = *-ριστής* (*whisperer*, at Athens as epith. of Hermes; *slanderer*), *whisperer*, *slanderer* IR 5. 18 Zach 3. 1–2 Job 1. 6 53

שִׂיאוֹן *χιόνεος*: (*χιών*) *snowy*, *snow-white* Dt 4. 48 130, 393

שִׂיב *πρεσβεύω*: prop. of age; intr., *to be the elder* or *eldest* IS 12. 2 62

שָׂב, שֵׂיבָה *πρέσβυς*: *old man* (poet. for prose *πρεσβύτης*) Lev 19. 32 Job 15. 10 62

שֵׂיב *πρέσβις* (B), poet. for *-βεία*: *age*, *seniority*, *right of the elder* IR 14. 4 Dt 32. 26 Ps 71. 8 62

שִׂיג *σιγή*: *silence* IR 18. 27 49, 78

שׂוּד *συνδεσμεύω*, later *-μέω*: *bind together* Dt 27. 4

שֵׂד, שִׂיד *σύνδεσμος*: *that which binds together*, *fastening* Gn 14. 3 Dt 32. 17 Jes 33. 12 Am 2. 1 77, 304–5, 308 t

מַשְׂכִּית *σχῆμα*: *form*, *shape*, *figure* Nu 33. 52 53, 72, 93

שָׂכַל *σκολιάζω* 94–5 tm

שְׂכְלְתָנוּ, סִכְלוּת, שֵׂכֶל *σοφία*, *-ίη*: prop. *cleverness* or *skill* in handicraft and art, as in carpentry; *skill* in matters of common life, *sound judgment* Eccl 2. 3, 10. 1, *intelligence*, *practical wisdom*, etc., such as was attributed to the seven sages, like *φρόνησις* (*practical wisdom*; sagacity, wisdom (W)) Prv 12. 8, 23. 9 IICh 22. 12 (11) Dan 5. 11 44

הִשְׂכִּיל *σοφίζω*: *make wise*, *instruct* Ps 32. 8 Prv 21. 11 Dan 9. 22 ICh 28. 19; *learn* Ps 2. 10, 94. 8, 119. 99

הִשְׂכִּיל *σχολάζω*: *loiter*, *linger* Ps 32. 1, 42. 1, 47. 8, 53. 1, 54. 1, 74. 1, 88. 1, 89. 1 53

משכיל, מַשְׂכִּיל *σοφιστής*: *master of one's craft*, *adept*, *expert* Jer 50. 9 Dan 1. 4; *wise*, *prudent*, *statesmanlike man* IS 18. 14–15 Am 5. 13 Prv 15. 24, 19. 14; *v.* שׂכל

הִשְׂכִּיל *συγκλείω*: *shut close*, *close* Prv 16. 23 233 tm

שָׂכָר *μισθός*: *hire*, *wages*; *pay* Gn 30. 28; generally, *recompense*, *reward* Jes 31. 16; bad sense, *requital* Ez 29. 18–19 42 t

שָׂכִיר, שְׂכוֹר *μισθωτός*: *hired* Neh 6. 13; Subst., *hireling, hired servant* Ex 22. 14 Dt 24. 14 Jer 46. 21 21 t, 104 tm, 120, 678 tm

מַשְׂכֹּרֶת *μίσθωμα*: *price agreed on in hiring, contract price* Gn 31. 7

שַׁלְמַי *Πτολεμαῖος*: *v.* תלמי Esr 2. 46 62, 121

תָּמִים, תֹּם, תָּם, שָׁם *τέλειος* and *τέλεος*: *perfect* Gn 6. 9, 25. 27 IIS 22. 31, 33 Ez 28. 15 Ps 18. 31, 33, 50. 23, 101. 6 Prv 10. 29, 11. 20 Job 1. 1; cf. תָּם/*τέλος*: *state of completion*; completion (W) Ps 101. 2 24 t, 36 t, 41, 49, 282

שְׂמֹאל *εὐώνυμος*: euphem. (like *ἀριστερός* (metaph., *boding ill, ominous*, because, to the Greek, looking northwards, unlucky signs came from the left)) for *left, on the left hand* شَمَال because *bad* omens *came from the left*; cf. شُؤْم, bad omen; שְׂמאל, شمال (north) Gn 14. 15, 24. 49; *v.* ימין 56

שִׂמְחָה *εὐθυμία*: *cheerfulness, contentment* 174 t

שַׂלְמָה, שִׂמְלָה *χλαμύς*: *short mantle*; generally, *military cloak*; a civilian's *mantle* Gn 9. 23, 35. 2, 41. 14, 45. 22 Ex 12. 34, 22. 8, 25–6 Dt 10. 18, 21. 13, 22. 5, 17, 24. 13 IS 21. 10 IIS 12. 20 IR 11. 29 Jes 3. 6–7 Ps 104. 2 Cant 4. 11 Ruth 3. 3 49, 69, 76 t, 78

תלמי, שַׁלְמַי, שַׂלְמַי *Πτολεμαῖος*: *Ptolemy* Nu 13. 22 Esr 2. 46 Neh 7. 48 62, 73, 121–2

שָׂנֵא *στυγέω*: *hate, abhor* Mal 2. 16 48

שִׂנֵּא *κατα-*: c. acc., *abhor, abominate* Dt 32. 41 Prv 8. 36

שְׂנִיאָה, שְׂנוּאָה *στυγητός*: *hated, abominated, hateful* Gn 29. 31 Dt 21. 15–17 IIS 5. 8; = *-γηρός*; cf. *-ερός* 105 tm

שִׂנְאָה *στυγνός*: *hated, abhorred*; *hateful* or *hostile* to one Ex 23. 5 Dt 4. 42 Prv 25. 21 IICh 19. 2

שִׂנְאָה *στύγος*: *hatred* IIS 13. 15 Ps 109. 5 80

שְׂנִיר *χιόνεος*: *v.* שיאון Dt 3. 9 Ez 27. 5 130, 393

שָׂעִיר, שָׂעִר *Σάτυρος, Τίτυρος*: *Satyr* Lev 17. 7 Zach 13. 4; *he-goat* Lev 4. 23 15 t, 57, 64, 93

שְׂעִירָה, שְׂעִירָה, שָׂעִיר *τράγος*: *he-goat*, opp. *αἴξ* (she-goat) Gn 37. 21 Lev 4. 28; *spelt* Ex 9. 31 Dt 8. 8 57

שַׂעֲרָה, שַׂעַר, שֵׂעָר *ἔθειρα*: *hair*; *hair of the head* Gn 25. 25 Nu 6. 5 Jud 16. 22 IIS 14. 26 Jes 7. 20 15, 49, 95 tm, 119 m

שׂער, שׁער *προσποιέω*: *take to oneself what does not belong to one* Dt 32. 17; generally, *pretend, affect* Prv 23. 7 62

שֹׂפָם, שְׂפָה *ὑπήνη*: *moustache*; *the upper lip* Ex 6. 12 Ps 51. 17 Cant 4. 3, 11, 5. 13 31 t

„ *ἔπος*: *that which is uttered in words*; *v.* דבר Gn 11. 1 Jes 19. 18 Ez 3. 5 50

שָׁפַן *σκεπάζω*: *v.* צפה 68

שָׁפוֹן *σκεπαστός*: *v.* צפון

שָׁרַג, הִשְׁתָּרֵג, שָׂרוֹג *ταργανόομαι*: (*ταργάνη*) *to be plaited or entwined* Gn 49. 11 Job 40. 17 Thr 1. 14 44

שָׂרִיג, שָׂרָק *σαργάνη*: = *ταργάνη* (*plaited work*), *plait*, *braid* Gn 40. 10 Jes 5. 2 Joel 1. 7 44

שָׂרַד *δραπετεύω*: *run away* Jos 10. 20 60

שָׂרִיד *δραπέτης*, *δρη-*: *runaway*, *fugitive* Jos 8. 22 Ob 14 Job 20. 26 ‏ناجٍ‏ 49, 60

שָׂרָה, שָׂרִי *κύρα*, *κυρία* 121 tm

שֶׂרַח *ῥόδον*: *v.* פרח Gn 46. 17

שִׁרְיָן, שִׁרְיוֹן, שִׁרְיָה *θωρακεῖον*, *-κιον*: *cuirass*; = *θώραξ* (*corslet*, *coat of mail*, *scale armour*) 24 t, 35–6 t, 41, 59

שִׁרְיוֹן *Σύριος*: *of* or *from Syria*; *Syrian* Dt 3. 9 Ps 29. 6 364 t

שָׂרִים חֲמַת *ῥάθυμος* 41, 90 tm, 298–9 tm

הִשְׁתָּרַע *στόρνυμι*: *spread* the clothes over a bed, *spread* or *make up* a bed 33 t, 35 t, 52

שָׂרַף *πυρόω*: *v.* בער Dt 13. 17 Jos 11. 9 IIR 23. 11, 16, 25. 9 Jes 44. 19 Jer 36. 28, 32 93, 308 t

מִשְׂרֵפוֹת *πυρόν*: (not in sg.) *πυρά*, *τά*, *watch-fire*; *πυρά*, *πυρή*: (*πῦρ*) *funeral-pyre* Jer 34. 5 72

שָׂרָף *ἑρπετόν*, *ὄρ-*: *v.* ערב Nu 21. 8 Dt 8. 1 Jes 30. 6 51, 77

„ *θέραψ*: poet., = *θεράπων* (*henchman*, *attendant*; *worshipper*; *servant*), rare in sg. Jes 6. 2, 6 39, 49

שָׂרָק, שֹׂרֵקָה, שֹׂרֵק *χάραξ*: (*χαράσσω*) *pointed stake*, esp. *vine-prop*, *pole* Gn 49. 11 Jes 5. 2, 16. 8 [It is submitted that because well cultivated vines were propped up by means of such poles, a vineyard was called כרם, *q.v.*]; cf. שָׂרִיג, שָׂרַג 44

שָׂרַר, הִשְׁתָּרֵר *κυριεύω*: (*κῦρος*) *to be lord or master of*; *κοιρανέω*: (*κοίρανος*, *κῦρος*) poet. Verb, *to be lord* or *master*, *rule*, *command* Nu 16. 13 Esth 1. 22 49

שָׂרַר *ψάλλω*: *v.* סרר 15–16 t, 39, 53–4

שָׂתַם *φράσσω*, *ἐμ-*: *v.* סתם 52

שָׁאַג *φθέγγομαι*: *utter a sound* or *voice*; of animals, as a horse, of a raven, of a fawn, of birds, of worms Jud 14. 5 Ps 38. 9 Job 37. 4; *v.* צהל 28–9 t, 65

שְׁאָגָה *φθογγή*: poet. form of *φθόγγος*: *voice* of men; of birds and animals Jes 5. 29 Ps 22. 2 Job 3. 24, 4. 10 65

שָׁעָה, הִשְׁתָּאָה *θεάομαι, θηέ-, θαέ-, θά-*: *gaze at, behold*, mostly with a sense of *wonder* Gn 4. 5, 24. 21 Jes 41. 23 Ps 119. 117 28 t, 392

שְׁאוֹל *Ἅιδης* 121, 318 tm

שָׁאַט *προσκαθίζομαι*: *sit down before* a town, *besiege* it; *watch carefully* Ez 16. 57 62

שָׁאַל *αἰτέω*: *ask, beg*, abs.; c. acc. rei, *ask for, demand* Jer 36. 17 Thr 4. 4 Eccl 12. 10; cf. *δέω* 112, 324 t

מִשְׁאָלָה, שְׁאֵלָה *αἴτημα*: *request, demand* Jud 8. 4 IS 1. 17, 2. 20 IR 2. 16, 20 Esth 5. 6–7 72, 324 t

שְׁאוּל *αἰτητός, ᾐτημένος* 324–5 t

שָׁאַל *χράω*: *consult a god* or *oracle*, c. dat.; *inquire at* the oracle whether Jos 9. 14 IS 22. 10, 23. 2–3, 28. 6, 30. 8 IIS 2. 1, 5. 19 Jes 65. 1 408, 422 t, 426 tm

שֵׁן, שָׁאוֹן, שָׁאן *Ζήν, Ζεύς, Ζάν, Ζάς, Δάν, Τάν, Δίς*: *Zeus* Jos 17. 11 IS 31. 10 Jer 48. 45 426 t

שָׁאַן *γαληνιάω*: *to be calm, find peace*; = *-ιάζω*; *-νίζω*: intr., *become calm*; *to be calm* or *tranquil* Jer 30. 10 Job 3. 18; *v.* שׁלה

שַׁלְוָן, שַׁאֲנָן *γαληνός*: *calm*; of persons, *gentle* Jes 32. 9, 33. 20 Job 21. 23 14, 45, 114 t, 332 t, 386, 406 t, 413

שַׁאֲנָן *γαλήνη, -ναίη*: *stillness of the sea, calm* IIR 19. 28; = *-νεια, -λάνεια*

שָׁאַב, שָׁאַף *σπάω*: *draw*; *draw in, suck in* Ps 119. 131; *draw* breath Jes 42. 14 Jer 2. 24; *enjoy* Job 7. 2; *derive* one's origin Eccl 1. 5; abs., *pull*; *ἀνα-*: *draw, pull up*; *draw* water Gn 24. 13 Jos 9. 21, 23 IS 7. 6 Jes 12. 3 317, 351 tm

שַׁאֲרָה, שְׁאֵר *πενθερός*: generally, *connexion by marriage*, e.g. *brother-in-law*; *δαήρ, δᾶερ*: *husband's brother, brother-in-law* Lev 18. 6, 13, 17; *v.* שׁאר; שׁר, שׁאר *σάρξ*: *flesh* Jer 51. 35 Mich 3. 2–3 Ps 78. 20 Prv 3. 8 74, 422 t

„ , אֶשֶׁר *στέαρ, στῆρ*: any *animal fat* Mich 3. 3 Prv 5. 1 44

שׁבה *ζωγρέω*: (*ζωός, ἀγρέω*) *take, save alive, take captive* instead of killing Gn 34. 29 IIR 6. 22 Ps 137. 3 45

שְׁמוּ־, שׁב־, שְׁבוּ־ *ἔφηβος*: *v.* אבי 127

שְׁמוּאֵל, שׁוּבָאל, שְׁבוּאֵל, שְׁבָאֵל *ἔφηβος θεοῦ, ἀμφὶ θεόν* Gn 36. 37 ICh 23. 16, 25. 4, 20, 26. 24 121, 128, 168 t

שבח, **הִשְׁתַּבַּח** *αἰνίζομαι* 110 tm, 241 tm

שֵׁבֶט *δικαστής*: *v.* **קצין** IIS 7. 7; cf. ICh 17. 6; cf. **שׁאף**/**שׁאב**, pp. 430–1; **צרי**/**חולם**; **שֵׁפְטֵי**/**שֹׁפְטִי** 29 t

„ *σκῆπτρον*, *σκᾶπτον*, later *σκᾶπτρον*: *staff* or *stick*; *staff* or *baton*, esp. as the badge of command, *sceptre*; as a symbol of *royalty*, *kingly power*, etc.; *ῥάβδος*: *v.* **רביד** Gn 49. 10 Jes 14. 5 Ps 45. 7 22, 63, 416

„ **שׁוט**, *σκυτάλη*: *staff*, *cudgel*, *club* Jes 9. 3, 14. 29 Prv 22. 1, 29. 1; at Sparta, *staff* or *baton*, used as a cypher for writing dispatches, a strip of leather being rolled slantwise round it, on which the dispatches were written lengthwise, so that when unrolled they were unintelligible: commanders abroad had a staff of like thickness, round which they rolled these strips, and so were able to read the dispatches:—hence *σκυτάλη* came to mean *a Spartan dispatch* Jud 5. 14; *scourge*, *whip*; *σκῦτος*: *leather thong*, *whip* IR 12. 11 Jes 10. 5, 26 Nah 3. 2 Prv 26. 3 29 t, 39, 326, 415–16 t

שְׁבִיל, **שְׁבוּל** *ὁδός*: *v.* **הדור** Jer 18. 15 Ps 77. 20 24 t, 50, 74, 121, 402–3

שֶׁבֶל *ἀγκαλίς*: *v.* **חבל** Jes 47. 2 78

שבנ־ *ἔφηβος*: *v.* **אבי**

שְׁבַנְיָהוּ, **שְׁבַנְיָה**, **שבנה**, **שְׁבָנְא** *Διὸς ἔφηβος*, *ἔφα- θεοῦ* IIR 18. 18, 37 Neh 9. 4 ICh 15. 24 **צפניה** Zeph 1. 1 128

שְׁבָעה, **שְׁבַע** *ἑπτά*: *seven* Gn 5. 7, 7. 2, 37. 2; (fancifully connected with *σέβομαι*, Philo 1. 30) [*ἑπτάς*, as homologue of **שַׁבָּת**, is related to *σβέννυμι*] 45, 68, 101, 121, 321, 326, 393

שבוע *ἑπτάς*: *period of seven days* Gn 29. 27 Lev 12. 5; *v.* **שבת** 37

שֶׁבַע *σκύμνος*: *cub*, *whelp*, esp. *lion's whelp* IIS 20. 1 121, 322

שֵׁבֶץ *ἀβάς* 44 tm

מְשֻׁבְּצה *ποίκιλμα*: *broidered stuff*, *brocade*; *embroidery* Ex 28. 11, 39. 13 Ps 45. 14 72

תַּשְׁבֵּץ *ποίκιλσις*: = *-κιλία* (*marking with various colours*, *embroidering*) Ex 28. 4 72

שבר *θραύω*: *break in pieces*, *shatter* Jes 14. 5, 30. 14 Jer 19. 10 392

שֶׁבֶר *κατα-*: *break in pieces*, *shatter* Ex 9. 25 Jes 21. 9 Ps 107. 16 Thr 2. 9, 3. 4

שֶׁבֶר *θραῦμα*: *fragment*; *breakage* Lev 29. 19, 24. 20 Jes 30. 14 Ps 60. 4; *destruction* Jes 1. 28 Jer 4. 6 Ez 32. 9 Thr 2. 13, 4. 10; cf. *συμφορά*, *-ή*: *misfortune*; calamity (W) 37

שֵׁבֶר *ἀγόρασμα*: *that which is bought* or *sold*; mostly in pl., *wares, merchandise* Gn 42. 3, 7 50, 74

שָׁבַר *ἀγοράζω*: *buy in the market*; generally, *buy* Gn 43. 2 Jes 55. 1

מִשְׁבָּר *ῥηγμός*: = *ῥηγμίν* or *-μίς* (*sea breaking on the beach, surf*) Jon 2. 4 Ps 93. 4 72

מַשְׁבֵּר *ῥῆγμα*: *cleft, chasm*; *ῥηγμός*: *fissure* IIR 10. 3 Hos 13. 13 72

שַׁבָּת *ἑπτάς*: *v.* שבוע Lev 23. 15 282

שִׁגָּיוֹן *ἠχεῖον*: *v.* הגיון Ps 7. 1 79

שָׁכַל, שָׁגַל, שִׁגֵּל, נְשָׁגַל, שגל *συγκλίνω*: *lay together* Dt 28. 30; Pass., *lie with* Jes 13. 16 Jer 3. 2 45, 418 t, 421

שֶׁגֶל *συγκλίτης*: *one who lies with one* Ps 45. 10 Neh 2. 6 418 t

שֶׁגֶר *χηλή*, *ὅπλον* 315 tm

שֵׁד *σύνδεσμος*: *v.* שית Dt 32. 17

שֹׁדֵד *ἴσσα*: *v.* הידד Jer 48. 32 31 t

שֹׁדֵד, שָׁדַד, שְׁדֹד, שדד *ἁρπάζω*: *snatch away, carry off*; *seize hastily, snatch up, seize*; *plunder* Jer 47. 4, 49. 28 Ez 32. 12 Hos 10. 2 Joel 1. 10 Prv 24. 15 63

שׁוֹדֵד *ἁρπαγεύς*: = *ἅρπαξ*, *ὁ* (*robber*) Jes 33. 1 Ob 5 63

שֹׁד *ἁρπαγή*, *ἡ*: *rapine*; *seizure, robbery, rape* Jes 16. 4 Jer 48. 3; שֹׁד Jes 60. 16 שֹׁד Thr 4. 3 *στῆθος* 24 t, 63, 380

שְׁדוּד *ἁρπακτός* 63, 103 tm

שַׁדַּי, שַׁדִּין *Ζεύς* (*Σδεύς*), *Ζήν*: *Zeus* Gn 17. 1 Job 19. 29 4, 38, 51, 75 t, 114 t, 121–2, 130, 299

שְׁדֵיאוּר *Διὸς εἴρην*: *v.* פדהצור, פדיהו Nu 1. 5 128

שְׁדֵמָה, שְׁדֵפָה 35 t, 400 t

שְׁדֵם *ἀδάμας*: *v.* חלמיש Gn 2. 12 49

שְׁוָא a point of vocalization 22–3, 99, 336

מְשׁוּאָה, שׁוֹאָה *κακόν*: *evil, ill*; *trouble*; *harm* or *ill* to anyone; calamity, misfortune (W) Jes 47. 11 Zeph 1. 15; cf. *ὕψωμα*: *height*; *exaltation* 60, 72

תוּב, שׁוּב *στρέφω*: *turn* back; *return* Gn 8. 7, 9, 12 IIS 3. 16 Dan 4. 31 24 t, 36 t, 300, 327

הֵשִׁיב *ἀπο-*: *guide back again*; *bring back*; *turn away* or *aside, divert* Nu 25. 11; *μετα-*: generally, *change,*

alter; revoke (W) Esth 8. 5, 8 ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη (they asked that the decree might be revoked) Aristophanes, *Acharnenses* 536; ἀντι-: *retort* IICh 10. 16; *v.* מחשבה; cf. הושיב/καθίζω 24 t, 37 t, 327

מְשׁוּבָה στρέμμα: *conspiracy, band of conspirators* Jer 2. 19, 3. 22, 5. 6, 14. 7; תְּשׁוּבָה Job 21. 34, 34. 36 72, 327

תְּשׁוּבָה στρέψις: *turning round* IS 7. 17 IIS 11. 1 37 t

שְׁבוּת οἰκισία: *settlement*; -σις: *colonization*; στρέψις 24 t

הֵשִׁיב διαφυσάω: *blow in different directions, disperse* Gn 15. 11 Job 39. 12 88

שׁוּב διψάω, -ώω, -έω: of the ground, *to be thirsty, parched* Gn 8. 3; cf. ξηραίνω: *parch, dry up* 402

שׁוּבָל σκύμνος: *v.* שבע Gn 36. 23 121

שָׁוֶה, שָׁו�ְה ἄξιος: (ἄγω/שָׁוֶה Prv 3. 15 *draw down* in the scale, hence, *weigh*) *counterbalancing*; *of like value, worth as much as* Esth 5. 13, 7. 4; *worth* Ib 3. 8; *worthy of*, mostly c. gen. rei Job 33. 27 46

שׁוּחַט θηκτός: *sharpened, whetted*; sharp (W); συντεθηγμένος: (συνθήγω) sharpened (W); *v.* שנן 415 t

שׁוּט, שׁוֹטֵט φοιτάω, -άζω 318 tm, 332

שׁוֹט σκυτάλη, -τος: *v.* שבט 39, 40, 326, 415–16 t

שׁוֹל στολίς 339 tm, 341

שׁוּם χαμαίδρυς: = σκόρδιον (*garlic germander*) Nu 11. 5 422 t

שׁוּעַ *v.* שבע 28 t

שׁוּעָל, שׁוּעָלִים, שַׁעֲלַבִּין κυναλώπηξ: *mongrel between dog and fox*; κίναδος: Sicil. word for *fox*; ψίαι· ἀλώπεκες (*fox, Canis vulpes*) 35 t, 57, 90 tm

שׁוּף, שׁוֹף σκοπεύω, -έω: *behold* Job 9. 17, 20. 9, 28. 7 52

שׁוֹפָר κέρας: *the horn of an animal*; of musical instruments, *horn for blowing* Lev 25. 9; cf. Ex 36. 6 Esr 10. 7 Neh 8. 15 IICh 30. 5 (gen. κέρως) 77, 348 tm

שׁוּר ὁράω: *v.* ראה Nu 23. 9 Job 7. 8 Cant 4. 8 402

„ χρίω: *rub, anoint with scented unguents* or *oil*, as was done after bathing, freq. in Hom.; *anoint oneself* Jes 57. 9 45, 392 t

שׁוּר θώραξ, θώρηξ, θόρραξ: = θωράκιον (*breastwork, parapet*) Gn 49. 22 IIS 22. 30; τεῖχος: *wall*, esp. *city-wall* 43, 45, 64, 77, 124, 393, 424

שׁוֹר ταῦρος: *bull* Gn 32. 6 37 t, 45

תְּשׁוּרָה δόσις: *gift* IS 9. 7 — 58, 72, 326, 328, 392

שׁוּרָק a point of vocalization — 99, 402

שׁוּף, שׁוֹף σκοτίζω: *make dark* Cant 1. 6; Pass., *to be darkened*; *to be blinded* Ps 139. 11 — 52

שָׁחוֹר καπνός: *v.* כִּבְשָׁן Thr 4. 8 — 44, 47, 77

שׁחט σφάζω: *slay, slaughter*, properly *by cutting the throat*; generally, *slay, kill*, of human victims, as Iphigeneia; σχάζω: *slay* Gn 22. 10, 37. 31 Lev 1. 5 IIR 25. 7 Jes 57. 5 Jer 39. 6 (שׁוּחט/θηκτός: *sharpened, whetted* Jer 9. 7) — 53

שׁחק ψάω: *rub, wipe, polish*; *rub smooth*; ψήχω: *rub down, wear away*, ψ. πέτρην χρόνος Job 14. 19; ψαίω: = ψάω, *rub away, grind down*; ψώχω: (ψώω) *rub small*; ψώω: *rub, grind*, etc., only found in Gramm., as etym. of ψώχω, ψωχός (שׁוּחָה), ψωμός (Dim. ψωμίον; ψωμία = ψιττία (פִּתִּים)), ψώρα (צָרַעַת, צָרָעָה), etc. Ex 30. 36 IIS 22. 43 (ψάω, ψαίω, ψαύω, ψαίρω, ψήχω, ψώχω, and perh. ψίω, ψωμός, seem to be different enlargements of ψ–, which corresponds to *ps*– in Skt. . . .); *v.* שׁחק — 53

שׁחק ψακάς, ψε-: *drop of rain*; *particle* Jes 40. 15 — 53

שׁחר ξηραίνω: *v.* חרב Job 30. 30 — 52, 402

שׁחר ἠώς, ἕως, ἀώς, ἀβώρ (cf. בְּכֹר/πρωΐ), αὔως, ἄας: *dawn* Gn 19. 15 Jos 6. 15 Jes 58. 8 Joel 2. 2 Neh 4. 15 Cant 6. 10 — 78

„ σχῆμα: (ἔχω, σχεῖν) *form, shape, figure* Jes 8. 20, 47. 11 — 53

„ σχοῖνος: *rush* Ps 22. 1 [a pipe, flute or clarinet made of rush or reed] — 77

שָׁחֹר κορός (A): *dark, black*; φαιός: *dusky, dun, grey*, of any colour mixed of black and white; *dark-complexioned* Lev 13. 31 Zach 6. 2 Cant 1. 5, 5. 11 — 44

שׁיחֹר ῥόος: *v.* יאור Jos 13. 3 Jes 23. 3 ICh 13. 5 — 63, 122, 130

שַׁחֲרוּת κουροσύνη, -σύνα: (κοῦρος A) *youth, youthful prime* Eccl 11. 10 — 50

שְׁחִית, הִשְׁחִית ἐκφυσάω: *blow out*; *pour forth*; of elephants *spouting* water; spurt, squirt (W) Gn 38. 9 IIR 23. 13 فَطّ فطّ بخّ (φ/ש, υ/ח, σ/ת) — 51

שַׁחַת Στύξ, gen. Στυγός: (στυγέω) *the Styx*, i.e. *the*

Hateful; *a well of fatal coldness in Arcadia* Ps 9. 16, 30. 10, 49. 10 Job 9. 31, 32. 28 78

שִׁטָּה, שִׁטִּים *Σκυθάριον*: *Scythian wood*, i.e. *θάψος*; *Σκυθικὸν ξύλον*: = *θάψος* (*fustic*, *Rhus Cotinus*, *used for dyeing yellow*, brought from the island of Thapsos) Ex 25. 5 Jes 41. 19 129 t

שִׁטִּים *Σκυθῶν*: *of the Scythians* Jos 2. 1, 3. 1 Joel 4. 18 129 t

שׁטח *στόρνυμι*: generally, *spread*, *strew* IIS 17. 19 Jer 8. 2 52

שְׁטַח *ἐκστρώννυμι*: *spread* Ps 88. 10

מִשְׁטָח, מִשְׁטוּח *στρῶμα*: *pavement* Ez 26. 5, 47. 16; *v.* מטה 72

שִׁטֵּר *ἐπιστάτης*: *one who is set over*, *chief*, *commander* Nu 11. 16 Dt 1. 15, 20. 5 Jos 1. 10, 3. 2 ICh 27. 1; *judge* ICh 19. 1 (cf. Ib 19. 5–8); *overseer*, *superintendent*, in charge of any public building or works; inspector (W) Ex 5. 14 Prv 6. 7 ICh 23. 4 IICh 34. 14; *governor*, *administrator* Dt 16. 18; cf. *ἵστωρ*, *ἴσ-*, *ϝίσ-*: *one who knows law and right*, *judge* שׁטר; *witness* עֵד; *knowing*, *learned*, *skilled* شاطِر 211

שַׁי *δαίς*: (*δαίω* (B)) *meal*, *banquet*, *sacrificial feast* Jes 18. 7 Ps 68. 30 352 tm

שִׁיר, שִׁירָה *ἀοιδή*, Att. contr. *ᾠδή*: (*ἀείδω*) *song*, whether (1) *art of song* ICh 25. 7; (2) *act of singing*, *song* Ps 67. 1 Eccl 12. 4 IICh 5. 13; (3) *thing sung*, *song*, whether of joy or sorrow Jes 23. 15 Am 8. 10 Ps 137. 3; (4) *theme of song*, *person sung of* Ez 33. 32; *ᾠδή*: *song*, *lay* Dt 31. 19 Jes 5. 1; but also of *joyful songs* Ib 23. 16, *songs of praise* Ex 15. 1 Nu 21. 17 Jes 42. 10 Ps 69. 31, 92. 1 Neh 12. 46 הַיְדָה Ib 12. 8; = *ὕδη*; *αὐδή*: *song*, *ode* Nu 21. 17 Dt 31. 19 (*v.* *ἀείδω*) [עֹז ICh 13. 8 IICh 30. 21 is the homologue of *ᾠδή*, or of *μοῦσα* (—*μ*), or of both (cf. כלי־שׁיר Am 6. 5 IICh 7. 6, 23. 13, 34. 12)] 174 t

שֵׂשׂ, שָׂרִישׁ *ξυστός*: (*ξύω*) *shaved*, *whittled* with a knife or plane Cant 5. 15 Esth 1. 6 ICh 29. 2 15 t, 45, 52

שׁית, שׁיב *τίθημι* 372 tm, 423 t

שִׁית *χιτών*: *coat of mail*, prob. of leather covered with scales or rings Ps 73. 6; *v.* כתנת 78, 425

זונה שׁית *θῆττα γυνή*: *θής*, gen. *θητός*, *serf*, *bondman*;

later, *hired labourer*; at Athens, members of the fourth class in the constitution of Solon; fem. *θῆσσα, θῆττα hired servant-girl*, opp. *ἐπίκληρος (heiress)*; *γυνή*: *woman* Prv 7. 10 46, 425 t

הִשְׁכִּיב *καταχέω*: *cause to flow, run*; Med., *to have it melted down* Job 38. 37; **שִׁכְבָה** *χεῦμα*: (*χέω*) standing *water* Ex 16. 13–14; *flow* Lev 15. 16 51

שכב *κοιμάω*: (*κεῖμαι*) Med. and Pass., *fall asleep, go to bed* Gn 28. 11 Lev 14. 47 Jud 16. 3 IS 26. 5 IIS 4. 5, 7 IR 19. 5 Am 6. 4 Prv 3. 24 Job 30. 17 Eccl 2. 23; of animals, *lie down* Nu 24. 9 IR 1. 2 Ez 4. 9 Job 40. 21; of the sleep of death, *fall asleep, die* Jud 5. 27 IR 11. 21 Jes 14. 9 Ez 32. 21; of sexual intercourse, *lie with* another Gn 26. 10 Ex 22. 8 Lev 20. 13 (*κ*/**שׁ**, *οι*/**כ**, *—μ*, *ω*/**ב** (or *μ*/**ב**))

הִשְׁכִּיב, הַשְׁכֵּב *κατα-*: causal, *put to sleep* IIS 8. 2 IR 4. 21 Hos 2. 20; Pass., *sleep* IR 4. 32 Ez 32. 32 IICh 16. 14; *κατατήκω*: *dissolve* Job 38. 37

מִשְׁכָּב *κοίμημα*: *sleep* IIS 4. 5; *intercourse* Nu 31. 18 Ez 23. 17 72

שכח *λήθω, λάθω*: *forget*; *καταλήθομαι*: *forget utterly* 86 t

שַׁךְ *ἀψίς*: *v.* **שבך** Jer 5. 26 49

שכך *ψυχόω*: (*ψῦχος*) Pass., *to be made cold, become cold*; *ψύχω*: Pass., *grow cool* or *cold*; *cool*; *κοπάζω*: *abate*, esp. of natural phenomena—wind, the sea, fire, heat Gn 8. 1 Esth 2. 1, 7. 10 33–4 t

הַשֵּׁךְ *ἐπίσχω*: redupl. present of *ἐπέχω*, *restrain, keep in check*, check (W) Nu 17. 20

שְׁכֵל, שכל *χάζω*: *force to retire from, bereave* or *deprive of*; *χηρεύω*: trs. *bereave*; *χηρόω*: *make* a woman *a widow, bereave* Gn 42. 36 Lev 26. 22 Dt 32. 25 IS 15. 33 IIR 2. 19 Jes 49. 21 Ez 5. 17, 14. 15 Hos 9. 12; Med. *χάζομαι*: *give way, draw* or *shrink back, recoil*; *χηρεύω*: *to be without*; abs., of a woman, *to be widowed, live in widowhood* Gn 27. 45, 31. 38, 43. 14 Ex 23. 26 IS 15. 33 Jer 15. 7 Ez 36. 12 Hos 9. 14 Mal 3. 11 Job 21. 10; *χηρόω*: c. acc., *forsake, deprive of one's presence* Ez 36. 13–14; *v.* **משכיל** 418, 427

שְׁכוֹל *συγκλίτης*: *companion at table*; *σύγκλινος*: pl. *comrades at table*, perh. a group of *ἔφηβοι* Jes 49. 20; *v.* **שגל** 23, 418 tm

הַשְׁכִּים *ὀρθρεύω*: (*ὄρθρος*) *to awake before dawn*; *ἐπ-*, *δι-*: *rise early* Gn 19. 2, 27 IS 17. 16, 29. 10 Jer 7. 13 Ps 127. 2 Cant 7. 13 63, 67

שֶׁכֶם *ἄκρος ὦμος*: *tip of shoulder* Gn 9. 23 Jes 10. 27 Job 31. 36; שכם אחד *ἄντωμος*: *shoulder to shoulder* Zeph 3. 9; *v.* כתף 57

„ *σήκωμα*: = *σηκός* (*sacred enclosure, chapel*; *σηκός* was sacred to a hero, the *ναός* (נוה) to a god, a distinction not observed) Gn 12. 6 57, 122, 124

שכן *σκηνέω*, *σκα-*: *encamp*; *have one's meal, banquet* Dt 33. 20 Mich 4. 10 Ps 120. 5 418 m

„ *οἰκέω*, *οἰκείω*, *ϝοικέω*: intr., *dwell, live*, of persons, families or tribes, *have their abodes, settlements* Gn 14. 13, 25. 18; *γειτνιάζω*: = *-νιάω* (*to be a neighbour, be adjacent* Gn 16. 12 (cf. Ib 25. 18) Jud 5. 17 Jer 51. 13); *ἵζω*: of a bird, settle (W) Jes 34. 11 Ez 17. 23, 31. 13 Ps 104. 12; of things, *settle down* Ex 24. 16, 40. 35 IIS 7. 10 Prv 7. 11 Job 3. 5 418

מִשְׁכָּן, מְסָכָּן *σκήνημα*: = *σκηνή* (pl., *camp* Nu 24. 5 Cant 1. 8; *tabernacle* Ex 25. 9); = *σκήνωμα*: mostly in pl., soldiers' *quarters*; tents (W); *temple* Ex 1. 11 Nu 24. 5 Ps 43. 3, 84. 2, 87. 2, 132. 5; מקום Gn 28. 11 IR 8. 35 Jes 66. 1 72, 418

„ *οἴκημα*: *dwelling-place*; in pl., *building, house* Jes 32. 18 Hab 1. 6 418

שָׁכֵן *γείτων*, *ὁ*, *ἡ*, fem. *-ταινα*: (*γῆ*) *neighbour, borderer*; *ἀστυγείτων*: *neighbour to the* city Ex 3. 22, 12. 4 Dt 1. 7 Jes 33. 24 Jer 12. 14 Ez 16. 26 Hos 10. 5 Prv 27. 10 Ruth 4. 17; cf. *γειτνιάζω* 53

שכר *μέθυ*: *wine* Prv 31. 4; cf. *μεθύσκω*: *v.* מזג, מזיח 120 m

תְּלַג, שֶׁלֶג *χάλαζα*: *hail* Ex 4. 6 Jes 1. 18 Jer 18. 14 Job 38. 22 Dan 7. 9 37 t

שַׁלְהֶ *Δῆλος*: *v.* גלה 30 t, 122, 131 t, 300

שָׁלַו, שלה *γαληνιάω*: *be calm, find peace* Jer 12. 1 Ps 122. 6 Job 3. 26, 12. 6; cf. *σχολάζω*/עצל; *v.* שאנן 32 t, 53, 66

שַׁלְוָה *γαλήνη*: *calmness, serenity* Ez 16. 49 Ps 122. 7 Prv 17. 1; cf. *σχολή*/עצלה 53, 66, 326

שָׁלֵו *γαληνός*, *-νής*: *calm*, esp. of the sea; of persons, *gentle* Jer 49. 31 Zach 7. 7 Job 21. 23; cf. *σχολερός*/עצל 66

שַׁלְהֶבֶת *φλόγωσις*: *v.* להב 45

שלח *στέλλω* 13, 45, 67, 85 t, 88, 326; שָׁלַח *ἀπο-, ἐξαπο-, ἐπι-* 174; שַׁלַּח *στολή*; שִׁלֻּחוֹת *στόλος*; מִשְׁלַחַת, מִשְׁלֹחַת *ἀποστολή*; מִשְׁלַחַת *ἀπόστολος* 45, 100 m, 338–41 tm, 402–3, 420

מִשְׁלַח, מִשְׁלֹחַ *ἐπιχείρημα* 72, 652 tm

שִׁלֻּחַ *σχολαῖος* 130, 336 tm

שִׁלְחֵי *ἀγορά*: *v.* שערים Jos 15. 32 34 t

שִׁלְטָן *ξύλον* 45, 52, 366 tm, 402

שלט *βασιλεύω*: *to be king, rule, reign* Eccl 8. 9 Esth 9. 1 Neh 5. 15; cf. *βασιλίζω* 101

שֶׁלֶט *πέλτη, -τα*: *small light shield* of leather *without a rim* IIR 11. 10 Jer 51. 11 Cant 4. 4 IICh 23. 9 45, 69, 78, 101, 410–11 t

שִׁלְיָה *τὰ ὕστέρια*: *afterbirth*; cf. *ὕστερον, τό, the afterbirth* Dt 12. 57 57

שָׁלָךְ *γλαύξ, -αῦξ, γλαυκός*: *the little owl, Athene noctua*, so called from its *glaring eyes* Lev 11. 17 Dt 14. 17 78

שלח, שַׁלֶּכֶת *ξύλοχος*: *thicket, copse* Jes 6. 13 Cant 4. 13 52

הִשְׁתּוֹלֵל 27 t, 116 t

(צְבָעִים) שָׁלָל *πολύς*: *many* Jud 5. 30 128

שלל *ἕλωρ*: (*ἑλεῖν*) Epic word; *spoil, prey* 83 t

שָׁלֵם *οὖλω*: (*οὖλος* A) *to be whole* or *sound*; used by Hom. in imper. *οὖλε*, as a salutation, *health to thee, οὖλέ τε καὶ μάλα χαῖρε health* and joy *be with thee* Od. 24. 402 שלום לְךָ ICh 12. 18 (19); a form *οὐλέω* is cited by Hesychius 49, 51, 67

שָׁלֵם *ὅλος*: *whole*, i.e. *safe and sound* Gn 33. 18; as Subst., *τὸ ὅ.*; *τοῖς ὅ.*, = *ὅλως, οὔλως, altogether* שְׁלוּמִים Jer 13. 19; *τέλειος*, Adv. *τελέως, -εον*: *completely* 38, 45, 49, 67, 422 t

שָׁלוֹם *γαληνός*: *v.* אבשלום, שלו 123

שַׁלָּמָה *τί χρῆμα*: *why?* Cant 1. 7 כמה Job 7. 19 למה Gn 4. 6; *what?* מָה Ib 4. 10 מה Ib 20. 10 93

שְׁלָמִים *θυήλημα*: *sacrificial offering*; Ion. *θυαλήματα*; *τέλος*: (*τέλλομαι, τέλλω*) pl., *services* or *offerings due* to the gods Ex 20. 24 Lev 7. 32 119 m

שלף *ἕλκω*; שָׁלוּף *ἑλκτός* 106 tm

שָׁלֹשׁ, שְׁלֹשָׁה, תלת, תלתא, תלתה *τρεῖς*: *three* Gn 6. 10 Dan 7. 5, 24 Esr 6. 4, 15 37 t, 99, 325 t

שְׁלִשׁוֹם, שְׁלִישִׁית, שְׁלִישִׁי, שָׁלִישׁ *τρίτος*: *third* Gn 1. 13, 2. 14 Dt 23. 9; *ἐχθὲς καὶ τρίτην ἡμέραν* yesterday and *the day before* IS 4. 7, 21. 6; *ἡ τρίτη* (sc. *μερίς*) *the third part* Nu 15. 6–7; *τριτεύς*: *third part of a μέδιμνος* (a corn measure) Jes 40. 12 101

„ *κήρυξ*: *v.* נשׂר Ex 15. 4, 7 IIR 7. 2 Ez 23. 23 45

„ *κύλιξ*: *cup*, esp. *wine-cup*; *κοτύλη*: *small vessel*, *cup*; *liquid measure* Ps 80. 6; *dry measure* Jes 40. 12; in pl., *cymbals* IS 18. 6 45

שֵׁם, שמע *ὄνομα*, *ὄνυμα*: *name* of a person or thing Gn 2. 11, 3. 19–20, 4. 19, 29. 13; *name*, *fame* IS 7. 9 IR 5. 17, 19, 10. 1 Prv 22. 1 Eccl 7. 1; *ὄνομα καλεῖν τινα*: call one *by name* Ex 33. 19, 35. 30 Esth 2. 14; give one *a name* Gn 3. 20 IIS 7. 23 Jes 56. 5 40, 56, 326, 390

„ *Ζεύς*: *v.* שדי ICh 13. 6 38, 122, 426 t

„ *Φοῖνιξ*: *v.* קני Gn 6. 10 شام 93

שָׁם, מִשָּׁם, שָׁמָּה *ἔνθα*: *there* Gn 2. 8, 3. 23, 14. 10, 19. 20; also with Verbs of motion, *thither* Gn 19. 20 Jud 21. 10 IS 2. 14, 9. 6, 10. 5, 22. 1; *ἔνθεν*: Adv., Demonstrative, *thence* Gn 11. 8 Dt 5. 15 (pref./suf. phenomenon) 92

שֶׁמֶן, שֹׁם *ὀσμή*, *ὀδμή*: *smell*, *odour*; freq. of *foul smells*; but also of *fragrant odours*; hence, *scent*, *perfume* Cant 1. 3 Eccl 7. 1; שָׁמֵן *ζωμός*: *fat fellow*; *ζαμενής*: *very strong*, *mighty* Jud 3. 29 50, 68

שַׁמָּה, שְׁמָמָה *θάμβημα*: *alarm*, *terror* Jer 8. 21 Ez 7. 27, 23. 33 28 t, 80

שמו־ *ἀμφί*: cf. שבו־ 124, 127, 168 tm

שְׁמוּאֵל *ἀμφὶ θεόν*: adherent of God; cf. שבאל 168

שָׁמַיִם, שְׁמַיָּא *σημεῖον*, *σα-*, *σημήϊον*, *σα-*, *σαμᾶον*: = *σῆμα* in all senses, and more common in Prose, but never in Hom. or Hes. (*v.* צבא) Gn 1. 1 Dt 10. 14 Ps 115. 16 Jer 10. 11 Dan 2. 18 Esr 5. 11 75 t, 402 t

שָׁמִיר *ἀδάμας*: (*δαμάω*) properly, *unconquerable*; Subst., *adamant*, i.e. the hardest metal, prob. *steel* Jer 17. 1 Ez 3. 9; *σμῆρι(γ)ξ· πόα* (*grass*) *καὶ εἶδος ἀκάνθης* (*v.* קוץ) Jes 5. 6, 32. 13 44, 49

שׁמם *ψάω*: intr., *crumble away*, *vanish*, *disappear* Jes 49. 19, 61. 4 Ez 36. 4; *θαυμάζω*: *wonder*, *marvel*; *wonder at*, *marvel at* IR 9. 8 Jes 52. 14 Jer 18. 16 Ez 27. 45 53

שַׁמָּה, מְשַׁמָּה, שְׁמָמָה *ψάμμη*, rare form of *ψάμμος* (*sand*; *ἡ ψ.* the *sandy desert* of Libya) Ex 23. 29 Jes 15. 6 Jer 51. 37 Ez 23. 33 — 48, 54

שָׁמֵן *ζαμενής*: Adj. *very strong, mighty, raging* Jud 3. 29; *ζωμός, δω-*: *fat, greasy fellow* — 51, 68

שְׁמֹנָה *ὀκτώ, ὀκτό, ὀπτώ* — 316 tm

שׁמע *κλύω*: *hear* a thing *from* a person; *hear, learn, know*; *give ear to, attend to*; *comply with, obey*; *ἀκούω*: (*ἀ-κοϝ-*, cf. *κοέω*) *hear* Gn 34. 5 Dt 5. 23 IS 23. 10–11 Jes 66. 8 Jer 50. 43 Ez 3. 10, 33. 4; to express *what one actually hears* from a person Nu 30. 5 IS 14. 27 IIS 13. 21 IIR 19. 4 Jes 36. 13; abs., *hearken, give ear*, esp. in proclamations Dt 6. 4, 9. 1 Jud 5. 3 IR 22. 8 IIR 18. 28 Jes 1. 2 Prv 1. 8; *listen to, give ear to* Gn 21. 12, 17, 37. 10 Ex 16. 9 Dt 3. 26 Jud 11. 7, 17 IS 8. 7 IR 12. 15 Ps 6. 10 Prv 13. 1 Esth 3. 4 IICh 10. 15–16, 24. 17; *obey* Gn 26. 5 Dt 4. 1 Jer 37. 2 Ps 81. 12; *hear and understand* Gn 11. 7, 42. 23 Jes 36. 11; *κομίζω*: of things, *attend, give heed to* Gn 16. 11 Ps 10. 17; cf. הַשְׁמִיע *συγ-*: *bring together, collect*; *bring together to oneself, collect round one* IR 15. 22 — 47, 86 t

שֵׁמַע *ἀκοή, ἀκούη*: (*ἀκοϝ*, cf. *ἀκούω*) *hearing, sound heard* Job 42. 5

„ שְׁמָעָה, שֵׁמַע *φήμη, φάμα, φήμα*: *utterance prompted by the gods, significant* or *prophetic saying* Jes 28. 9, 19 Jer 49. 14 Ob 1 Hab 3. 2; *report, rumour*, usu. of uncertain and mysterious origin Gn 29. 13 Ex 23. 1 IIS 13. 30 IIR 19. 7 Jer 10. 22 Dan 11. 44; *report* of a man's character, *repute*; esp. of *good report, fame* Jos 6. 27 IR 10. 1, 7 Esth 9. 4 — 74

מִשְׁמַע *φήμη*; *ἄκουσμα*: *thing heard*, such as music; *rumour, report* Jes 11. 3 — 72

שׁמר, הִשְׁתַּמֵּר *φυλάσσω*: *watch, guard, defend* Gn 3. 24 IS 26. 16 Ps 127. 1; *guard* one from Ps 121. 7 Prv 3. 26, 6. 24; *keep a watch on* IS 1. 12 Ps 17. 4 Job 10. 14; *observe* an appointed time or a fixed event Ex 12. 17, 31. 16 Dt 5. 12, 16. 1 Job 24. 15; *preserve, maintain, cherish* Dt 7. 9, 23. 24 Neh 1. 5; *observe* a command שְׁמֶר Ex 13. 10 IR 11. 10, 34

Jer 16. 11 Neh 1. 5 הִשׁתמר Mich 6. 16; *continue in*; *maintain, hold fast to* Am 1. 11; *take care lest* הִשָּׁמֵר Gn 24. 6, 31. 29 Dt 11. 16 IIR 6. 9; *guard, keep safe* שׁמר Gn 37. 11 Nu 3. 8, 10 IS 7. 1 IIS 16. 21; *act cautiously* with regard to Dt 2. 4 IIS 11. 16, 18. 12; *beware of, avoid*; *to beware of, be on one's guard against, avoid* a thing or a person Ex 19. 12, 23. 13 Dt 24. 8 Jud 13. 4, 13 IIS 20. 10 הִשְׁתַּמֵּר Ib 22. 24 23

שֹׁמֵר, שְׁמָרִן, שְׁמָרוֹן *φυλακτήρ*: poet. for *φύλαξ*, in pl., *guardian, keeper, protector* Nu 26. 24 IIR 12. 22 Jes 21. 11 ICh 7. 1 73

שְׁמָרִים, אשמורה *φυλακτηρία*: = *παννυχίς* (*night festival, vigil*) Ex 12. 42 Ps 119. 148

שָׁמֶר, שְׁמָרוֹן, שְׁמָרִי, שְׁמָרִית, שְׁמָרֹת, שְׁמֻשׁן *ξανθός* Jos 11. 1 Jud 13. 24 ICh 4. 37, 7. 1, 8. 21 IICh 24. 26; cf. *Ὄμηρος*; *ἥλιος* 76 t, 93, 310, 366 tm, 401

שֵׁן *ὀδούς, όντος* Ex 21. 24; שן רעה *ὁ ἀλγούμενος ὀ.* Prv 25. 19 (*ἀλγέω*: *feel bodily pain, suffer*); *prong* IS 2. 13; *ὀ. πέτρας peak, pike* שן הסלע Ib 14. 4 38, 45, 82, 98, 405 tm

„ *στόνυξ*: *sharp point* (prop. of spear-*point*); as of a rock IS 14. 4 Job 39. 28; of the boar's *tusk* Dt 32. 24 IR 10. 18, 22. 39 38, 405 t

שָׁנָא, שׁנה *κινέω*: *alter* Mal 3. 6 Thr 4. 1 28

שָׁנָה *μετα-*: *change, alter* IIR 25. 29 Jer 2. 36; *παρα-*: *excite violently, madden* IS 21. 14 Ps 34. 1 28 t

הַשָּׁנָה *καθ' ἔτος*: *this year*; *σῆτες, σᾶτες*: *this year*; *τῆτες, τῆδες, τᾶτες, τῆτα*: Adv. *this year, of* or *in this year* (Cf. *σῆτες, σᾶτες, σατινός*; prob. related to *ἔτος* as *σήμερον* (*τήμερον*)/הַיּוֹם, כְּיוֹם to *ἡμέρα*.) Gn 4. 14, 25. 31, 26. 33, 50. 20 IIR 19. 29 Jes 37. 30 Jer 28. 16; *ἔτος*/שׁנה Gn 5. 3; Lat. *annum* 171 tm

שֵׁנָה *ὕπνος* 78, 348 tm

שָׁנַן *θήγω, θά-*: *sharpen, whet* Dt 32. 41; metaph., *sharpen, excite* Ps 64. 4, 140. 4; = *θηγάνω*; cf. *ὀξύνω* 68, 390, 405, 415 t

שָׁנוּן *θηκτός*: (*θήγω*) *sharpened, whetted* Jes 5. 28 Prv 25. 18; cf. *ὀξύς*, שׁוחט 104

שִׁנֵּן *ὑμνέω, ἐξ-*: strengthd. for *ὑμνέω* (with acc. of person or thing sung of, *sing of*; *descant upon*, in song or speech; *tell over and over again, harp upon, repeat,*

recite, rehearse; τὸν νόμον ὑμνεῖν *recite the form* of the law) [all this has been done traditionally by the Jews] Dt 6. 7; cf. ἐφ- — 39, 68, 405 t

שְׁנִינָה ὕμνος: *hymn, ode, in praise* of gods or heroes; in Trag. also of *mournful songs*, addressed to gods or heroes Dt 28. 37 Jer 24. 9 — 405 t

שָׁנִי φοῖνιξ: *purple* or *crimson*, because the discovery and earliest use of this colour was ascribed to the Phoenicians; hence, *red* cattle Gn 38. 28 Ex 25. 4 Jos 2. 18 IIS 1. 24 Jes 1. 18 Cant 4. 3 — 93

שְׁנַיִם δύο, gen. δυοῖν: *two* Gn 2. 25, 6. 19; *v.* תאומים — 75–6, 301, 325 t

שְׁסַף, שְׁסַע, שסע σχίζω: *split, cleave, divide into*; generally, *part, separate, divide* Lev 11. 3 IS 15. 33, 24. 8 — 35 t, 45, 53, 93, 371 tm

שְׁסוּעַ σχιστός — 53, 105 tm

השתאה, שעה θεάομαι: *v.* השתאה — 392

מִשְׁעִי θέαμα, θέημα: (θεάομαι) *sight, spectacle*; freq. of a sight which gives pleasure Ez 16. 4 — 72

שְׁעָה ὥρα: *time of day, the time* of day, *hour* Dan 3. 6, 4. 16 — 50, 100

שָׁעַל θέναρ: *palm of the hand*; *flat* of the foot; στῆθος: *ball of the foot*; πούς, πός, πῶς, πόρ: *foot*, both of men and beasts IR 20. 10 — 52, 82, 390

,, χοῦς (A), χῶς: a measure of capacity, = 12 κοτύλαι; prov., of attempts to measure the immeasurable, οἱ τῆς θαλάττης λεγόμενοι χόες; κοτύλη, -λα: *small vessel, cup*; *liquid measure*, containing 6 κύαθοι or ½ ξέστης, i.e. nearly *a ½ pint* Jes 40. 12 — 422 t

מִשְׁעָנָה, מַשְׁעֲנָה, מַשְׁעֵן σκᾶπτον, σκῆπτρον: *staff* or *stick*, used by the lame or aged; the Prose word is βακτηρία (*staff, cane* מקל) Ex 21. 19 Jud 6. 21 IIR 4. 29 Jes 3. 1, 36. 6 Zach 8. 4 [Now that you know the homologue of these compound nouns, try and find out that of נִשְׁעָן, and why the verb is in the נפעל.] — 72

שְׁעַר θύρα: *door* (*v.* דלת); freq. in pl. of *double* or *folding doors* (*v.* דלת) IIS 18. 24; rarely for πύλαι, *gates* Gn 28. 17 Nu 4. 26 Jos 8. 29 Jud 16. 3 IIS 18. 24 IIR 11. 19, 15. 35; at Priam's *door*, i.e. before his dwelling; esp. of kings and potentates, *court* Esth 4. 2;

πύλη: prop. *one wing of a pair of double gates* דלת Dt 3. 5 Jos 6. 26 Jud 16. 3 IS 21. 14, 23. 7 Ez 38. 11; mostly in pl., *gates of a town* שער Jos 2. 5, 7 Jud 16. 3 IS 21. 14 (whereas *θύρα* = house-door); pl. of several *gates* Neh 6. 1; in Trag. sts. of the *house-door* שער IIR 15. 35 Ez 40. 23, 44. 1; *πύλαι Ἅιδαο, Ἄιδου πύλαι the gates of the nether world*, periphr. for *hell* בשערי שאול Jes 38. 10 [cf. Job 38. 17]; *entrance into a country through mountains, pass* דלת Zech 11. 1; these *passes* were sometimes really barred by *gates* שער Nah 3. 13; *Πύλαι Γαδειρίδες* the *straits* of Gibraltar Ib 2. 7; *πόλις*, Ep. also *πτόλις*: *city* שער Gn 22. 17 Dt 16. 18; *ἀγορά*/שער Prv 24. 7 Ruth 4. 1 *assembly*, esp. *of the People*, opp. the Council of Chiefs; שער IIR 7. 18 IICh 33. 14 *market-place* 45, 62

„ *καιρός*: *due measure, proportion* Gn 26. 12

שַׁעֲרִים *ἀγορά*: *v.* שער ,חפרים Gn 23. 10 Jos 15. 36 IIR 7. 1, 18 377–8

שִׁפְחָה *θεράπνη*: poet. for *θεράπαινα* (fem. of *θεράπων* (שרף), *handmaid* or *female slave*), *handmaid*; = *-νίς* Gn 16. 1, 32. 6 Prv 30. 23 392

מִשְׁפָּחָה *σπέρμα*: (*σπείρω*) *seed*; *race, origin, descent* Lev 25. 47 Nu 2. 34, 26. 5, 36. 1 Jos 7. 14 IS 20. 6 IIS 14. 7 Jer 2. 4 Am 3. 1–2 Esth 9. 28 Neh 4. 7 ICh 5. 7 72

שׁפט *δικάζω*: *judge, sit in judgment*; *θεμίζω*: *judge, punish* Ex 18. 16, 22 Nu 35. 24 Dt 1. 16 IS 24. 16 IR 8. 32 Ez 7. 38; *δεσπόζω*: *to be lord* or *master*; c. acc. *lord it over* Jud 16. 31 IS 4. 18 Ruth 1. 1 390

שׁוֹפֵט *δικαστής*: *v.* קצין Am 2. 3; *δεσπότης*: *master, lord*; *despot, absolute ruler* Dt 17. 9 Ruth 1. 1; cf. שבט 29 t

שְׁפָטִים ,שְׁפָטִים *δίκη*: *judgment*; *vengeance, penalty* Ex 12. 12 Ez 5. 10, 15, 23. 10 IICh 20. 9

מִשְׁפָּט *δίκαιον*: *right*; justice (W) Gn 18. 25 IIS 8. 15; *δικαιοσύνη*: *righteousness, justice* Dt 32. 4; *θέμις*: *that which is laid down* or *established, law* (not as fixed by statute, but) *as established by custom* Gn 40. 13 Lev 5. 10 Ez 5. 7; *justice, right*; pl. *θέμιστες, decrees* of the gods, *oracles* Ex 21. 1; *judgments, decisions* given by the kings or judges Dt 16. 19 IS 8. 3 72

שְׁפִי *σκοπή*: = *σκοπιά*, *-ιή* (*lookout-place*, in Hom. esp. a *hill-top*); *lookout-place*, *watch-tower* Nu 23. 3 52

פִּנּוֹן, שְׁפִיפוֹן *ὀφίδιον*: Dim. of *ὄφις*, *v.* פתן, צפע Gn 36. 41, 49. 17 Jes 11. 8 Prv 23. 32 51

שׁפך *χέω*: prop. of liquids, *pour out*, *let flow* Gn 9. 6 Ex 4. 9 Jes 57. 6; of impalpable things Jer 10. 25 Thr 2. 4 [χ equivalent to χχ] 408

שָׁפָן *δασύπους*: *rough-foot*, i.e. *hare*; *rabbit* Lev 11. 5 Prv 30. 26; *ὠκύπους*: *swift-footed*; of the hare 68

מִשְׁפָּת *σταθμός*: *stable* Gn 49. 14 Jud 5. 16 72

שִׁקּוּי *ἀκή* (C): (*ἀκέομαι*) *healing* Prv 3. 8 45, 74

„ מַשְׁקֶה *ποτόν*: *that which one drinks*, *drink*, esp. of wine Hos 2. 7 Ps 102. 10; *πότιμος*: (*πότος*, *πίνω*) mostly of water, *drinkable*, *fresh* Gn 13. 10 Lev 11. 34 Jes 32. 6 45, 72

שׁקט, חָשְׁקִיט *ἡσυχάζω*: *v.* הסכית Jos 11. 23 Jud 18. 7 Jes 14. 7, 57. 20 Jer 30. 10, 49. 23 Prv 15. 18 Job 3. 26 33–5 t, 55, 92

הִשְׁקִיט *καταψύχω*: *cool*, *chill* Job 37. 17; cf. *ψυχάζω*, *ψυχίζομαι*

שׁקל *σηκόω*: *weigh*, *balance* IIS 14. 26, 18. 12 Jer 32. 10 Job 28. 15

שֶׁקֶל, מִשְׁקוֹל, מִשְׁקָל, מִשְׁקֶלֶת *σήκωμα*: *a weight in the balance*, *standard weight*; a standard *measure* Gn 24. 22 Lev 19. 35 Jos 7. 21 IIS 14. 26 IIR 21. 13 Jes 28. 17 Ez 4. 10; *σίγλος* 72, 74, 679 tm

שׁקע *δύω*: *plunge into* the lap of Ocean; *go beneath* the earth, i.e. die Nu 11. 2; *sink*, *plunge in* Jer 51. 64; of Sun and stars, *sink into* (the sea), *set* בוא Gn 15. 17 Mich 3. 6; cf. מבוא/*δυσμή* Dt 11. 30 Zach 8. 7 Mal 1. 11 70, 402

נִשְׁקָף *σκοπέομαι*: *look out*, *watch* Jud 5. 28 Prv 7. 6; *ἀποσκοπέω*: Pass., *is visible from a distance* Jer 6. 1 Ps 85. 12 Cant 6. 10 14, 52

הִשְׁקִיף *σκοπιάζω*: (*σκοπιά*) poet. Verb, *spy from a high place* or *watch-tower*; generally, *spy*, *watch*, even on a plain Gn 18. 6, 26. 8 Dt 26. 15 Ps 14. 2 52

מִשְׁקוֹף *σκέπανον*: (*σκεπάζω*, p. 252) *covering* Ex 12. 7 72

שׁקק *φθέγγομαι*: *v.* שׁאג Joel 2. 9 Prv 28. 15; cf. *ποθέω* 28–9 t, 65, 69, 203 tm

שֶׁקֶר *ψευδηγορέω* 57

שֶׁקֶר *-γορία* Ex 5. 9 Lev 5. 22; *ψύθος*: poet. collat. form of *ψεῦδος* (*falsehood, lie*; *deceit*) *lie, untruth* IIS 18. 13 57

שִׁרְבִיט *ῥάβδος*: *v.* רְבִיד 41, 63, 93, 416 t

מִשְׁרָה *στάλαγμα* 120 tm

שָׁרוּחֵן *ἀγοραῖν*: *v.* חַפְרִים 34, 378–9 t

שָׁרוֹן *Σκίρων*: *Σκίρωνος ἀκτή* or *ἀκταί* the coast near the Scironian rocks in the Isthmus of Corinth [There are dangerous rocks off the coast at Jaffa] Jes 33. 9 Cant 2. 1 ICh 27. 29; *v.* פַּלֹּשֶׁת, עַזָּה 130

שֶׁרֶץ *ἑρπετόν*: *v.* עֶרֶב Gn 1. 20, 7. 21 Lev 11. 20, 44 51, 60, 124

שֹׁרֶשׁ *ῥίζα*: *v.* גֵּזַע Jes 11. 10 Mal 3. 19 Job 36. 30 41, 45, 50, 63, 69, 78, 414 t

שַׁרְשְׁרָה, שִׁרְשָׁה *ἅλυσις*: *chain* Ex 28. 14, 22 81

שֵׁשִׁי, שֵׁשׁ *ξυστίς*: *robe of rich and soft material reaching to the feet*, worn by women of quality Ez 16. 10; as epith. of cloth, originally *garment made of cut* (*shorn, clipped*) *fabric*, such as fustian, plush, velvet, etc. Ib 16. 13 15 t, 45, 52

שׁשׁר *ξυστήρ*: *scraper, rasp, file*; *polishing instrument, graving tool* Ez 23. 14 52

תְּשׁוּאָה *ἀταξία*: *indiscipline*, opp. *εὐταξία*; generally, *disorder, confusion*; tumultuousness (W); *εὐταξία*: *good arrangement, good condition*; *good order, discipline* Jes 22. 2 Zach 4. 7 Job 36. 29, 39. 7; cf. שׁוּאָה 79

שְׁתִי *ἤτριον, ἄτ-*: *warp* (the woof being *κρόκη*, עֵרֶב); *ἱστός*: *warp fixed to the beam* of the loom Lev 13. 47, 58 56

„ שְׁתִיָּה, *πόσις*: (*πίνω*) *drinking, drink, beverage* Esth 1. 8; *carousal* Ecc 10. 17 (cf. *ποτίζω*) 82

מִשְׁתֶּה *πότημα* 72, 309 tm

„ *ἑστίαμα* 72, 309 tm

שְׁתִיל *φυτόν*: *v.* בֵּן Ps 128. 3 74, 80

שׁתק *ἡσυχάζω*: *v.* הַסְכִּית Jon 1. 11–12 Prv 26. 20 55

תַּ- *-δης*; *v.* תַּחְכְּמֹנִי

תָּאוֹ *ταώς* or *ταῶς*, *ταών*: *peacock, Pavo cristatus*; (the Athenians pronounced it with an aspirate, *ταῶς*—the bird was a native of India—hence Lat. *pavus, pavo*, perh. also Hebr. *tukkiyim* 'peacocks', may be borrowed from the same oriental source [*sed v.* תֻּכִּי, *inf.*]) Dt 14. 5 49

תְּאוֹמִים, תוֹמִים *διδυμάων*: poet. for *δίδυμος*, *twins* Gn 25. 24, 38. 27 58

תְּאֵנָה *σῦκον*, *τῦκον*: *fruit of the συκῆ* (*fig-tree*, *Ficus Carica* Gn 3. 7), *fig* Jer 8. 13 [—*κ*, or *κ*/א (like גַּל/אַל)] 101

תַּאֲנָה *Πυθών*: = *Πυθώ* (*Pytho*, the region in which lay the city of Delphi; of Delphi itself (According to the legend, derived from the *rotting* of the serpent)) Jos 16. 6 59, 101

תַּאֲנִיָּה *ὀδύνη*: *v.* אניה

תְּאֻנָה, תנואה *πρόφασις* 72

תַּחְרֵעַ, תַּאֲרֵעַ 28 t

תְּבוּאָה, תְּנוּבָה *φύτευσις*: = *φυτεία* (*generation*, *production*; *growth*; *plantation* or simply *a plant*), pl. Gn 47. 24 Lev 23. 39, 25. 12 Nu 18. 30 Dt 32. 13 IIR 8. 6 Jer 2. 3 Ez 36. 30 Prv 8. 19

תָּבוֹאתָה *τράποιτο* 86–7 tm

תֵּבֵל *οὖλος* (A): old Ep. and Ion. form of *ὅλος* (as Subst., *τὸ ὅ. the universe*) IIS 22. 16 Jes 18. 3 Job 18. 18 108–9 t

מַתְבֵּן *στιβάδιον*: *v.* מספוא Jes 25. 10 72

תָּדְמֹר, תָּמֹר *Πάλμυρα*: [*π*/*τ*, *λ*/*δ*; —*δ*] IR 9. 18 IICh 8. 4 42 t

תְּהוֹם *βάθυσμα*: *deep place*; *ἡ ἅλμη*: *the sea* Gn 1. 2, 7. 11 Ez 31. 15 Ps 71. 20, 107. 26, 135. 6 Prv 8. 27 Job 28. 14 80, 83

תּוּב *στρέφω*: *v.* שוב 36 t

הֵתִיב *ὑπο-*: *v.* השיב 37 t

תּוֹדָה *πρόσοδος*, *πόθοδος*: *solemn procession* to a temple with singing and music Ps 42. 5, 100. 1, 4 Neh 12. 31, 38, 40 (—*προ* or *πο*); *δόσις*: (*δίδωμι*) *gift* Lev 7. 12; = *δώς* = *δῶττις* (pref.–suf. metath.); *ᾠδή*: *v.* שִׁיר Ps 95. 2, 147. 7 174 tm

תּוֹךְ *εἴσω* 169 tm

תּוֹלַעַת, תולעת *ἁλούργημα*: *purple clothing* Nu 4. 8 Thr 4. 5 50, 57, 63

" " *ἁλουργής*, *-γός* 50, 75, 91 tm, 109 t, 115 t

תּוֹלַעַת, תּוֹלָעָה, תֹּלַע *εὐλή*: *worm*, *maggot*; of common worms Ex 16. 20 Jes 11. 11 Jon 4. 7 51, 109 t

תְּפִינִים *ὀπτητός*: *roasted*; *ὀπτός*: *roasted*, *broiled*; *baked* Lev 6. 14 311 t

תֹּפֶת *ὄπτησις* 72, 304–5 t, 307, 311 tm

תּוּר *θεωρέω*: *to be sent to consult an oracle*; *to be a*

θεωρός (*envoy sent to consult an oracle*; generally, *envoy* sent to kings regarded as divine; *spectator*; *one who travels to see* men and things) IR 10. 15; *to go as a spectator*; *observe* Nu 13. 16; *θηράω*: *hunt, chase*; metaph., *hunt after* a thing, *pursue* it *eagerly*; more freq. metaph., *seek after*; *find, discover* Nu 10. 33 Dt 1. 33 Job 39. 8; c. inf., *seek, endeavour* Ecclesiastes 2. 3 — 23, 39

תורה *ἔθος*: *v.* **חקה**, **עדה** Gn 26. 5 Ex 12. 49, 18. 16 Lev 7. 7, 37, 26. 4 Nu 15. 16 Dt 33. 4 Jes 24. 5 Prv 1. 8, 31. 26 Neh 8. 1, 18 — 80

תורָק *στύραξ*: *storax*, a fragrant gum; *the tree producing this gum, Styrax officinalis* Cant 1. 3 — 93

תוֹתָח *τὰ τόξα*: in pl., also, *bow and arrows*; sts. in pl. for *the arrows* only Job 41. 21; cf. **מטחוי** — 44, 52, 91 tm

תַּחְכְּמֹנִי, **החכמני** *Ἀχαμονίδης* — 126 t

תְּחִלָּה, **תְּחִלַּת** *γένεσις*: *origin, source*; *beginning* Gn 13. 3 Hos 1. 2; cf. *γεννάω*, **חָלַל** Dt 32. 18 Ps 90. 2 Prv 25. 23 **חָלַל** Jes 14. 10 — 31 t, 72

תַּחְרָא *κατακλείδιον*: Dim. of *κατακλείς*, *instrument for shutting* or *fastening doors* (distd. from the bolt (*μοχλός*) and bolt-pin (*βάλανος*)) Ex 28. 32, 39. 23 — 60

תַּחַשׁ *ταχείς* 96 tm; **תַּחַת** *εἰς* 109 t, 361, 389 tm; **תַּחַת** *ἀντί* 168 tm; **תחת** *ὑπό* 56, 76 t, 174 tm; **תַּחַת** *κατά* 171 tm

תַּחְתִּית, **תַּחְתִּיה**, **תַּחְתִּי**, **תַּחְתּוֹן**, **תַּחַת** *κάτω*: *beneath, below, under*; *ὑποκάτωθεν*: = *ὑποκάτω* (*v.* **פחה**) Jud 4. 5; *lower* Gn 6. 16 Dt 32. 22 Jos 15. 19, 18. 13 — 56, 107 t, 174 tm

תַּיִשׁ *αἴξ*: *v.* **עז** Gn 32. 15 Prv 30. 31 — 49, 389

תֻּכִּי *ψιττακός*, *-κη*, *βίτ-*, *σιτ-*: *parrot* IR 10. 22 — 53, 326

תָּכְלָת *ἁλουργής*, *ἁλουργός*: *v.* **תולע** Ez 27. 7 — 50, 109 t

מַתְכֹּנֶת *τέχνημα*: *that which is cunningly wrought, work of art, handiwork* Ex 30. 32, 37 — 72

תָּלַג *χάλαζα*: *v.* **שלג** — 37 t

תלה, **תלא** *ἀείρω*: *lift, raise up* Gn 40. 22 Jos 8. 29; Pass., *to be suspended, hang* Dt 21. 23, 28. 66 IIS 18. 10 — 109 t

תוֹלֵל *καταδουλόω*: *reduce to slavery, enslave* Ps 137. 3 — 38, 42 t, 67, 92

תֶּלֶם, **תל** *τύλη*: = *τύλος* I (*callus*), *swelling, callus, any callous lump*, esp. a porter's *shoulder which has grown*

callous from carrying weights Job 39. 10 (*anything rising like a lump, knob* or *knot* Dt 13. 17 Jer 49. 2 תֵּל (barrow)) 12, 67, 77

תַּלְמַי *Πτολεμαῖος*: *v.* טלמון Nu 13. 22 IIS 3. 3 62, 122

תלת *τρεῖς*: *v.* שָׁלֹשׁ 24 t, 37 t, 99

תלתל *οὖλος* (B): *woolly*; *οὖλαι κόμαι crisp, close-curling* hair; of the *crisp, woolly* hair of the negro Cant 5. 11 45, 51, 108–9 t

תֹּם *τέλος*: *perfection* Job 21. 23 44

תָּם (שֹׁם), תָּמִים, תֹּם *τέλειος*: (*τέλος*) *perfect*, of victims, *entire, without spot* or *blemish* Ex 12. 5 Lev 3. 1; *the surest bird of augury* IS 14. 41; perfect (W), *authoritative, final* Ps 19. 8; of animals, *full-grown* Job 21. 23; of persons, *accomplished, perfect in his kind* Gn 6. 9, 17. 1, 25. 27 Ps 50. 23, 119. 1 Prv 10. 29, 11. 20, 13. 6 Job 1. 1, 9. 22 Cant 5. 2, 6. 9 (cf. Ib 4. 7); of numbers, *full, complete* Lev 23. 15; Adv., *completely, absolutely* Jos 24. 14 Jud 9. 16 24 t, 36 t, 41–2 t, 44, 49

תְּמִים *σεμνός*: (*σέβομαι*) *revered, august, holy*; prop. of gods; at Athens the Erinyes were specially the *σεμναὶ θεαί*, or simply *Σεμναί* Ex 28. 30 Dt 33. 8 Neh 7. 65; תַּמָּה of human or half-human beings, *revered, august*; *worthy of respect, honourable* Cant 5. 2, 6. 9 122

תַּמָּה, תְּמַהּ *θαῦμα, θῶμα*: (*θάομαι*) (cf. *θαυμάζω*); (*v. θεάομαι*) of objects, *wonder, marvel* Dan 3. 32–3, 6. 28; of a beautiful woman Cant 5. 2, 6. 9; cf. כַּלָּה mostly of women, *a beauty* Ib 4. 8 44

תֻּם, תָּמָּה *θέμησις*: = *δικαιοσύνη* (*righteousness, justice*) Ps 41. 13 Prv 11. 3 Job 2. 3, 9, 27. 5, 31. 6; *v. τέλος* 81

תְּמָהוֹן *δεῖμα*: (*δέος*) *fear*, terror (W) Dt 28. 28 Zach 12. 4 68

תְּמוּתָה, תַּמּוּז *θάνατος*: (*θνήσκω*) *death*, whether natural or violent Ez 8. 14 Ps 79. 11, 102. 21 92, 122, 332–3 t

תָּמִיד *διὰ παντός, διαπαντός*: *continually*; through all, through everything (W) 169 tm

תמך *ἀνέχω*: *lift up, exalt* Jes 41. 10; *hold up, prop, sustain* Ex 17. 12 Ps 41. 13; metaph., *uphold, maintain* Ps 17. 5, 41. 13, 63. 9 Prv 3. 18, 4. 4 Job 36. 17; *keep constant to*; *hold on, keep doing* Jes 33. 15 Am 1. 5

Prv 31. 19; *hold back, check* Prv 5. 22; *hold up what is one's own* Prv 11. 16, 29. 23 35 t

תְּמֹרָה, תְּמֹר, תֹּמֶר, תָּמָר *πάλμη*: *date* Gn 38. 6 Ex 15. 27 Jud 4. 5 Ez 41. 18–19 Joel 1. 12 Cant 7. 8–9 IICh 3. 5 42 t, 56, 68

תִּימָרָה *στέφος*: (*στέφω*) poet. for *στέφανος*, *crown, wreath, garland* Joel 3. 3 Cant 3. 6; *κίφος*, Messenian for *στέφανος*; *στέμμα* 41, 56

תְּנָה *καταθρηνέω*: *bewail*; *ἐπι-*: *lament over* Jud 11. 4 107, 110

,, *ἐφυμνέω*: *chant* or *utter over*; *sing of, descant on* Jud 5. 11; cf. שׁנן 39, 109–10 tm

תַּנּוּר *τὰ φῶτα* Am 6. 8 337 tm

תַּנִּים, תַּנִּין *πτηνός*: *flying, winged*; *π. ὄφις* flying or winged serpent Gn 1. 21 Ex 7. 9, 10, 12 Jer 51. 34 Ps 91. 13; *θηρίον*: (in form Dim. of *θήρ*) *wild animal* Jes 13. 22, 34. 13 Jer 9. 10 Ez 29. 3, 32. 2; *δράκων*: *dragon, serpent*; perh. *water-snake* Jes 27. 1 Ps 74. 13 62

מִתְעָב, מְתָאֵב *ἀποπτύω*: *spit out*; *abominate, spurn* Dt 7. 26, 23. 8 Am 6. 8 Mich 3. 9 Ps 107. 18 Job 19. 19; *ἐκ-*: *spit at, abominate*; cf. *ἀπόπτυστος*: *spat out*; hence, *abominated, detested*; abhorrent (W) מְתֹעָב Jes 49. 7 נִתְעַב Ib 14. 19 ICh 21. 6; *πτύσις*: *spitting* תּוֹעֵבָה Gn 43. 32 Lev 18. 22 Dt 25. 16 Ez 18. 12, 22. 11 28 t

תעה *φοιτάζω* 318 tm

תֹּעֶה *φοιτάς* 318 tm

תְּעַתַּע, הִטעה, הִתְעה *ἐξαπατάω*: *deceive* or *beguile, deceive thoroughly* Gn 20. 13, 27. 12 Jes 3. 12, 63. 17 Jer 50. 6 Mich 3. 5 Ps 107. 40 33 t

תְּעוּדָה *τὸ ἔθος*: (*ἔθω*) *custom, habit*; *εἴδησις*: *knowledge* Jes 8. 20 Ruth 4. 7 72, 80

תַּעַר, תְּעֵלָה *κατακλείς, -κλεις, -κληΐς*: *instrument for shutting* or *fastening doors* (תחרא); pl., *locks* on a canal Jes 7. 3; *case* for arrows, quiver; *sheath for a pin*, in pl. IS 17. 51 IIS 20. 8 Jes 7. 20 Jer 47. 6 Ez 21. 9 60, 72

תעלול *δοῦλος* (A): prop. *born bondman* or *slave*, opp. *one made a slave*; then, generally, *bondman, slave* Jes 3. 4; cf. Thr 5. 8 92

תּוֹעֲפוֹת *τἀγαθά*: *v.* עִוְּבוֹנִים Nu 23. 22 Ps 95. 4 Job 22. 25

תַּעַר *τὸ ξυρόν*: *razor* Nu 6. 5 Jer 36. 23 Ez 5. 1; *κατακλείς*: *v.* תחרא (spurious); *θήκη* (*τίθημι*) IS 17. 51 Ez 21. 10 60, 120 m, 141 m

תפארת, תִּפְאָרָה *φάντασις*: = *-σία* (*appearance*, esp. of visual *images* Jes 44. 13; *prestige*, *reputation*; *parade*, *ostentation*); = *φήμη* (*repute*; esp. of *good report*, *fame*) Ex 28. 2 Dt 26. 19 Jes 3. 18, 4. 2, 13. 19, 28. 5, 52. 1 Jer 13. 11, 48. 17 Ez 16. 17 Thr 2. 1 72

טפף, תִּפַּף *τύπτω*: *beat*, *strike*, *smite* Jes 3. 16; *beat* pots and pans (to make a noise) Ps 68. 26; *beat*, *strike oneself*, esp. like *κόπτομαι* (סִפֵּד Gn 23. 2 Jes 32. 12) *beat one's breast* for grief Nah 2. 8 65

תֹּף *τύπανον*: (*τύπτω*) = *τύμπανον* (*kettle-drum*; drum (W); = *-νος*) Gn 31. 27 IS 10. 5; *τυπωτής*: *one who forms* or *moulds* Ez 28. 13 41, 43, 49, 57, 174 t

תפר *ῥάπτω*: *sew together*, *stitch*; sew (W) Gn 3. 7 Job 16. 15 Eccl 3. 7 49, 69, 88

תְּפֵר *ἐπιρ-*: *sew up*; *συρ-*: *stitch together*; sew up (W) Ez 13. 18 88

תפשׂ *ἅπτω*: *lay hands on*; metaph., *take hold of* Dt 21. 19, 22. 28 Jos 8. 8 IIR 14. 13; *prosecute* the war *vigorously* Nu 31. 27; *attack*, *impugn* Prv 30. 9; *handle*; *grasp* Gn 4. 21 Jer 2. 8, 46. 9 Ez 7. 29, 36. 4; *treat superficially* Hab 2. 19 109 t

תקע *πήγνυμι*: *stick* or *fix in* Jud 3. 21, 4. 21 IS 31. 10 IIS 18. 14 Prv 6. 1 Job 17. 3 ICh 10. 10; *pitch* a tent Gn 31. 25 Jer 6. 3 49, 68, 372 tm, 423–4 t

תּוֹר, תֹּר *διαδοχή*: *taking over from* another; *succession*; *turn*; *relief*, *relay* Esth 2. 12; *pedigree* ICh 17. 17; *ταῦρος*: *bull* Esr 6. 9, 17 Dan 4. 22; also *τ. βοῦς*, *v.* p. 662; *priest of Poseidon* Ps 74. 19 [highly suspect] 37 t, 39

„ *τρυγών*: *turtle-dove*, *Columba turtur* Gn 15. 9 Lev 12. 6 Jer 8. 7 78, 120 m

תֹּרֶן *δόρυ*: *mast* Jes 30. 17 Ez 27. 5 49, 68

תְּרַע *θύρα*: *v.* שער, דלת Dan 2. 49, 3. 26 23 t, 42 t, 49, 68

תְּרָפִים *τρίπος*, poet. for *τρίπους*: of tables (طَرِيزَة), vessels, etc., *three-legged*; as Subst., *tripod*, i.e. *three-legged cauldron*; placed as votive gifts in temples, esp. in that of Apollo at Delphi; or they were preserved in private houses; from a *tripod* the Delphic Priestess

delivered her oracles Jud 17. 5 IS 15. 23, 19. 13 IIR 23. 24 Ez 21. 26 Zach 10. 2 4 t

תַּרְשִׁישׁ, תְּרָצָה *Θαρσώ, οῦς*, name of Athena; *Θρασώ, όος*, contr. *οῦς*, *Bold*, name of Athena; *Ἀνδροθεά*, *man-goddess*, i.e. Athena Gn 10. 4 Jos 12. 24 Jes 66. 19 Ez 27. 12 Cant 6. 4 82, 122, 133–4, 144, 300, 326

„ *θρᾳκίας*: (sc. *λίθος*) stone said to take fire in water Ex 28. 20 Cant 5. 14 137 t

„ *ταρσός*: *the rows of oars* on the sides of ships Ps 48. 8 137 t

תִּשְׁבִּי *θέσπις*: *v.* אשׁף IR 17. 1 77, 92

תִּשְׁעָה *ἐννέα* 109 t, 316 tm, 389

آبِدَه *Ἅιδης, Ἀϊδωνεύς* 121, 317–19 m, 440

آدَم, آدَمِى *ἀνήρ, ἀνδρός* 285–6 m

أب *πατήρ*: *father* 99

„ *φυτόν*: *plant*, esp. *garden plant* or *tree* 73, 291 m

أبابيل *πάμπολυς* 300 m, 323

أباد *καταφθίω* 318 m

أبادَه *ἀφανισμός* 317 m, 319

أبان *αἰών* 320 m

أبَدًا, إلى الأبَد *ἐς ἀΐδιον* 318–19 m

أبَدى *ἀΐδιος* 318 m

إبْريق *πρόχοος*: *vessel for pouring out, jug*, esp. *ewer for pouring water upon the hands* of guests 63

إبِل *ὄϊς*: *v.* p. 438 314

إبْليس *διάβολος*: Subst., *slanderer*; *Satan, the Devil* 58

إبْهام *μέγας* 296 m

أبايَه *πόποι*: exclamation of surprise, anger or pain 62

أحْبولَه *χηλή* 315 m

أحْجِيَّه *αἴνιγμα* 111 m

أخ *κάσις*: *brother* 23, 299

أدّى *δίδωμι* 360 m, 387

أُرْجُوان, أُرْغُوان	ἁλουργής: *cloth of purple*	50, 63, 68
أَرْمَل, أَرْمَلَه	ἄγαμος: *unmarried, single*, prop. of the man, whether *bachelor* or *widower*	33
أُسْبوع	ἑπτάς: *period of seven days*	31, 37
أُسْطول	στόλος	339 m, 341
أُسْلوب	ὁδός	367 m, 403
أُشْنه	ὕπνον	348 m
أكل	φαγεῖν: *eat, devour*; cf. φάγων: *glutton* فَجْعان	67
أكول	φάγημα: *v.* p. 442	65
-أل	ὁ: definite or prepositive article	65
ألا	ἆρα: interrog. Particle, implying *anxiety* or *impatience*	92
أَلَم	ἆρ' οὖν: used to draw an affirmative inference	323, 434 m, 467 m
أَلْماس, أَلْماز	ἀδάμας, αντος: *diamond*	47, 49
إله	θεός: *God, the Deity*	121
إلَى	παρά	62, 172 m
,,	πρός	62, 172 m
أم	ἤ: Disjunctive, *or*	12
إمام	ἡγεμών	28, 614 m
أمر	ἐρῶ: *tell, order*; cf. εἶπον	112
أَمْر	ῥῆμα: *subject of speech, matter*	111
إمرأه	ἀνδρίς	288 m
أَمْس	ἡμέρα χθές	xxix m
أُمّ	μήτηρ: *mother*	100–1
أُمّه	δῆμος, λαός: *people*	56, 58
إنْ	εἰ: *if, whether*	12, 34
,,	οὐ: not (W)	34
-إنْ	ἐν: Prep., *in*	316
إنْتَبَرَ	ἀναβαίνω: *go up, mount*	100
أنتَ	σύ: *thou*	34

أُنْثَى *γυνή, γυναικός*: *woman, female*; cf. *ἀνδρίς*; خُنْثَى/ *ἀνδρογύνης, -νος*: *man-woman*; *hermaphrodite*; *γύναν-δρος*: *of doubtful sex*; of a woman, *virago* 112, 289

إِجّاص, إِنْجاص *ἀγέρδα, ὄγχνη* 94 m

إِنْسان *ἀνήρ, ἀνδρός* 63, 285–6 m

أَهْل *φυλή, φῦλον*: *race*; *tribe* or *clan* 66, 73

أَوْ *ἤ*: *v.* أم 12

أوان *αἰών* 320 m

أَوَزّ, أوز عِراقى *ἀζεινοί* 95 m

أي *ναί*: *yea, verily* 56

أَيْر *ὅπλον* 342 m

إيران *(γῆ) πυρός*: (land) of fire 300

أيْنَ, فَيْن, وَين *ποῦ νυ*: *where?* 28, 38, 62, 100

بِئْر *φρέαρ*: *an artificial well* 81

ألبارِحه *ἡμέρα χθές* xxix m

بارك *εὐλογέω* 115–16 m

بَتْراء, بَطْراء *(γῆ) πετρών*: (land) of rocks [Petra] 300

بَتول *ἄβατος* 102 m, 459 m

بَرْغوث *πυραύστης*: *moth that gets singed in the candle* 45, 99

برك *προσκυνέω* 116 m

بَرَكه *εὐλογία* 43, 115 m

بضاعه *χρῆμα* 374 m, 426

بطل *πολεμικός* [*πτο-*]: *skilled in war, warlike* 61

بَطّه *νῆττα* 95 m

بَطىء *βραδύς* 97 m

بَعْد *μετά* 172 m

بَغْل *ἡμίονος*: *half-ass*, i.e. *mule* 51

بَقَر *βοῦς* 40, 639 m

بُكاء *κωκυτός* 77, 455 m

بَكّه, مَكّه *μαντεῖον*: *seat of an oracle* 133, 300, 326, 422–3

بلا *παρά* 172 m

بَلَد *πόλις*: *city, country* 40

بَلَع *βρογχιάζω*: *gulp down* 57

بَلْعه *βρόγχος*: *gulp, draught* 57

بُلْعوم *βρόγχος*: generally, *throat* 57, 93

بَلَغ *εὐλογέω* 41, 43, 115 m

بَلاغه *εὐλογία* 115 m

بَليغ *εὔλογος*: *eloquent* 43, 115 m

بَنى (غَسّان) *γένος* 291 m

بَيْت *οἶκος*: *house, temple* 13, 24, 77, 101

بَيْطَرى *ἰατρός*: *v.* p. 498 73

بَيْن *διὰ μέσον* 291 m

تَلْميذ *μαθητής*: *pupil, student, apprentice*; disciple (W) 72

تينه *σῦκον*: *v.* p. 602 101

ثَدْي *τιτθός*: a woman's *breast*, rarely the male *breast*; cf. *στῆθος* 52, 77

ثَعْلَب *κυναλώπηξ* 57, 90 m

ثَغْر, ثَغْره *φῶς* 337–8 m

ثُغْره *ἄρθρον* xxviii m

ثِقْال *σήκωμα*: *v.* p. 600 72

ثِقه *πιστόν*: *v.* p. 454 73

ثَلاث, ثَلاثه *τρεῖς*: *three* 37, 99

ثَلْج [snow] *χάλαζα*: *hail* 37

ثَناء *αἶνη* 110 m

ثَنائى *αἰνετήριος* 110 m

أَثْنَى على *αἰνίζομαι* 110 m

ثَوْبه *στρέψις*: *a turning round* 37

ثَوْر *ταῦρος*: *bull* 45

جار *πρόσχωρος*: Subst., *neighbour* 62

أَلْجِبْس *ἡ γύψος*: *chalk, gypsum* 67

جحْر	*φῶς*	337–8 m
جِدًّا	*μέγας*	296 m
جَدْل, جَديله	*χηλή*	319 m
جِذْر	*ῥίζα*: *root*	50, 69
جَدْل	*στόλος*	339 m, 341
إِجْتَرأ	*ἀνδρέω*	288 m
جرىء	*ἀνδρεῖος*	288 m
جَراءة	*ἀνδρειότης*	288 m
جَرَى	*κυρέω*: *v.* p. 461	399
جَرَى	*ῥέω*	369 m, 412
جَزاء	*δίκη*: *satisfaction, penalty*	58, 93
جَزيرة	*πόλις, πτόλις*: *island*	40
جَسارة	*ἀνδρειότης*	288 m
جَسور	*ἀνδρεῖος*	288 m
جَلال	*ἄγαλμα*: *glory*; *μέγεθος*	56, 296–7 m, 355 m
جَليل	*μέγας*	56, 296–7 m
جِلْد	*δέρος*: *skin, hide*	66
جَمَل	*κάμηλος*	314 m
جُمَّل	*ὅπλον*	342 m
جَوْدة	*μέγεθος*	56, 296–7 m
جيل	*κύκλος*	94 m
حائِط	*τεῖχος*: *wall*	64, 80, 95
حادّ الطَبْع	*ὀξυθύμος*	298 m
حافِر	*χηλή*	314 m
حامِض	*ὀξίνης*: *sharp, sour*	41
حامٍ, مُحامي	*κηδεμών*: *protector, guardian*	92
حَبّ	*ἀγαπάω*: *love*	49, 91, 100
حَبيب	*ἀγαπητός*	91, 102 m, 107–8
حَبْس	*ἀπασιτόν, ἴψον*	67, 97 m
حَبْل	*ὅπλον*	319, 321, 342 m

حَتَّى *ἕως ὅτε* 319 m

حجب *καλύπτω*: *cover* or *veil oneself* (cf. حِجاب/*κάλυμμα*) 92

حَجَر *ἀγήρατος, πέτρος* 94 m

حَرارة *πυρετός* 105 m

حارب *πολεμέω*: *to be at war* or *make war*; *fight, do battle* 61

حَرْب *ἁρμάν, ἔρις, πόλεμος* 61, 73, 97 m

حارِث *Ἄρητος, Ἀρήτη*: *the Prayed for* 324

حرث *ἀράω, ἀροτριάζω*: *plough, till* 36

حَرْف *χηλή* 319 m

حَرَّق *ἐπιβρύκω* (*δώχειν*), *-ύχω, τρίζω*: *gnash, gnash the teeth* 69, 109

حَرون *ἀνδρεῖος* 288 m

حَريم *χρῆμα*: of persons, *χ. θηλειῶν* woman*kind* 91, 327, 374 m

حَزْمة *δράγμα*: *handful*; esp. *as many stalks of corn as the reaper can grasp* in his left hand, *truss, sheaf* 59

حزن *ἀσάζειν, πενθέω* 98 m

حسب *ψηφίζω*: *count, reckon* 53

حشا *γεμίζω*: *stuff, gorge*; حَشَى *load, freight* 44, 243, 360 m

حَشْد *ὄχλος*: *crowd, throng* 93

حِصان *ἀζανίτης, ὀχεῖος* (*ἵππος*): (horse) *kept for breeding*; *ὄχημα*: *riding* horse 95

حِصّة *λάχος*: Poet. word, *share* 56, 421

أَحْصَى *ψηφίζω*: *v.* حسب 53, 93, 421

حَصْوة, حَصْباء, حَصاة *ψῆφος*: *a small round worn stone, pebble* 66, 95

حصل *ἥκω*; *ἵκω* 421 m

حَصير, حصيرة *ψίαθος*: a *rush-mat*, used for sleeping on, mat (W) 100

حَطّ *τίθημι, κατα-*: *place, put, set down* 64, 372 m, 421

حَظّ *τύχη*: *chance*; *good fortune*; *ill fortune, misfortune, ill-luck* 65, 421

حَفّ *ἀμπέχω*: *surround* 56

حَقّ *δίκη*: *right, truth* 58

حكيم, حاكم *ἡγεμών* 28, 637 m

حُلّه *στολίς*; *ὅπλον* 339 m, 342 m

حَلْق *φάρυγξ*: *pharynx* 93

حَلْقوم *λάρυγξ*, *υγγος*: *larynx* or *upper part of the windpipe*; but in Poets confused with *φάρυγξ* (gullet) حَلْق بَلْعوم 93

حُلْم *ὅραμα*: *vision* during sleep, *dream* 73

حَليب *γλάγος*: *v.* p. 478 108

حليه *ἄγαλμα* 355 m, 376

حِمار *ὄνος*: *ass* 37, 40–44, 50, 100

أَحْمَر *ξανθός*, *Σκάμανδρος* 93, 110, 316 m

حمد, أَحْمَد *αἰνίζομαι* 110 m

حَمْد *αἴνη* 110 m

حَمّاد *ἐπαινέτης* 111 m

حَميد, حَمود *αἰνετός*, *αἰνητός*: *praiseworthy* 109, 110 m

مُحَمَّد *ἐπαινετός*: *praiseworthy*, *laudable*; *ἐγκωμιαστός*: *to be praised* مَحْمود 109 m, 111 m

حَامِض *ζυμίτης*: *v.* p. 480 41

حِمل *γόμος* 360 m, 381

حُمَيَّا, حَمِيّه *θύμος* 297 m

حَنْجَره *φάρυγξ*: *v.* حَلْق 38

حَنّ *ἐλεέω*: *to have pity on*, *show mercy to* 50

حان, حَنّان *ἐλεεινός*: *showing pity*; *ἐλεήμων*: *pitiful*, *merciful* 50

حوري *κόρη*: *girl*; with reference to virginity, *maiden* 44, 50

حَوْل *περί* 172 m

حَياة *αἰών* 320 m

حين ,, 319–20 m, 662 m

مُخْتار *αἱρετός*: *v.* p. 454 130

خبأ *καλύπτω*: *hide*, *conceal* 23, 297, 299

خبز *ὀπτάω*: *bake* bread 47

مَخْبز *ὀπτάνιον*: *oven* 14, 47, 70

خبط *κόπτω*: *strike, beat, knock*; *ἅπτω*: *have intercourse with* a woman — 43, 299

خاتِم *τύπος*: *impression, seal, stamp* — 79

خَراء *κόπρος*: *excrement, ordure*, of men and cattle; in pl. — 93, 101

خرب *φθείρω*: *destroy* — 65

خَراب *φθόρος*: *destruction, ruin* — 65

خَرّ *ῥέω* — 369 m, 412

خَريف *ὥρα* (C): *spring* — 13, 50

خَشْخَش *ψιθυρίζω*: metaph. of trees, *whisper* (i.e. *rustle*); *ψοφέω*: *sound, make a noise*; rustle (W) [the latter homologue is to be preferred] — 53

خطب *καταινέω* — 110 m

خِطْر *πτόρθος*: *v.* p. 476 — 416

خطّ *γράφω*: *draw* — 113 m

خفض *κουφίζω* — 13, 24, 353 m, 421

خَفّف *κουφίζω* — 353 m

خَفَى *καλύπτω*: *v.* خبأ — 92

خَفّ *χηλή* — 314 m

مَخْلَب *χηλή* — 315 m

خلّف *γεννάω*: *v.* p. 480 — 289

خَليل *ἑταῖρος*: *comrade, companion* — 56

خمد *κουφίζω* — 353 m

خَمْسه *πέντε*: *five* — 23, 99, 299

خَيْط *μίτος*: *thread* — 299

خَيْل *ἵππος, καβάλλη, κήλης* — 329 m

دائِره *τροχός*: *wheel* — 93

دار *θύρα*: *dwelling* — 73, 76

دام *δινεύω*: *whirl, roll about* — 58

دَوّم *ἐπιδινεύω*: *whirl* for the throw — 58

داوُد *ἀγαπητός* — 91, 102 m

داهيه *Ἅιδης* — 318 m

دِبْكه τὰ βάκχεια: *Bacchic frenzy, revelry* 331

دِجْله αἴλουρος: *cat*; τίγρις: *tiger*

دِرْهَم δράχμη: *drachma* 66, 78, 100

دَلْو χήλινος 319 m

إِنْدَقّ δαΐζω 341 m

دِمْن δέμας xxxi m

أَدْهَم ξανθός: *yellow*; of horses, *bay* 93, 121, 366 m, 401

دَوْر, طور διάδοχος: *v.* p. 466 30, 101

دين δίκη: *judgment* 59

ذا, هٰذا, ذى, هٰذى ὅδε: demonstr. Pron., *this*, formed by adding -δε to the old demonstr. Pron. ὁ; to designate what is *nearer* as opp. to what is *more remote* 75, 101

ذُبّ ὅπλον 319, 342 m, 406

ذبح θύω: *sacrifice, slay* a victim; simply, *slaughter*; σφάζω: *slay, slaughter*, properly by *cutting the throat* 30, 67

ذَخائِر ἀγορά: *supplies, provisions* 337

ذِراع χείρ: *hand and arm, arm* 47, 99, 319

ذَكَر ἀνήρ; ἄρσην, ἄρρην 285–6 m

ذنب στόλος 319, 339 m

ذهب ξανθός: *yellow*, of various shades, used of gold 99, 101, 366, 400 m

ذَيْل στόλος 339 m

راب τυρόω: *curdle* 65

رأس κράς 60, 348 m

رافِد ῥόος: *stream* (الرافدان: the Euphrates and the Tigris) 300 m

رأى ὁράω: *see, look* 44, 101, 344

رَبّى τρέφω, ἐκ-: *bring up, rear*, esp. of children bred and brought up in a house 64

ربيب τρόφιμος: Subst., *nursling, foster-child* 64

الرِجْله (نبات) 288 m

رَحِم ἐλεέω: *v.* حنّ 50

رحوم, رَحْمان ἐλεήμων: *v.* حان 50

رَحْمه *ἔλεος*: *pity, mercy, compassion* 50

رَحَى *τροχός*: *potter's wheel*; *v.* دائِره 93

رَخْو *πρᾶος*: *soft* 62, 93

رشح *ῥέω* 369 m, 412

رعب *ταρβέω*: *fear, dread*; *stand in awe of, revere* 63

رَعْد *βροντή*: *thunder* 42

رَعَى *τρώγω*: *gnaw, nibble, munch*, esp. of herbivorous animals 65

رفأ *θεραπεύω* 55, 59, 299, 344 m

رَفْرَف *τραυλοηχέω*: *twitter* 64

رَقَبه *τράχηλος, λου*: *neck* 64

أَرَقّ, إِسْتَرَقّ *ἀνδραποδίζω* 287 m

رِقّ, رقيق *ἀνδράποδον, -δισμός* 287 m

ركض *τροχάζω*: *run quickly* 64

أَرْهب *ταρβέω*: *v.* رعب 63

رَهين, رهينه *ῥύσιον*: *pledge* 97

ريح, ريحه *ῥόος*: *current* [extended to mean 'wind', 'odour'] 56, 65

ريح *τροχός*: *whirlwind* 56

ريق *ῥόος*: *v.* ريح (saliva) 56

زائِر *ξένος*: *guest, visitor* 52

زُبْر *ὅπλον* 342 m

زبل, زِبْل, زِباله *σκύβαλον*: *dung, manure, refuse* 52

زَخْرف *ἄγαλμα* 355 m, 376

زرب *ῥέω* 369 m, 412

زرع *σπείρω*: *sow* 101

زَرْقه *δράκων*: *dragon, serpent* (river near Jaffa) 92

زَقّ *σείω*: *shake* 12

زَلَمه *ἀνήρ* 285–6 m

زَوَّج *ζεύγνυμι* 107 m

-س future prefix, *-σ-* 84

ساعه *ὥρα* (C) : *time of day, the time* of day, *hour* 50, 100

سَليم, سالم *ὅλος* : *whole*, i.e. *safe and sound* 49

سَبَّح *αἰνίζομαι* 110 m

تَسْبيح *ἐπαίνεσις* 110 m

سَبْع *σκύμνος* : *cub, whelp*, esp. *lion's whelp* 121, 322

سِجِّيل *θέαγον* 323 m

سَخِّي *ἀσιχήρ, ἄφθονος* 98 m

سرح *στέλλω* 338–40 m

سَرَّح *ἀπο-* : *send off* 339–40 m

سَرَفَنْد *Θεράπνη, -ης* : a port on the east coast of the Mediterranean 300

سَطْح *στέγη* : *roof* 41

سَطْر *ἄρθρον* xxviii m

,, *ἔπος* : *line* of writing

سطم *πακτόω* : *stop up, caulk* 67

سفر *στέλλω* 338–40 m

سافر *ἀπο-* 338–40 m

سفر *στόλος* 339 m

سكاوا *Σκευᾶ* 321–2 tm

سكب *χέω* : *pour* ; *smelt* 51

سكت *ἡσυχάζω* : *keep quiet* 55, 92

سكن *οἰκέω, σκηνέω* : *v.* p. 593 418

ساكن *συγκλίνω* 371 m, 418

سُكون a point of vocalization 22, 99, 336

سلاح *στόλος* 339 m, 341

تَسَلَّط *βασιλεύω, -λίζω* : *to be king, rule, reign* 101

أَسْمَر *ξανθός, Σκάμανδρος* : *brown, auburn* 48, 93, 316

سِلوان Shiloah Jes 8. 6 (a spring near Jerusalem) 336

سَمار *σχοῖνος* : *v.* p. 436 77

السَمَوْأل a pre-Islamic Jewish poet 325

سِنّ, سِنّه *ὀδούς, ὀδόντος* : *tooth* 45, 82

سُهولة *σχολή*: *leisure, rest, ease* 44

سوء *κακόν*: *evil, ill* 60

سور *θώραξ*: *breastwork, parapet* 43, 45, 59, 77

سَوْف *ἐσόμενος*: future Participle of *εἰμί* [future pointer] 84

سَيف *ξίφος, σκίφος*: *sword*; rapier (W) شيش 45

شارد *δράπης, -πέτης*: *runaway, fugitive* 49

شاطىء *ὄχθη, -θος*: *the bank of a river, shore* 46

شاطِر *ἴστωρ*: *knowing, learned, skilled* 28

شاف *σκοπέω*: *behold, watch* 52

شال *φέρω*: *bear* or *carry* a load 101

شال *στολή, -λίς*: *garment* (shawl) 339, m, 341

شام *ξανθός, Σκάμανδρος*: in Ep. mostly used of *fair, golden* hair (but in later Gr. of complexion . . .) 316 m

„ *Φοινίκη*: *Phoenicia* [Arabic name for Syria] 93

شُوْم *κακόν*: *v.* سوء 60

شِبْر, شَبْر *δῶρον* 100 m, 389

شِبْل *σκύμνος*: *v.* سَبُع 121

شجّ *σχίζω*: *split, cleave* 93 m

شَجَرة *ξύλον*: *tree* 45

شدّ *στέλλω* 338 m, 341

شَدَّة *δίφθογγος* 21 m

شارد *δραπέτης*: *v.* p. 585 49

شَرِس *γοργός*: *grim, fierce, terrible* 386

شَرْط *ῥήτα*: *treaty, agreement* 40

شِرْش *ῥίζα*: *v.* جِذْر 45, 50, 69, 386

شرم *σπαράσσω* 371 m, 417

شعل *πυρόω*: *burn with fire, burn up* 56, 93, 100

شُغْل *ἀγορά*: *business of the ἀγορά* 355 m, 377

شَفَى *θεραπεύω* 344 m

شقّ *δαΐζω* 341 m; *σχίζω*: *v.* شجّ; *σπαράσσω* 93, 371 m, 417

شَكُس *ὀξυθυμέω* 298 m

شَكِس *ὀξύθυμος, -μίας* 298 m

شكل *ἐκδέω*: *v.* p. 542; *συγκλίνω*: *v.* p. 371 419–20

شَلَّح *ἀποστέλλω* 13, 100, 338–40 m

شِمال *εὐώνυμος*: euphem. *left, on the left hand* (because *bad* omens *came from the left*) 56

شَمْس *ξανθός*; *ἥλιος* 93, 101 m, 366

شَمْله, شِمْله *χλαμύς*: *mantle* 49

شَمَنْدور *Σκάμανδρος* 316 m

شُوشه *χαίτη*: *mane* 78

شَيْخ, مَشْيَخ *ἡγεμών* 28, 93, 637–40 m

شيد *σύνδεσμος* 308 m, 583 m

صابون *σάπων*: *soap* 422

صبغ *χρῶμα*: *colour* 45

صِباغ *χροιά*: *colour* 101

صَدَّ *στέλλω* 338 m

صَدْر *στῆθος*: *breast*; metaph., *the breast as the seat of feeling and thought* 52

صَدْفه *πάθος*: *v.* p. 448 93

صدق *ἔνδικος, ἴν-* 362 m, 389

صديق *ἔνδικος, ἴν-* 362 m, 389

صَرَّف *ξηραίνω*: *drain dry* 100 m

أَصْفَر *ξανθός* 93, 316, 366 m, 401

,, *ὠχρός*: *pale, wan*, esp. *pale-yellow, sallow*; the *colour yellow* 50

صَمَد *ἀθάνατος* 323 m

صَمّ *πακτόω*: *v.* سطم 61

صَمّ على *καταινέω*: *agree, promise to* do 110 m

تَصْميم *αἴνη* 110 m

صَنَم *ἄγαλμα*: *statue in honour of a god* 45, 48, 74, 99, 355 m

صِهْر *πενθερός*: *connexion by marriage, e.g. brother-in-law* 74, 262 m

صاد *ζητέω*: *seek, seek for*; *search after* 43

صَيّاد *ζητητής*: *v.* p. 557 57

صَيْده *ξουθός*: *golden yellow*; *Σιδών* 22, 31, 336, 393

ضَبْع *ὕαινα*: the striped *hyena* 45, 51, 79, 101

ضحك *καχάζω*: *laugh aloud* 24, 44, 99

ضَروره *χρέος*: *need* 101

ضَفيره *στέφος*: *wreath* 52, 319

ضَفْر, ضَفيره *χηλή* 315 m

ضِلْع *σκέλος*: *side* 81

ضَمّه a point of vocalization 99

طاؤوس *ταώς*: *peacock* 49

طاف *δινεύω*: *v.* دام 58

طالوت *τελευταῖος* 47, 324–5 m

طبخ *ὀπτάω*: *v.* خبز 47, 100

طَبْع *θύμος* 297–8 m, 300

إِضْطَرَب *θορυβάζομαι*: Pass., *to be troubled* 97 m

طَرْبوش *κάλυψις*: *covering* (headgear) 72

طَرْف *ἄρθρον* xxviii m, 318

طَرِيّ *πρᾶος*: *v.* رَخْو 93

طَعْم, مَطْعَم, طعام *γεῦμα*: *taste*; *ἔδεσμα*: *v.* p. 488 47, 401 m

طَفْل *τρυφερός*, *τρυφηλός*: *delicate*; *tender*; of an infant 43

طلّق *ἐξαποστέλλω* 339–40 m

طهّر *καθαίρω*: *v.* p. 487 394

طور *διάδοχος*: *v.* p. 466 101

طَهاره *κάθαρσις*: *cleansing* from guilt or defilement; *purification* 82

طور *ὄρος* 368 m, 410

طوفان [deluge] *τυφών*: *v.* p. 528 77

طَوْق *τροχός*: *hoop* 93

طَيَران *πτέρυξ*: *flight* 62

طَيْره *πτερόν*: *omen* 62

طين *θίς*: *sand* or *mud* at the bottom of the sea 43, 47, 73

طَيِّب *ἀγαθός*: *good*, in moral sense 101

ظَبْي *ὕαινα*: a kind of antelope 45, 51, 101

ظُفْر *χηλή* 319 m

ظَلْف *ὁπλή* 314 m

ظَلَّل *σκιάζω*: *cast a shadow* 33

ظِلّ *σκία*: *shadow*; *shade* of trees, etc. 45

ظُهْر *ἀγορά*: *ἀγορῆς διάλυσις the time just after mid-day* 99, 377

عاقِر *ἄκουρος*: *childless* 44, 380

عال *καλός*: *good, of fine quality* 60

عال *μέγας* 297 m, 300

عالَم *τὸ ὅλον*: *the universe* 24, 37, 42, 49

عام *αἰών* 320 m

عانى *πονέω*: *suffer* 61

عاهِر *ἑταίρα*: *courtesan* 56

عبّاس *Αἴας*: *Ajax* 121

عباره *ἔπος*: *word* 50

عَبْد *ὀπηδός*: *attendant* 128

عَبْد الله (possibly) עבדא IR 4. 6 Nch 11. 17 עַבְדְּאֵל Jer 36. 26 *ὀπηδὸς θεοῦ* 128

عَبْد المَلِك a follower of Moloch, in pre-Islamic times; cf. עבד מלך 93, 307

عَبَّى *γεμίζω* 360 m, 385

عتوّ *μέγεθος* 298 m

عُثّه *πυραύστης*: *v.* برغوث 62, 93

عَجَله *κύκλος*: *wheel* 73

عدّ *ἀριθμέω*: *number, count, reckon* 63, 382

عَدَد *ἀρίθμημα*: *number* 63

أَعَدّ *στέλλω* 338 m, 340

عَديد *μέγας* 296 m

عَدْن *Ἅιδης* 121, 318 m

عَدَن *Ἀθήνη*: *Athene* (the port of Aden) 121, 134, 300

عذاب *πάθος*: *suffering* 61

عَذْراء *ἄνευ ἀνδρός* 289 m

عِراق *ἄργος*: = *πεδίον* (*plain*) 300

عَرَبون *ἀρράβων*, *ῥύσιον* 97 m

عَرَبى, أَعْرابى *Ἀράβιος*, *-ικός*: *Arabian*; *ἐρημικός*: *living in a desert* 130

عَرَبيّه *πόρευμα*: *carriage* 62

عرف *ἁρπάζω* 383

عَرَفات *ὄροφοι* 46, 130 m

عِرْق *ῥακίς*: *branch* of a blood-vessel 93

,, *ῥίζα*: *v.* جذر 50

عَروس *ἐραστός* 103 m

عزّه *μέγεθος* 298 m

عُدّه *ὅπλον* 342 m

أن عَسَى *τάχ' ἄν*: (*τάχα*, Adv., *perhaps* عَسَى) *probably*, *perhaps* 63

عشق, تَعَشّق *ἀγαπάζω*: *treat with affection* 33, 91

عَصْر *ἀγορά*: *ἀγορῆς διάλυσις* *v.* ظُهْر 397

,, *ἐτηρίς*: *term of years*

عَصْفور *στρουθός*: *sparrow* 81

عضاده *στήλη* 339 m, 341

عَضُل, عَضِل *μέγας* 56 m

عَضْله *Ἅιδης* 121, 318 m

عَظْم, عَضْم *ὀστέον*: *bone* 81, 99

عَطَله *σχολή*: *leisure*; *idleness* 45

أَعْطَى *δίδωμι*: *give*, *grant*, *offer* 58

عفيف *νηφαντός* 104 m

عَقْرَب *σκορπίος* 331 m

عُقْله *ἄρθρον* xxviii m

عَلّ *πολλάκις*: *perhaps, perchance* 61

عَلّوش *κάλλιστος*: best, of the finest quality 60

على *ἀνά*: *on, upon* 168 m

عِمامه *στέφος, στέμμα*: *crown, wreath* 54, 56, 93

عُمْده *μείζων* 297 m

عُمْر *θύμος* 297 m

عُمَر *Ὅμηρος*: *Homer* 121

عَمَّر *γεμίζω*: *load* 44

عِمْلاق *ἀνδρογίγας* 289 m

عَنْتَره *ἀνήρ* [a hero of pre-Islamic Arabia] 285 m

تَعَنّى *πονέομαι*: *work hard, toil* 61

تَعَهّد *αἰνίζομαι* 110 m

عَهْد *ϝρήτα*: *treaty, agreement* 40

عَيّل *παιδίον*: *little* or *young child* 61, 101

عَيْن *φῶς*; *αὐγή*: *v.* p. 337 337 m

عَيوف *νηφαντός* 104 m

غابه *νάπος*: *grove* 57

غَبِيّ *ἀβάς, ἀφυής* 94 m

غُراب *κόραξ*: *raven* 302

غَرام *ἄρμα* (B), *ἔρως*: *love* 97 m

غرب *ἔσπερος* 378 m

غَرَّد *τραυλοηχέω*: *v.* رفرف 64

غرفه *ὑπερῷον*: *v.* p. 89 414

غرله *κουρά* 394 m

غشّ *καταγοητεύω*: *cheat* 45

غِطايه *κάλυψις*: *covering* 82

غُلام *δοῦλος*: *slave*; *πῶλος*: *young man* 58, 67, 99, 101

غور *γῆ*: *land* (in Transjordan)

غَيْمه *νέφος*: *cloud* 44, 57

أفاد *ὠφελέω*: *benefit* 93

فائده *ὠφέλεια, -λησις*: *profit, advantage* 93

فتح *πετάννυμι*: *open* 101

فَتْحه a point of vocalization 99

فَتَى, فَتاه *παῖς, παιδός*: *child, boy* or *girl* 82

أوْجَع, تَفَجَّع *ἀλγέω, αὐγεῖν* 98 m

فِجْل *ῥαφανίς*: *radish* 93

فَخْذ *ἐπιγουνίς, -δος*: *part above the knee, thigh-muscle* 380

فَرْج *ῥαγάς*: *fissure*; = *rima, γυναικεία φύσις* (female organ) 100

فَرْض, فريضه *ἔργον*: *task* 50

فِرْعَوْن *Φαραώ, ἔφορος*: *Pharaoh*; *overseer, guardian, ruler* 336, 345

فسخ *κουφίζω*: *cancel* 353 m

فَسَّر *φράζω*: *explain* 24, 44, 69

فُسَيْفِساء *ψηφοθέτημα*: *tessellated pavement work* 53

مَفْصِل *ἄρθρον* xxviii m

فَطِن *πινυτός*: *prudent* 73, 105 m

فِطْنه *πινυτή*: *understanding, wisdom* 73

فِعْل *ποίημα*: *work*; *deed, act* 74, 84, 381

فِقْره *ἄρθρον* xxviii m

بِفَكّ, بِفَكّاهه *ἀσπακῶς* 98 m

فِلاحه *ἔργον*: *tillage* 50

فَلْق, فَلْع *χηλή* (cf. p. 371) 315 m

فَنار *φανή*: *torch* 65, 69

فِنْجان *ἀγγεῖον*: *vessel* 38

فَهْم *πινυτή*: *v.* فِطْنه 73

عَلَى الفَوْر *ἀνὰ τόπον*: *on the spot, immediately* 64

فيل *θηρίον*: *wild animal*; freq. of elephants 92

قبض *ἅπτω*: *take hold of* 14

قادر, قدير *μέγας* 296 m

قزم *ἄνδριον* 288 m

قاضى *δικαστής*: *a judge* 58, 101

قبل *πρό* 172 m

قِبْلَه, قُبْلاً, قِبْلاً *πρός* 173 m

قَبيله *φυλή*: *clan, tribe* 74

قتل *κτείνω*: *kill, slay* 23, 33

قِثاء *κολοκύνθη*: *round gourd* 60

قَداسه *ἁγιωσύνη*: *holiness, sanctity* 74

قُدْس *ἁγίασμα, ἁγιαστήριον, ἁγίστευμα*: *sanctuary* 79

قدّوس, قدّيس *ἁγιστός*: *hallowed*; *ἅγιος*: *holy, pure*; *ἁγνός*: *chaste, pure* 21, 40, 102, 107

قُرْآن *χρῆμα*: *oracle* 93, 327, 374 m, 427

قَرْن *κέρας* 348 m

,, *κράς* 348 m

قَريب *περί* 172 m

قَرْيه *πολείδιον, πολίδιον*: Dim. of *πόλις* (*city*) 571 m

قسم, قَسَّم *σχίζω*: *split, divide, part, separate* 53, 93

قِصاصه *ξύσμα*: *shavings, filings* 52

قَصَبه *σχοῖνος*: *rush*, reed (W) 78

قَصْر *οἶκος*: *v.* بيت 77

قِصّه *αἴνη, αἶνος* 110 m

قَصِيّ *ἔσχατος*: *farthest, extreme* 55

قُطْر *πόλις, πτόλις*: *country* 40

قفز *κουφίζω* 353 m

قُفّه *κόφινος*: *basket* 78

قلّ, قلّل *κουφίζω* 353 m

قِمّه *στέφος, στέμμα*: *v.* عمامه 56

قَمين, قَمينه *κάμινος*: *kiln* 399 m

قُنْفُذ *ἀκανθώδης, -θόχοιρος*: *v.* p. 569 90 m

قال *καλέω*: *call, summon*; *invite* נקרא Esth 2. 14, 4. 11; *invoke* קרא Gn 12. 8; Pass., of the god, *to be invoked*

Dt 28. 10 Jer 44. 26; Pass., *to be called* נִקְרָא Dt 25. 10 ICh 13. 6 Zach 8. 3; special construction— Ἀλησίου ἔνθα κολώνη κέκληται where *is* the hill *called* the hill of Alesion (Il. 11. 758) يُقَال لَه نقرا IIS 20. 1 Jes 48. 1 395

قَوْم *δῆμος, λάος*: *v.* أمّه 56, 58

قَيِّم *κηδεμών*: *guardian* 92

كامِل *ὅλος*: *whole, entire, complete in all its parts* 49

كاهِن *διάκονος*: *attendant* or *official* in a temple or religious guild 73

كَبِد *ἧπαρ, ἥπατος*: *liver* 82

كَبير *ἀψίορ· μέγα* (*big*) 98 m

كتب *γράφω*: *write* 101

كاتب *γραφεύς*: *scribe, scrivener* 40

كِتاب *γραφή*: *book* 21, 40

كُتّاب *γραμματεῖον*: *a school* 40

مَكْتوب *γράμμα*: *letter* 40

كِتّان *χιτών*: *tunic* (Accadian *kitinnu* 'linen garment', Hebrew *kĕtōnet* 'tunic' . . .); cf. كتان, linen 77

كَثير *ἀψίορ· πολύ* (*many*) 98 m

كَذا *καὶ ὥς*: even thus (W) 51

كِذْب *ψεῦδος*: *falsehood, lie* 47

كَرخانه *ἐργαστήριον* xxvii–xxviii m

كُرْسى *κλισία*: *couch* or *easy chair* 332

كِرْش, كرشه *χορδή*: *guts, tripe* 47

كَسْره a point of vocalization 99

كَعْب, كَعْبه *κύβος*: *cube*, esp. *cubical die*; *block* of stone 130

كفت *ἅπτω*: *v.* p. 503 14

كَفِّه *στέφος*: *v.* عمامه

كَلْب *χαροπός* 90 m

كُلّ *ὅλος*: = *πᾶς* (*all, the whole, every*) 21, 40, 47, 49

كُلّاب *χηλή* 315 m

كوز *πρόχοος*: *v.* إبريق 63

كوفان *Σκυθὼν (γῆ)*: the land of the Scythians 129

كوفه *Σκυθία*: *Scythia* 129

كوفى *Σκύθης*: *Scythian* 44, 129

كَيّ *καῦσις*: *cautery* 73, 78

لَنْ, لا *οὐ*: not (W) 12, 24, 35

لائق *προσήκων*: Part. of *προσήκω*, as Adj., *befitting, proper, meet* 62

لبس *ἀμφιάζω*; *καλύπτω*: *v.* p. 502 174–5 m

تَلَجْلَج *τραυλίζω*: *mispronounce a letter, lisp*; of children 64

لحس, لعق *λείχω*: *lick up* 12

لَحْي *γένυς*: *jaw* 47

لَثَغ *τραυλίζω*: *v.* تلجلج 64

لِسان *γλῶσσα*: *tongue, language, dialect*; *anything shaped like the tongue* 68

تَلَعْثَم *τραυλίζω*: *v.* تلجلج 64

لُغه *λόγος*: *speech, language* 43, 78

لُقْمان *ὁ ἡγεμών* 28, 637 m

لَم *οὐ*: *v.* لا 12, 35

لِما, ما *τί χρῆμα*: *why?*; *what?* 64, 426

لَهْجه *λόγος* 399 m

لَيْث *λίς*: Ep. for *λέων, λέοντος*: *lion* 43, 82, 101

ليل *νύξ*: *v.* p. 508 39

ماس *ψηλαφάω*: *feel about for, grope* or *search after* 53

مَتَى *πότε* 400 m

مِجْمَر, مِجْمَره *θυμιατήριον*: *v.* p. 568 71

مَجِنّ, مَجِنّه *ὅπλον* 342 m, 406

مَحَلّه *ὅπλον* 342 m

مُخّ *μυελός*: *marrow, brain* 77

مَخْلَب *χηλή* 315 m

مَدْح, مَدِيح *αἴνη*: = *αἶνος, ἔπαινος* 110 m

مَدْحى *αἰνετήριος* 110 m

مَدِينه *πόλις*: *v.* قريه 68, 82

مَرْكب *πορθμεῖον, -μίς*: *passage-boat, ferry-boat, ship, boat* 62

مِسْمار *κέντρον*: *pin, rivet* 71

مَصارى *χρῆμα*: in pl., *money* 91–2, 328, 424

مَعَ *μετά* 94 m

مُقَطَّم *μέγεθος* 298–9 m

مِلْبَن *πλινθεῖον* 308 m

مَلَك *βασιλεύω, -λίζω*; *to be king, rule, reign* 37, 99

مَلِك *βασιλεύς*: *king, chief* 37, 99

مُلْك *βασιλεία*: *kingdom, dominion* 101

مِن *ἀπό*: *from* 169 m

مِنْبَر *βωμός*: *raised platform, stand* 77, 79, 100–1

مِنْشار *πρίων*: *saw* 49, 79

منّ *δόμα, δῶρον*: *v.* pp. 140–1, 389 387

مَوْت *θάνατος*: *death* 55, 59

موسَى *μάντις*: *diviner, seer, prophet* 326

ميناء *λιμήν*: *harbour* 56

MV ن 101, 338

نار *φάος, φῶς*: *fire* 337–8 m

نَبات *φυτόν*: *v.* أب 74, 80

نَبِيّ, نَبىء *προφητής*: prop. *one who speaks for a god and interprets his will* to man; prophet (W) 62

نَحَى, نحا *ἡγέομαι*: *lead the way* 50

نحت *χαράσσω, -ττω*: *engrave, carve* 44

نِحاس *κνηκός*: *pale yellow, tawny* 60

نَخْل *φοῖνιξ, -ικος*: *date-palm* 65, 82

نسخ *κουφίζω*: *cancel* 353 m

نشف *ξηραίνω* 366 m, 402

نصح *αἰνίζομαι* 110–11 m

نطر *τηρέω*: *watch over, take care of, guard* 33, 92

نُطْق *φθόγγος*: *speech* 66

نَعْل *ὑπόδημα*: *shoe* or *half-boot* 74

نَعَم *ναὶ μήν*: *yea, verily*; in answers, *yes* 56

نفخ *φυσάω*: *blow, puff* 101

نقش *χαράσσω*: *v.* نحت 33, 100, 425

نِمْر *μεριζόμενος*: Pass. of *μερίζω, to be divided* 101

نهار *φῶς* 65, 337–8 m

نَوْم, مَنام *ὕπνος, -ον*: *sleep, slumber* 57, 77–8

نور *φῶς* 30, 101, 337–8 m

نيل *Νεῖλος, ῥόος*: *stream* 313 m

هافه *στέφος*: *v.* عمامه 56

هام *δινεύω*: *roam about* 58

هٰؤُلاء *ὅδε, οἵδε*: demonstr. Pron., *these* 76

هاون *ὅλμος*: *mortar* 28

هبط *κουφίζω*: *lighten, assuage* 353 m

هَدَّأ *ἡσυχάζω*: *to calm* 92

هَدَى *ἡγέομαι*: *guide* 42, 50

هُدَى *ὁδός*: *way, road*; *τῆς ἀληθείας ὁ.* the way *to truth* 45, 50

هَلْ *ἆρα*: *v.* ألا 28, 92, 353

هُنا *ὅνυ*: *here* 40, 92

هُناك *ἔνθα*: *there, thither* 40, 92

هِنْد *ἄνοδος*: *inland*, esp. into Central Asia 300

هَيْكَل *οἶκος*: *v.* بيت 77

وَتَد *πάσσαλος*: *peg* 61

ثِقه *πιστόν*: *confidence* 73

وَدَّ *ἀγαπάζω* 108, 240 m

وَدود *ἀγαπητός* 102 m, 107–8

وراء *ὕστερος*: *behind* 57

وَرْد *ῥόδον, βρ-*: *rose* 41

وَرْدى *ῥόδινος*: *made of* or *from roses* 41

وَرْشه	*ἐργαστήριον*	xxviii m
وَرَك	*ἄρθρον*	xxviii m
وسيل	*ὁδός*	367 m, 403
وسْوَس, وشوش	*ψιθυρίζω*: *whisper, whisper slanders*	51, 53
وصل	*ἥκω*	421 m
أَوْصَى على	*τίθημι, κατα-*: *make* a testamentary *disposition*	64
وضع	*τίθημι*	372 m, 423
وعظ, وَعَد	*αἰνίζομαι*	110–11 m
وَلَد	*βλαστός*: *offspring*	101
وهن	*ἄβαγνα, φθίνω*	94 m
يَد	*γυῖον*: *the hand*	101
يَعْقوب	*κακκάβη* (B): *partridge*	60
ياقوت	*ἄνθραξ*: a precious stone of dark-red colour, including the *carbuncle*, *ruby*, and *garnet*	63
يَوْم	*ἦμαρ*: *day*	57

EPILOGUE

Untold χρήματα/הרים/مصارى have been poured on to the foregoing pages—glittering χρυσὸς ἄπεφθος/כתם אופז and scintillating ἀδάμας/יַהֲלֹם/أَلْماز, besides δραχμαί/דרכמונים/دَراهِم past counting—and it is time to take stock of these precious Graeco-Hebraic-Arabic finds. It is therefore proposed to contrast change in sound and form with semantic sameness and similarity of expression, to establish the multilateral connection between homologies, to point out exceptional ones, and to outline the pattern of life which emerges from the general survey. So that, looked at from any and every aspect, it should be manifest that Hebrew is Greek by another name.

There is not much new in what I am about to say. An open-minded scholar who has studied what I have so far elaborated, and mastered it, would find most of my new-style colophon to be a leisurely exercise in dotting the *i*s and crossing the *t*s. But if my experience is anything to go by—and I cannot be expected to ignore my own experience—his kind, if not exactly a *rara avis*, is by no means a common bird. There are bound to be prejudiced and sceptical readers. I hope that to them my valedictory observations would act as a gentle reminder of some crucial points, and might stimulate them to examine further some of the past six hundred and thirty illuminating pages.

IDENTITY OF HOMOLOGUES

In the course of the evolution of a language, letters—even when preserving their shape—alter their pronunciation; words, too, metamorphose in various ways. These usual, nay, inevitable phonetic and morphological mutations which—with the passage of time and change of circumstance—occur in one and the same language, are reflected in the differences prevailing between Greek and Hebrew words. So that Hebrew is Greek, albeit somewhat altered Greek—Asiatic or Continental Greek, as distinct from European Greek—and it altered as to sound and form in an

unparalleled manner, resulting in a differentiation which is peculiar and defies comparison.

Words also change and extend their meaning or become obsolete in the course of philological development. Since they clothe our concepts, they in some respects resemble clothes. Like clothes, they are subject to the vagaries of fashion; like old clothes, old words are turned to new uses or discarded and replaced. Here again, the relation between Greek and Hebrew is unique. In contrast to so much phonetic and morphological change undergone by Greek homologues, despite the exposure over many generations by Hebrew homologues to the likelihood of a multitude of semantic alterations, the meanings of respective Greek and Hebrew homologues almost invariably coincide with uncanny precision.

Take יָשָׁר as an example: it is not derived from *ὀρθός*, any more than *ὀρθός* derives from יָשָׁר; nor is יָשָׁר a dialectal variant of *ὀρθός*; יָשָׁר *is* *ὀρθός*—despite their obvious phonetic dissimilarities—because (a) these can be fully accounted for, and (b) the several meanings of these two words are identical. It is submitted that as one generation succeeded another, the Continental Greeks, or *ἠπειρῶται*—the Hebrews, that is—pronounced *ὀρθός* more and more differently from their European kinsmen: the spiritus lenis changed into י, according to Proposition 11; the first and second *ο* turned into *α*, according to Prop. 5 (*A*); and *ρ* dropped out, according to Prop. 17 (5); *θ* became שׁ (a letter, though not necessarily the sound it represents, unknown in ancient Greece), according to Prop. 9 (5); and terminal *σ* became *ρ*, according to Prop. 5 (*P*).

The changes undergone by *ὀρθός* to assume the phonetic disguise of יָשָׁר, have been analysed from the viewpoint of Baghdadi and Sephardi pronunciations. An Ashkenazi or Yemenite, however, would have dispensed with the conversion of *ο* into *α*, for he *sees* יָשָׁר and *reads* יָשָׁר—pronouncing the proper noun אָשָׁר (oxytone), as the others would the abstract noun אֹשֶׁר (paroxytone). This fact is of exceptional significance, because it seems to show that, among a section of the Jews, Greek sounds and words have, to this day, preserved—partly, at any rate—their original Hellenic pronunciation; and that the Jews have, to that limited extent, preserved their Hellenic identity.

None of these changes occurred abruptly or arbitrarily; they, like numerous others, must have come about by usage and abusage, slowly and almost imperceptibly permeating the whole vocabulary. It is characteristic of them, however, that they followed a distinct pattern, mirrored in the variation of letters and vocalization found throughout the Bible, and in similar variations which distinguish the Greek dialects. This is so true, that certain Hebrew homologues show both the complete and the incomplete alterations undergone by the Greek words to become their respective Hebrew homologues, in accordance with the said biblical and dialectal modifications, e.g. *μέσος*/מַחֲצִית/חצי/חצות/מֶחֱצָה; and *μόριον*/מַעוֹר/מָעוּר/עֵרוֹה/עֲרִיָּה according to Props. 5 (*M*), 9 (4); *γαληνός*/שַׁאֲנָן/שַׁלְאֲנָן, according to Props. 9 (5), 17.

יָשָׁר is *ὀρθός*, and not vice versa, because *ὀρθός* resulted in יָשָׁר and not the other way about; for there is no rule in Hebrew whereby terminal ר turns into ס, whereas final *σ* turns dialectally into *ρ*. Similarly, as regards the homology עקר/*ἄκουρος*: it is more correct to state that עקר resembles *ἄκουρος* than vice versa—on the analogy that a son resembles his father rather than the father the son—because the Hebrew adjective developed from the Greek adjective. This is a compound made up of two independent constituents—*α* privativum and *κοῦρος*, *κόρος* (*boy*, *son*)—whereas עקר seems to be, and has always been considered to be, a simple word. There is no ע־ and קר in Hebrew. It is submitted that *ἄκουρος* was pronounced עקר, and not עקר *ἄκουρος*; because it is Greek that anciently—long before the Trojan War—started altering into Hebrew, and not Hebrew into Greek.

Semantically, however, יָשָׁר covers the meanings of *ὀρθός*: in line, *straight* (opp. *σκολιός* crooked (W), *bent* (עֲקַלְקַל) and *πλάγιος* aslant (W), *athwart*; metaph., *crooked*, *treacherous* (נָלוֹז)) Ez 1. 7; *right*, *safe*, *prosperous* Jer 31. 9 (8) Ps 107. 7 Esr 8. 21; *right*, *true*, *correct* IIS 1. 18, 19. 7; *true*, *real*, *genuine* IS 29. 6 IIR 10. 15; *upright*, *just* Dt 32. 4 Ps 33. 1 Job 1. 1; of persons, '*straight*', *straightforward* IS 29. 6 Job 1. 1; *ἡ ὀρθή* (sc. *ὁδός*) *straight*, *right* Hos 14. 10.

This is equally true of the kindred homologies of *ὀρθός*, although not all their Hebrew constituents are cognates of יׇשַׁר:

ὄρθιος: *steep, uphill*; *ὄρθιον*: *steep descent* מוֹרָד Mich 1. 4 (prefix–suffix metathesis, *θ*/ד) יֹרֶט Nu 22. 32.

ὀρθότης: *straightness*, opp. *κάμψις* (צָמִיד), metaph., *rightness, correctness* יֹשֶׁר Dt 9. 5 Ps 25. 21 יְשָׁרָה IR 3. 6 יֶתֶר Prv 17. 7 (’/י, *θ*/שׁ, *σ*/ר, *−ρ*, *−τ*).

ὀρθόω: generally, *build, raise* יָרָה Gn 31. 51 Job 38. 6; *rise from one’s seat, stand up* קוּם Gn 37. 7 Lev 19. 32 IIS 13. 15 Esth 5. 9, 7. 7 קָם לוֹ Cant 2. 10; *go straight* אָשַׁר Prv 9. 6 [cf. *ὁδεύω*] צָלַח Jer 12. 1; Pass., of actions or persons acting, *succeed, prosper* צָלַח Nu 14. 41 Jer 22. 30; of persons and places, *to be safe* and *happy, flourish* צָלַח Ez 17. 10 (’/י, *−θ*; *−ορ*, *θ*/χ/ק, +מ; ’/א, *θ*/שׁ, +ר; ’/צ, *ρ*/ל, *θ*/χ/ח); = *ὀρθιάζω*; cf. *θάλλω*.

διορθόω: *make straight* יָשַׁר Jes 40. 3 Prv 3. 6 אֲוַשֵּׁר Jes 45. 2 הַוְשֵׁר Ps 5. 9.

ἐξορθόω: *set upright* הֲקִים Lev 26. 1 Dt 27. 2 IR 7. 21.

κατορθόω: *set up, erect* הקים Ex 26. 30 IIS 24. 18 Jer 10. 20 הוקם Ex 40. 17; metaph., *keep straight, set right* אִשֵּׁר Jes 3. 12, 9. 15 הַצְלִיחַ Gn 24. 21 Dt 28. 29; *accomplish successfully, bring to a successful issue* הַצְלִיחַ Gn 39. 3; *go on prosperously, succeed* הַצְלִיחַ Gn 39. 2 Ps 1. 3 ICh 29. 23; of success in war הַצְלִיחַ IR 22. 12 Jer 32. 5 הִרְשִׁיעַ IS 14. 47 (*−ο*, *θ*/שׁ; +ע).

κατόρθωμα: *that which is done rightly, virtuous action* מִישׁוֹר Ps 67. 5; in pl. opp. *ἁμαρτήματα* (מַרְדוּת *sinful actions*) מֵישָׁרִים Jes 26. 7 Dan 11. 6 ICh 29. 17; *perfection* מִישׁוֹר Jes 11. 4 (prefix–suffix metathesis).

Compare, or rather contrast with the above homologies, the explanations of two English words set out in *The Concise Oxford Dictionary*: one descended from Old English, the other derived from another modern Aryan language. Unlike Hebrew words *vis-à-vis* their respective homologues, these two words bear hardly any semantic relation to their respective origins, because they have undergone derivative developments.

I. ‘true (-o͞o), adjective, adverb, and verb transitive. 1. In accordance with fact or reality, not false or erroneous . . . 2. In accordance with reason or correct principles or received

standard, rightly so called, genuine, not spurious or hybrid or counterfeit or merely apparent, having all the attributes implied in the name . . . 3. Accurately conforming *to* (type, etc.). 4. (Of voice) in perfect tune. 5. Loyal, constant, adhering faithfully . . . 6. (Of wheel, post, beam, etc.) in correct position, balanced or upright or level. 7 (arch.) Not given to lying, veracious; honest . . . 8. ~ *bill*, bill of indictment endorsed by grand jury as being sustained by evidence; ~*-blue* adjective and noun, (person) of uncompromising principles or loyalty . . . 9. adverb Truly . . . 10. verb transitive Bring (tool, wheel, frame, etc.) into exact position or form required . . . [Old English *tréowe* (*tréow*, see TRUCE), cf. Dutch *getrouw*, German *treu*, Old Norse *tryggr*]'

'truce . . . [Middle English *trewes*, pl. of Old English *tréow* compact, faith, see TRUE]'

II. 'sutler, noun Camp-follower selling provisions etc. [from Dutch *soeteler* (*soetelen* befoul, cf. German *sudlen* to sully)]'

The question naturally arises, and it is a standing question, one that is implicitly put at every turn: Is it a mere coincidence that a variety of shades of meaning should be shared by two words which in effect closely resemble each other, one Hebrew and the other Greek? If it is not, if indeed it cannot be an accidental happening, then one is, one must be—both in logic and common sense—inevitably and forcibly driven to the conclusion that these are twin-words, identical words; that, practically and realistically speaking, they are one and the same word which happens to be *differently pronounced.*

RIVALRY

As a rule, suitable Greek candidates to form a sound homology are scarce, but occasionally several present themselves with plausible credentials. Then one suffers from *embarras de richesse*, and one has to exercise great care in choosing between the rivals, allowing each one of them to press its suit to the utmost. A classic example is: κουρίζω (B), ξυρίζω, ποκίζω. Phonetically, every one of them is a good match for גזז; while semantically, all three treat of hair-cutting, though each conveys a different shade of meaning. In the circumstances, which of them—if any—would properly homologize with גזז? Clearly, this is a typical case where the prescribed tests have to be applied in order to resolve

the obvious dilemma. After due consideration of the several claims, the palm in this contest easily goes to *ποκίζω*, for two reasons: first, the contexts point to גזז being mostly used in connection with wool shearing; and secondly, גזז has three cognates—גז, גזז, and גזה—and *ποκίζω* provides excellent homologues for them. The two losing verbs now dispute the homology of קרח; and on the same tests being applied, *ξυρίζω* wins. Lastly, *κουρίζω* (B) is related to *κείρω*/ערל and *κουρά*/ערלה. And so it goes on—via homonyms and synonyms, via various phonetic and morphological similarities and dissimilarities, in an endless chain of interconnected homologies.

ποκίζω: *shear wool* גזז Gn 38. 12, 13 Dt 15. 19 Jes 53. 7; = *πέκω*.

πεκτέω: (*πέκω*) *shear, clip*; *πέκω*: *shear* גזז Jer 7. 29 Mich 1. 16 Job 1. 20.

πεκτήρ: *shearer* גזז IS 25. 11; = *ποκτήρ*.

πόκος: (*πέκω*) *wool* in its raw state, *fleece* גֵּז Ps 72. 6 גזה Jud 6. 37; *shearing* גֵּז Dt 18. 4; = *πόκτος*.

ξυρίζω: = *ξυρέω*, *-άω* (*shave*) קרח Lev 21. 5 Jer 16. 6; *ξύρω* is collat.

καταξυράω: *shave close* גלח Gn 41. 14 Lev 14. 8, 9 Nu 6. 9 גֻּלַּח Jud 16. 17 הִתגלח Lev 13. 33 הִקריח Ez 27. 31 הֻקרח Ib 29. 18.

ξυρήκης: Pass., *close-shaven* קֻרַּח Lev 13. 40.

ξύρησις: *baldness* קָרְחָה Jes 15. 2.

ἄνθραξ: *carbuncle, malignant pustule* קָרְחָה Jes 3. 24 קָרְחָה.

κάρα (A): *head*; *peak, top* קָרַחַת Lev 13. 42.

ποκίζω → *κιζω* (*πο* dropping by aphesis or as a syllable with *π*) → גιζω (*κ* changing to *γ*) → גισδω (*ζ* splitting into its constituents) → זזג (*σ* and *δ* each changing to ז): גזז. Alternatively, *ποκίζω* → גοκιζω (*π*/*γ*) → גακιζω (*ο*/*α*) → גαιιζω (*κ*/ז) → גαιιω: גזז. E.g.: *κυρέω*/גור, *κόμη*/זמורה, *σείω*/זוע, *δῶρον*/זרת.

ξυρίζω → קυριζω (*ξ* changing to ק) → קυριחω (*ζ* changing to ח): קרח. E.g.: *δόξα*/יקר, *ζυμίτης*/חמץ.

ἄνθραξ → *αθραξ* (*ν* dropping out) → *θαραξ* → *θαρξα* (consonant/vowel metathesis) → *θορξα* (*α* changing to *ο*) → *χορξα* (*θ* changing to *χ*) → קορξα (*χ* changing to ק) → קορחα (*ξ* changing to ח): קרחה. Alternatively: *ἄνθραξ* → *ἄνθρακος* (gen.) → *ανθαρκος* (consonant/vowel metathesis) → *θαρκος* (aphesis) → *χαρκος*

(θ/χ) → χαρκας (ο/α) → קαρκας (χ/ק) → קαרחας (κ/ח) → קαרחα (apocope): קרחה. E.g. ζώνη/חגורה, βρία/בירה, ἔπος/דבר, θεσπίζω/כִּשֵּׁף, χρησμός/קסם, κόμη/צמה, καινίζω/חנך.

VARIETY OF CO-HOMOLOGUES

Now and again one comes across a Greek noun or verb with several homologues the morphological, phonetic and/or semantic variety of which renders them suspect, e.g. ἡγεμών, πιέζω, φέρω.

ἡγεμών: חשמן زعيم זמזמים لُقْمان הֵימן, המן, הוהם إمام אמים مَشْيَخ נשׂיא شَيْخ נסיך هادى قائد נגיד, מנצח, מנהל حكيم.

πιέζω: זור, מחץ, מחק, מעך, מצה, עסס, עשׂה عصر עשׂק, פצפץ.

φέρω, φορέω: ערך, עֵרה, ערב, עבר, נשׂא, נער, הרה, ברא, פרה, פרח.

It would not be surprising if the sceptic were to jib at the sight of these three lists; and I expect my readers to suffer in a greater or smaller degree from scepticism, in view of the novelty of my theory and its revolutionary character. Yet on investigation, each homologue would be justified, some of them would be found to be mutually corroborative, and all of them would exemplify and confirm the relevant Propositions. Thus:

ἡγεμών: *one who leads—guide* מנהל Jes 51. 18 המן Esth 3. 1 הֵימן IR 5. 11 هادى; *one who does a thing first, shows the way* to others حكيم لقمان; *leader* אִים Gn 14. 5 אֵם Dt 2. 10, 11 זמזם Ib 2. 20 חשמן Ps 68. 32 נסיך Mich 5. 4 Ps 83. 12 נשׂיא Gn 23. 6, 25. 16 Jos 13. 21 زعيم إمام مَשְׁיَخ شَيْخ; *commander, chief* נגיד Jer 20. 1 Nch 11. 11 ICh 26. 24, 27. 16 IICh 28. 7 נסיך Ez 32. 30 נשׂיא Ex 22. 27 Nu 16. 2, 17. 17 Ez 26. 16, 32. 29 قائد; *chief, sovereign* הוהם Jos 10. 3 נגיד IS 9. 16 IIS 6. 21 IR 1. 35 IIR 20. 5 Ez 28. 2 Dan 9. 25 נשׂיא Ex 22. 27 Ez 34. 24, 37. 25, 46. 18; *leader* of a chorus מְנַצֵּחַ Ps 109. 1.

πιέζω, πιάζω: *press tight* מחץ Ps 68. 24 מעך IS 26. 7 עסס Mal 3. 21; *squeeze* זור Jud 6. 38 מעך Ez 23. 3 מצה Jud 6. 38 Jes 51. 17 עִשָּׂה Ez 23. 3 عصر פצפץ Job 16. 12; *compress* מעך Lev 22. 24 עִשָּׂה Ps 139. 15; *press* or *weigh down*, of a heavy weight; *bear heavily upon* זור Job 39. 15 מחק Jud 5. 26 מחץ

Ib.; metaph., *oppress, distress* עשׁק Lev 5. 21 IS 12. 3 Jer 50. 33 Zach 7. 10 Prv 22. 16 Eccl 4. 1 עָשֻׁק Jes 23. 12; of a river, *to be exhausted* from the heat of the sun עשׁק Job 40. 23 (*v.* p. 195); *press hard*, of a victorious army מחץ Nu 24. 17.

φέρω, φάρω: impf. *ἔφερον*, Ep. *φέρον* (without the augment, like the tense עבר); fut. *οἴσω, οἴσομαι*; from *ἐνεγκ-*, (*προσ-*), aor. 1 *ἤνεγκα*, aor. 2 *ἤνεγκον*, inf. *ἐνεγκεῖν*; from *ἐνεικ-* comes aor. 1 *ἤνεικα*, aor. 1 *ἤνικα*; and other tenses; *bear* or *carry a load* נשׂא Dt 1. 12, 32. 11 Jud 9. 54 IR 2. 26 Am 5. 26 ערב Ez 27. 9; *bear* (as a device) on one's shield נשׂא Ex 28. 12; of a pregnant woman הרה Gn 16. 4, 11, 38. 24–5 Jud 13. 3 IIS 11. 5 Jes 7. 14 Ps 7. 15; *bear, carry*, with collateral notion of *motion* נשׂא Ex 10. 13 Jes 40. 24; *lead, direct*; *point to, incline* נשׂא Ex 35. 21 Nu 6. 26 Dt 32. 40 Ez 18. 6 Ps 24. 4 Job 11. 15; of wind, *bear along* נשׂא Jes 41. 16 Ez 3. 12, 14; *endure, suffer* נשׂא Gn 50. 17 Ex 34. 7 IIR 18. 14 Jes 46. 4, 53. 4, 12 Ez 18. 19 Mich 7. 9 Job 21. 3; *bear* thing impatiently נשׂא Jer 10. 19 Ps 55. 13; *bring, fetch* נשׂא Jes 38. 21 Ps 96. 8; *bring, offer, present* נשׂא IIS 19. 43 IR 9. 11 ICh 21. 24; *bring, produce, cause* נשׂא Ez 17. 23 Joel 2. 22 Hag 2. 19 פרח Ex 9. 10 Cant 7. 13; *bring* one word, *bring* a message; hence, *tell, announce, report* נשׂא Ex 23. 1 Nu 23. 7 IIR 9. 25 Jes 14. 4 Ps 15. 3 עבר Jer 5. 28; *bring forth, produce*, whether of the earth or trees נשׂא Ez 17. 8, 23, 36. 8; *bear fruit, be fruitful*, also of living beings הרה ICh 4. 17 פרה Gn 1. 22 Ex 1. 7; generally, *create, form* ברא Gn 1. 1, 27 Jer 31. 22 (21); *carry off* or *away* נשׂא IS 17. 34 Hos 5. 14; *carry away as booty or prize* נשׂא IIR 20. 17 ICh 18. 11; *rob, plunder* נשׂא Ps 139. 20; *get for oneself, receive* נשׂא Ps 24. 5; generally, *get for one's own use and benefit, take and carry away*, esp. *to one's own home* נשׂא Nu 16. 15; *stretch, extend* to or towards נשׂא Lev 9. 22 Dt 32. 40 IIS 20. 21; *carry* or *have in the mouth*, i.e. *speak* נשׂא Nu 23. 7 Jes 3. 7, 42. 2 Jer 7. 29 Ps 16. 4; *to be borne* or *carried*; to drift (W) נִנְעָר Ps 109. 23.

φορέω, -εύω: Frequentat. of *φέρω*, implying *repeated* or *habitual* action; *be pregnant, v.s.*; most commonly of clothes, armour, and the like, *bear constantly, wear* נשׂא IS 14. 3, 22. 18 Jes 22. 6 Zach 6. 13 (cf. Ps 104. 1 Job 40. 10) עֶרֶה Jes 22. 6 ערך ICh 12. 8 (9); *to be borne along, v.s.*; *fetch for oneself, fetch regularly, v.s.*

φέρω belongs to the mixed class of verbs, including: *αἱρέω*:

בחר, ברה, ברר; *εἶδον*: ידע, התודה, הודה; *εἶπον*: אמר, דִבר, חִוה; *ἔρχομαι*: הלך, זרח, ירד, נסק, סלק, עלה; *ἐσθίω*: אכל, חוּש, נשׂק; *ὁράω*: ראה, וראה, הביט, ידע, אור, שׂור; *πάσχω*: בצע, כאב; *πίνω*: שׁתה; *τρέχω*: דהר, דלק, רוץ, רקד.

I. אֵם: asper to lenis under Prop. 11, syncope by eliminating *γ* under Prop. 15, apocope regarding *-ων*. Similarly, إمام; except that there is no apocope, and *ν* turns into م under Prop. 5 (*M*).

הוהם is a compound made up of the definite article הו, and הם—a noun which undergoes the same metamorphosis as אם, except that the spiritus asper remains unchanged.

המן: syncope as in אם and הם; no syncope in הימן.

זמזם: this noun is duplicated, like the verb פצפץ; asper to ז under Prop. 11, syncope and apocope as in אם and הם.

زعيم: asper to ز, *γ* to ع under Prop. 9 (3), apocope regarding *-ων*.

חשׁמן: asper to ח under Prop. 11, *γ* to שׁ under Prop. 9 (5).

נגיד: MV נ, asper to ג under Prop. 11, *γ* to ד, e.g. *ἔργω*/*ἔρδω*, under Props. 6 and 10 (3), apocope regarding *-μων*.

נסיך: MV נ, asper to ס under Prop. 5 (*Σ*), *γ* to כ under Prop. 5 (*Γ*), apocope regarding *-μων*.

נשׂיא: MV נ, asper to שׁ under Prop. 5 (*Σ*), apocope regarding *-γεμων*.

נהל/*ἡγέομαι*, *ἐφ-*: MV נ, *γ* to ל under Prop. 5 (*Γ*); cf. *ἡγέομαι*/נהג, *ἐφ-*/נְהַג.

נצח/*ἡγέομαι*, *ἐφ-*: MV נ, asper to צ under Prop. 11, *γ* to ח under Prop. 9 (2).

شَيْخ: asper to ش under Prop. 9 (5), *γ* to خ, e.g. *γεννάω*/خلف, and Props. 6 and 10 (3), apocope regarding *-μων*; cf. נסיך, +MV נ.

قائد: asper to ق under Prop. 11, *γ* to د, e.g. *γαργαλίζω*/دغدغ, apocope regarding *-μων*; cf. قاد/*ἡγέομαι*: *guide, lead, conduct, command.*

لقمان is a compound made up of the definite article ل(ا), for *ὁ*, and قمان for *ἡγεμών*—ق interchanging with *γ* or the asper, and/or *γ* dropping out by syncope.

In مشيخ, *ἡγεμών* undergoes prefix–suffix metathesis, and

μ drops out under Prop. 5 (*M*); whereas شيخ follows the Greek pattern.

هادى also follows the Greek pattern—γ turning into د, and $-\mu\omega\nu$ dropping away by apocope; cf. قائد.

Similarly, حكيم: the asper turns into ح under Prop. 11, and γ into ڪ under Prop. 5 (*Γ*), while $-\omega\nu$ drops away by apocope.

II. π dialectally changes into מ in מחץ, מחק, מעך and מצה under Prop. 5 (*Π*), and drops out of עסס, עִשֶּׂה, עשׂק and عصر by aphesis and/or under Prop. 17 (4); the internal vowel ϵ changes into ח in מחץ and מחק, and into ע in מעך under Prop. 9 (3); ζ changes into צ in מצה and into ص in عصر, into ס in עסס, into שׂ in עִשֶּׂה, and into שׂ in עשׂק under Props. 5 (*Δ*), 9 (4), (5); עשׂק exhibits terminal ק, and זור and عصر terminal ר/ز.

אים and إسام, הוהם, הימן and המן, זמזם and زعيم, חשמן and حكيم, נסיך and شيخ, شيخ and مشيخ corroborate each other. So do מחץ and מחק, מחק and מעך, עסס and עשׂה. Moreover, the soundness of the multihomology $\pi\iota\acute{\epsilon}\zeta\omega$/מצה/עסס/عصر is strongly corroborated by the multihomology $\pi\iota\acute{\epsilon}\sigma\iota\mu\sigma\varsigma$/מיץ Prv 30. 33/עסיס Cant 8. 2/عصير: *juice pressed out.* Furthermore, the fact that עשׂק bears two totally different meanings of $\pi\iota\acute{\epsilon}\zeta\omega$ confirms the soundness of the homology. Lastly, only through Greek and the prefix–suffix metathesis can the initial م in مشيخ, as distinct from شيخ, be accounted for.

III. Since $\phi\acute{\epsilon}\rho\omega$ is one of the mixed class of verbs, נשׂא homologizes with $\grave{\epsilon}\nu\epsilon\gamma\kappa\epsilon\hat{\imath}\nu$. Otherwise, ϕ converts to ב in ברא and עבר (Prop. 6), and drops out of the rest (Prop. 17). The ע in עבר is prosthetic (Prop. 18), while the א, the ה, the ח and the כ are terminal (Prop. 19). ϵ and α interchange—except in עֶרֶה (o/ϵ) which is in the קל and not פִּעֵל—and so do o/ω (Prop. 5). נער and נשׂא display the MV נ (Prop. 48).

HYBRIDS

Change did not exclusively occur between the two constituents of single Graeco-Hebraic homologies—such as $\kappa\acute{\alpha}\mu\psi\iota\varsigma$/צמיד, where צמיד and $\kappa\acute{\alpha}\mu\psi\iota\varsigma$ have each a single homologue with one

meaning; and κλέπτω/גנב, where גנב and κλέπτω have each a single homologue, though both homologues share more than one common meaning. For certain Greek words, which differed from each other semantically as well as phonetically, so altered individually that they approximated each other's *pronunciation*, became assimilated to each other and coalesced into a single Hebrew homologue. Such a hybrid Hebrew word embodied and signified the various meanings of its Greek components—the words that had merged to form it—while these formative words lost their independent and individual existence, and fused into Hebrew homonyms or homophones, respectively conveying the several meanings of the Greek formative words. As a matter of fact, יָשָׁר is such a hybrid, since two other adjectives joined ὀρθός to form it, namely: εὐθύς and ἴσος:

εὐθύς, εῖα, ύ, ἰθύς: *straight, direct*, whether vertically or horizontally (opp. σκολιός (עקלקל), καμπύλος (κάμπτω) (כפוף)) יָשָׁר Ez 1. 7 Hos 14. 10; in moral sense, *straightforward, frank*, of persons, ישר Dt 32. 4 Ps 33. 1 Job 1. 1.

ἴσος, η, ον, Ep. ἶσος and ἔϊσος, Cret., Arc. Fίσος; later ἴσος: *equal* سِوِيّ; *equal, like* שָׁוֶה Esth 7. 4 سِيّ; ἴσον, τό, *copy of* a document, *the same* ישר Jos 10. 13; *just, fair* ישר Dt 6. 18, 12. 8 IIS 19. 7 Jer 18. 4 Mich 3. 9 Ps 7. 11 Job 1. 1; of persons, *equal in rights* יְשֻׁרוּן Dt 32. 15; generally, τὰ ἴσα *equality* מִישׁוֹר Ps 45. 7 מֵישָׁרִים Ib 9. 9, 58. 2 Prv 1. 3; of persons, *fair, impartial* ישר Job 1. 1 ישרון Dt 32. 15, 33. 26; of ground, *even, flat* שָׁוֶה Gn 14. 5, 17 מישׁוֹר Dt 3. 10 Jos 20. 8 Ps 143. 10; Adv., ἴσως *fairly, equally, equitably* מישׁר Mal 2. 6 Ps 67. 5 מישׁרים Ib 9. 9, 58. 2 (מֵישָׁרִים). [Technically and strictly, מישׁר and מישׁרים are not homologues but equivalents.]

So we now *know*, inter alia, that Israel was called יְשֻׁרוּן because it espoused equality of rights, that the epithet ישרון was given to God because he is fair and impartial (cf. Ὀρθωσία: = Ὀρθεία, a name of Artemis; Ὀρθώσιος: a name of Poseidon, and an epithet of Zeus), that ספר הישׁר was a national miscellany of Hebrew epics faithfully recorded.

Hybridization embraces nouns and verbs as well as adjectives. Thus, there is יָד and יד, נפל and נפל, הפיל and הפיל—as

well as יָשָׁר and יֹשֶׁר. For יָד, in יַד תַּחַת יַד (Ex 21. 24), is not the same as in וַיִּהְפֹּךְ יְהוֹרָם יָדָיו (IIR 9. 23), or as in וַיָּשִׂימוּ לָהּ יָדִים (Ib 11. 16), or as in יַד אַבְשָׁלֹם (IIS 18. 18), or as in חָמַשׁ יָדוֹת (Gn 43. 34), and certainly not as in יָדַי נָגְרָה לַיְלָה (Ps 77. 3) or in יַד יָקוּשׁ (Prv 6. 5); *v.* p. 404.

Again, נֵפֶל, in אֶל־יֵפֶל דְּמֵי אַרְצָהּ (IS 26. 20), is not the same as in בֵּין רַגְלֶיהָ כָּרַע נָפַל בַּאֲשֶׁר כָּרַע שָׁם נָפַל שָׁדוּד (Jud 5. 27), or in אֵשׁ אֱלֹהִים נָפְלָה מִן־הַשָּׁמַיִם (Job 1. 16), or in וַיִּפֹּל אַבְרָם עַל־פָּנָיו (Gn 17. 3), or in אָנָה נָפָל (IIR 6. 6), or in וַתִּפֹּל שְׁבָא (Job 1. 15), or in וַתִּפֹּל עַל־רַגְלָיו (IS 25. 24), or in נָפְלוּ גִבּוֹרִים (IIS 1. 19), or in וַיִּפֹּל הַבַּיְתָה (Jud 16. 30), or in לֹא־נָפַל אֲנִי מִכֶּם (Job 12. 3)/לֹא־נָפַל דָּבָר (Jos 21. 45), or in נָפְלוּ אֶל־הַכַּשְׂדִּים (Jer 38. 19), or in אִישׁ יִפֹּל דָּבָר (Ruth 3. 18), or in חֲבָלִים נָפְלוּ־לִי (Ps 16. 6), or in אֵיךְ נָפְלָת מִשָּׁמַיִם (Jes 14. 12), or in כִּתְפִּי מִשְׁכְּמָהּ/וְנָפְלָה יְרֵכָהּ (Nu 5. 27)/תִּפּוֹל (Job 31. 22), or in עַל פְּנֵי כָל אֶחָיו נָפָל (Gn 25. 18).

Likewise, הֵפִיל, in לְהָפִיל אֶת־דּוֹד בְּיַד־פְּלִשְׁתִּים (IS 18. 25), differs from הֵפִיל in לְהָפִיל תַּחֲנָתְכֶם (Jer 42. 9), in הֵפִיל פּוּר (Esth 3. 7), in לְהָפִיל הַחוֹמָה (IIS 20. 15)/וְכָל־עֵץ טוֹב תַּפִּילוּ (IIR 3. 19), and in וְלִנְפֹּל יָרֵךְ (Nu 5. 22).

That is why each of these three words—יָד, נֵפֶל and הֵפִיל—has hitherto been ascribed various meanings. But a Hebrew word with more than one meaning raises a presumption that the several meanings concerned indicate the existence of Greek homologues bearing these respective meanings. This presumption is rebuttable; so that if and in so far as the Hebrew word in hand has separate Greek homologues bearing the said different meanings or some of them, then it is a hybrid word, and the presumption would be confirmed. If, however, the Hebrew word in hand has a Greek homologue which bears all the said meanings, then the presumption would be rebutted, the possibility of coincidence would be excluded, and the soundness of the homology would be established. The following homologies illustrate both aspects of the presumption.

יָד, in Ex 21. 24 and IIR 9. 23, is the homologue of *γυῖον*: *hand*, *foot*; *πούς*, *ποδός*: *foot*; cf. IR 22. 34;

in IIR 11. 16, that of *ἀγυιά*: *street*, *highway*, chiefly in pl.; or of *ὁδός*: *way*, *road*; cf. Ps 107. 17 Job 8. 4;

in IIS 18. 18, that of Ἀγυιεύς: *pointed pillar, set up as a statue of Apollo* or *his altar* at the street door;

in Gn 43. 34, that of λάχος: *allotted portion, portion obtained by lot, share*; and

in Ps 77. 3, that of αὐγή: *eye* עַיִן; cf. Thr 1. 16, 3. 48–9.

Similarly, נפל in IS 26. 20 is the homologue of βάλλω: *pour*; and in Jud 5. 27 (the second נפל), βάλλω: *lie down*;

in Jud 5. 27 (the first נפל) and Job 1. 16, that of πίπτω: *fall down*; in Gn 17. 3, πίπτω: *fall down*, and, when intentional, *cast oneself down*; in IIR 6. 6, πίπτω: *fall*; in Job 1. 15, πίπτω: *fall violently upon, attack*; in IS 25. 24, πίπτω: *throw oneself down, fall down*, ἀμφὶ σὸν γόνυ Euripides *Hecuba* 787; in IS 31. 8 and IIS 1. 19, πίπτω: *fall* in battle; cf. Ib 1. 4; in Jud 16. 30, πίπτω: *fall, be ruined*; in Jos 21. 45 Job 12. 3, πίπτω: *fall short, fail*; in IS 29. 3 and Jer 38. 19, πίπτω: *escape*; in Ruth 3. 18, πίπτω: generally, *fall, turn out*; and in Ps 16. 6, πίπτω: *fall* to one, i.e. to his lot; cf. Jud 18. 1;

in Jes 14. 12, that of σφάλλω: Pass., *to be overthrown, fall*, esp. of persons falling from high fortunes;

in Nu 5. 27 Job 31. 22, that of διαπίπτω: *fall away, slip away, fall asunder*;

in Gn 25. 18 that of νέμω: abs., *hold land, occupy, dwell*; cf. Gn 16. 12; cf. נפל/μελαίνω: *turn black* Gn 4. 5 (μ/פ).

Likewise, הפיל in IS 18. 25 is the homologue of ἐμβάλλω: *let fall into* the hands of; in Jer 42. 9, ἐμβάλλω: *hand in, submit* a petition; and in Esth 3. 7, ἐμβάλλω: *draw lots*;

in IIS 20. 15 IIR 3. 19, that of καταβάλλω: *throw down, overthrow*, fell (W); and

in Nu 5. 22, that of διαπίπτω: *v. sup.* [Is it ולנפל and not ולנפֵל?]

There is an etymological link between ἀγυιά and Ἀγυιεύς, but none between them and αὐγή or γυῖον; yet they are short words, and include among their few letters a vocal υ, and γ which changes into δ. These factors make them quasi-homophonous, and must have facilitated their assimilation to one another and their coalescence into the monosyllabic יד. Neither is there such a link between βάλλω, πίπτω and σφάλλω; but here, too, there exist factors which work assimilation; β, π, and φ are interchangeable as labials, under Prop. 6, and the three verbs have

two letters in common: the MV נ, and λ through the intervention of the terminal ל, under Prop. 19 (2). On the other hand, λάχος became יד by aphesis, under Prop. 14; by apocope, under Prop. 16; by the interchange of χ and θ dialectally, under Prop. 5 (*Θ*); and the conversion of θ into ד, under Props. 6 and 10 (4), e.g. πάθος/פַּחַד Prv 3. 25 Job 22. 10 פִּיד Ib 31. 29.

Indeed, πίπτω and σφάλλω have coalesced so closely as to have derivatives the respective homologues of which are also homonyms, namely: πτῶμα/מַפֶּלֶת Jud 14. 8 Ez 31. 13 (*fallen body*; *corpse, carcase*), and σφάλμα/מפלת Prv 29. 16 (*fall, failure, defeat*). To round off the kinship, πτῶμα also means: 'of buildings, *ruin*'; its homologue here being מפלה Jes 23. 13, 25. 2; while in its meaning, '*payment which falls due*', the homologue is the homophonous מפל Am 8. 6. *V.* מפל/ὅπλον, p. 342.

The homology נפל/νέμω is fundamentally different. For one thing, the initial נ is not prosthetic but radical; for another, the פ interchanges with μ dialectally under Prop. 5 (*M*). This is corroborated by the homology חָנֵף Job 20. 5/ἄνομος: *lawless, impious*. Cf. נפל/οἰκέω: *dwell, live* (MV נ, κ/π).

As to נֹפֶל, in Nu 24. 4, 16, its homologue is ἀμβλύς: metaph., *dim, faint* of sight; while that of נֶפֶל, in Eccl 6. 3, and נֵפֶל אֵשֶׁת in Ps 58. 9, is ἀμβλωθρίδιον: *abortive child*; and that of נְפִלִים, in Gn 6. 4 and Nu 13. 33, is νέφος: metaph., *a cloud of men*: applied by Pindar, *Nemean Odes* 10. 9, to a single hero. I submit that נפל אשת is not a term consisting of two words, the first being the same as the one in Eccl 6. 3, and the second being a variant of אִשָּׁה—but a single word, the complete homologue of ἀμβλωθρίδιον, of which נפל is an incomplete one. It must have been split through a misunderstanding.

Let me observe in passing: (1) that the verb נפל illustrates a peculiar change in philology, that is, the advent of MV נ, a functional prosthetic built into the verb by incorporating with it the reflexive prefix ἐν, under Prop. 48; (2) that the three homophonous homologues—מפל, מפלה, מפלת—illustrate another peculiar change, namely, the many-sided prefix–suffix phenomenon, under Prop. 21; and (3) that these three nouns confirm the general rule that the Hebrew homologues of Greek derivatives preserve the original letters of the principal homologues

from which they are respectively derived, since they embody the MV נ in נפל.

Incidentally, it is just possible, but unlikely, that the suffix–prefix phenomenon is not peculiar to Hebrew; for it might be paralleled by the conversion of the suffix -δε into the prefixed word *ad*, the suffix undergoing consonant/vowel metathesis in the process. Yet it must be remembered that *ad* has other independent functions in which, like עד, it is the homologue of εἰς.

However, a further point to make is that the homologies יד/*γυῖον*/Ἀγυιεύς and יד/*ὁδός* derive strong support from the synonymous homologies, רְחֻבַת־יָדַיִם Gn 34. 21/*εὐρυάγυια* (*with wide streets*)/*εὐρυόδεια* (*with broad ways*). יד/*αὐγή* acquires strong corroborative support from an unexpected quarter—a secondary meaning of יד, apparently developed in Hebrew. Because, since the *spokes* of a wheel issuing from its hub to the felloe look like radii, they were known as *rays*—another meaning of *αὐγή* (IR 7. 33). Similarly, the two *tenons* at the bottom of the boards which formed the walls of the tabernacle (Ex 26. 17).

Moreover נפל/*βάλλω* has two fellow-homologues free from the MV נ, namely: בלל Ex 29. 2 Ps 92. 11—*bathe*; and חבל Prv 20. 16—*place on deposit*; whereas נפל/*πίπτω* has one fellow-homologue with the MV נ, נחת Ps 38. 3 Dan 4. 10—*fall*. These homologies are amply corroborated, as follows:

התנפל Dt 9. 25/*ἀντιβολέω*: *meet as a suppliant, entreat, supplicate* [*βολέω* = *βάλλω*]; *προσπίπτω*, *-ίτνω* (poet.), *ποτιπ-*: *supplicate*;
התבולל Hos 7. 8/*συμβάλλω*: *jumble up together*;
חבל Prv 20. 16/*καταβάλλω*: *deposit*;
חבל Ex 22. 25/*συμβάλλω*: *lend on bond*;
חֶבֶל Ez 18. 12, חבלה Ib 18. 7/*καταβολή*: *deposit*;
חֶבֶל/*βολή*, חֲבָלִים Hos 13. 13/*βολαί*: *ὠδῖνες* (*travail*, throe (W));
חֶבֶל Job 39. 3/*καταβολή*: *throwing down*, esp. *begetting*;
חֶבֶל IIS 22. 6 Ps 18. 5/*καταβολή*: *periodical attack* of illness, *fit*;
חֶבֶל Eccl 5. 5/*καταβάλλω*: *overthrow, bring down* to nothing;
and הָנַחַת Dan 5. 20/*ἀποπίπτω*: *fall off from.*

For good measure, let me add the following homologies:
נָגַע/*νοσάζω*, *-ίζω*: *to be ill*; causal, *produce sickness* Gn 12. 17

IIR 15. 5 IICh 26. 20; נֶגַע Pass. Ps 73. 5 נגף Jes 19. 22 IICh 21. 18; *v.* p. 139.

נֶגַע/*νόσημα*: *disease*; of any *grievous affliction* Ex 11. 1 Lev 13. 3 IR 8. 37 Ps 38. 12, 89. 33, 91. 10 IICh 6. 29 נֶגֶף Ex 12. 13, 30. 12.

נגף/*πταίω*: trs. *cause to stumble, fall* Jud 20. 35 IICh 14. 11; Pass. נִגַּף Lev 26. 17 Jud 20. 32, 36, 39 IIS 10. 15; intr. *stumble, trip, fall* נגף Ps 91. 12 Prv 3. 23 הִתְנַגֵּף Jer 13. 16; *v.* p. 139.

נֶגֶף/*πταῖσμα*: *stumble, trip, false step*; *failure, misfortune*, euphem. for *defeat* Jes 8. 14 מַגֵּפָה IIS 17. 9, 18. 7.

Here again, we have two verbs—this time widely different in pronunciation and literal content—so closely and fully coalescing together, that their derivatives (*νόσημα* and *πταῖσμα*) have the same homologue—נגף. Mark, incidentally, that *νοσάζω*—by virtue of the terminal -*ζω*—homologizes both with נגף in the קל, and with נִגַּע in the פִּעַל.

REMARKABLE HOMONYMS

נץ in Gn 40. 10 means 'blossom', but a kind of bird in Lev 11. 16. These two homonyms are involved in a remarkable coincidence, since the first is the homologue of *ἄνθος* (A) (*blossom*), while the second is that of *ἄνθος* (B) (a kind of *bird*, perh. *the yellow wagtail*): *ἄνθος* → *ναθος* (Prop. 20) → *ναθ* (Prop. 16) → *νεθ* (Prop. 5 (*A*)) → *νεץ* (Prop. 9 (4)): נץ.

The first homology is buttressed up by three others: נִצָּן/*ἄνθος* (A) Cant 2. 12, in which no apocope takes place, and a terminal נ is added under Prop. 19 (4); נצץ/*ἀνθέω*: metaph., *be brilliant, shine* with colour Ez 1. 7 (cf. *ἀνθίζω*); הֵנֵץ/*ἐξανθέω*: *put out flowers, blossom* Cant 6. 11—not to mention הִתְנוֹסֵס/*ἀνθέω* Zach 9. 16, and הֵצִיץ/*ἐξανθέω* Jes 27. 6.

No less extraordinary are the homologies יעקב/*κακκάβη* (A) (*three-legged pot*) and يعقوب/*κακκάβη* (B) (*partridge*). Not only are the Hebrew proper and the Arabic common nouns homophonous, but also the meaning of the former Greek word seems to confirm the biblical account of Jacob's birth (Gn 25. 26). For the sight of the second twin's hand holding the heel of the first twin, as the two issued out of their mother's

body, one after the other, must have naturally conjured up in the midwife's mind the picture of a three-legged pot.

נְקֵבָה (Gn 5. 2), the homologue of διακοπή (*gash, cleft*; *cutting* or *canal* through an isthmus or mountain), exemplifies to perfection the existence of fashion in the use of words. It was used for *female* among the Hebrews, as θῆλυς was among the Greeks. The corresponding word in Arabic is أُنْثَى, the homologue of γυνή, γυναικός (*woman*, opp. *man*; *female, mate* of animals) and/or ἀνδρίς (fem. of ἀνήρ, *woman*). Curiously enough, a synonym of διακοπή—namely: ῥαγή, with significant Arabic and Hebrew homologues—strongly supports the homology נקבה/διακοπή.

ῥαγή = ῥαγάς, ῥῆγμα.

ῥαγάς: *fissure* فَلْق فَرْجه شَقّ شَرْم شَرْخ; *chink* فَلْع شقّ شرخ; *crevice* فَلْق شقّ; = *rima*, γυναικεία φύσις فَرْج رحم Jud 5. 30. This last word, which must originally have referred to *female pudenda*, as it does here, came to be used in Arabic (رِحْم) as well as Hebrew exclusively for *uterus*—Gn 20. 18, 29. 31 Ex 13. 2 Nu 12. 12 IS 1. 5 Job 31. 15—yet another example of change in philological fashion.

ῥῆγμα: *cleft* فلق فلع شقّ; *chasm* سِلْع شقّ; *chink*, *v.s.*

But the strongest and most direct corroboration comes from an entirely independent and external source—the inscription on the Siloam stone—in which נקבה, however pronounced, refers to the water-*tunnel* cut through the mountain during the reign of King Hezekiah. In the circumstances, what other language than Greek did he speak?

Two pairs of homophonous homologies also attract attention by reason of their exceptional similarity, namely: מַשְׁבֵּר/ῥῆγμα: *v.s.* IR 19. 3, and מִשְׁבָּר/ῥηγμίν, -μίς: *sea breaking on the beach, surf* Jon 2. 4 Ps 93. 4; סְגֻלָּה/συγκλείς: (καλέω) an assembly *specially summoned* Ex 19. 5 Dt 7. 6 Mal 3. 17, and סגלה/σύγκλεισις: (κλείω) *safe storage* Eccl 2. 8 ICh 29. 3.

Of the same *genre* are קְבֻצָה/κομιδή and קְוֻצָה/κομίσκη, יד/ἄγυια and יד/γυῖον, and others. Hence the challenging question: What would he have said, had my namesake (who was aptly surnamed צפנת פענח) been asked by Pharaoh to interpret

these oracular voices? Would he not have answered: 'These are one and the same language *differently pronounced*'? And he would have probably added, would he not, in accordance with Gn 41. 32: ועל השנות החלום אל־פרעה פעמים כי נכון הדבר.

CHANGES IN HEBREW

Hebrew words are not only different from their Greek homologues, they also differ among themselves—consonantally as well as in vocalization—the same word appearing with a different consonantal content and/or vocalization. Hitherto these differences have not been adequately explained, because they can only be accounted for by reference to Greek, affording further confirmation of the identity of Hebrew with Greek. For instance, where do they come from—the א in אֶחָד, אֵיךְ, אסוּר, or אֶתְמוֹל; the ב in בְּיַעַן; the ה in אֵיכָה; the second ט in שׁוֹטֵט; the second כ in איככה; the ל in שׁלאנן; the נ in עֲדֶן; the syllable נה in עדנה, and the third letter in עַמְדִי? And how does אַחַר come to mean אחד, אחת תַּחַת, אֶת אל, אֶל אַחַר, עִם את, בין בית, or ב כְּמוֹ? The simple and correct answers lie in their several Greek homologues. Thus:

אחר, אחד and תַּחַת are homologues of *εἷς*; all three follow the Epic form *ἕεις*: the א and the initial ת replace the spiritus asper, under Prop. 11; the ח replaces the diphthong, under Prop. 9 (2); the ד replaces the *σ*, under Prop. 5 (*Δ*), and so does the ר dialectally, under another Proposition.

εἷς, μία, ἕν (*μίη* only in late Ionic Prose): Ep. *ἕεις*, Dor *ἧς*; (orig. *ἕνς*, assim. *ἔν*(*δ*), from *ἕμς*; *μία* from *sm-ία*); as a Numeral, a single *one, one* alone אָחָד Ez 18. 10 אֶחָד Gn 1. 9 Dt 6. 4 אַחַר Gn 22. 13 איש Gn 15. 10 Jes 40. 26 Ez 1. 9, 11, 23 אֲשֶׁר Ez 40. 44 [rendered by *μία* in the LXX] חַד Ez 33. 30 תַּחַת Prv 17. 10; in oppos. made emphatic by the article *ὁ εἷς* הָאחד Gn 19. 9; *εἷς οὐδείς no single man* עַד־אחד Jud 4. 16; *εἷς ἕκαστος each one* איש איש Lev 17. 10; *ἀπὸ μιᾶς with one accord* פֶּה אחד 1R 22. 13; *ἐφ' ἕν at once* בְּאַחַת Prv 28. 18; *the first* אחד Gn 1. 5, 8. 5. [*εἷς τε* (*δέκα*) eleven (עֲשָׂר) עַשְׁתֵּי Nu 7. 72 (עֶשְׂרֵה) עשתי־ Ex 26. 7;

ἕνδεκα אחד עשׂר Dt 1. 2 אחת עשׂרה Jos 15. 51; εἷς (δέκα) nine (עה)תְּשׁ Nu 29. 26.] *V.* p. 361.

אֵיךְ, איכה, איכה, איככה and היך are the homologues of ὅπη—איככה homologizing with the epic version, the two כ representing the double π being separately vocalized (Prop. 13). In היך, ο turns into ε, under Prop. 5 (*E*); π turns dialectally into κ, under Prop. 5 (*K*); and η drops out by apocope, under Prop. 16. In addition, the spiritus asper and the spiritus lenis interchange in איך, under Prop. 11. These two homologues are incomplete, while the other three are complete.

ὅπη, Ep. ὅππη, both in Hom., (better written ὅπῃ), ὅπα, ὅππα: of Place, *by which* or *what way*, *in which* or *what direction* or *part*: sometimes nearly = ὅπου, *where* איך Jer 3. 19 איכה Cant 1. 7 איכה IIR 6. 13; of Manner, *in what way*, *how* איך Ps 137. 4 איכה Thr 1. 1 איככה Cant 5. 3 היך ICh 13. 12. [Perhaps איכה is—or is also—the homologue of ὅπου.]

יען and ביען are homologues of διά: in יען, δ drops out, under Prop. 17 (1), and ן is terminal; whereas in ביען, δ interchanges with ב dialectally, under Prop. 5 (*B*).

διά: Prep., causal—*by reason of*, *on account of* יַעַן IIR 19. 28 Ez 5. 9; *because of* יען Hag 1. 9; because (W) יען Gn 22. 16 Lev 26. 43 IS 15. 23 Ez 20. 16 בְּיַעַן Lev 26. 43 (*v.* p. 169).

את, בין, בית, עם and עמדי (rather עמד) are the homologues of μετά. In את, μ and α drop out by aphesis and apocope respectively, under Props. 14, 16; in בין, μ and β interchange dialectally, under Prop. 5 (*B*); the second syllable drops out by apocope; and the ן is terminal; in בית, only the α drops out; in עם, there is consonant–vowel metathesis between μ and ε; while the second syllable drops out by apocope (cf. مَعَ, σύν); a similar metathesis occurs in עמדי, not only between μ and ε, but also between τ and α; while ד and τ interchange dialectally, under Prop. 5 (*Δ*); cf. πεδά.

μετά, πεδά: Prep., *in the midst of*, *among*, *between*, with pl. Nouns בין Gn 1. 4, 15. 17, 31. 37 Ex 12. 6 Lev 27. 12 Nu 30. 17 Dt 25. 1 Jud 5. 27 IIS 19. 36 IR 18. 42 Jes 2. 4 בית Prv 8. 2; *with*, *together with* עם Gn 18. 23, 24. 12 עמדי مَعَ Ib 3. 12, 19. 19, 29. 19; *with*, *and* אֵת Ex 1. 1 Jud 8. 7 [Latin, *et*] (*v.* p. 171).

אל and אחר are homologues of ἐς/εἰς: in one, the spiritus changes into א, the final σ turns dialectally into ρ, and ρ into λ; while in the other, the diphthong changes into ח, under Prop. 9 (2), and the final σ into ρ.

εἰς or ἐς (orig. ἑνς): Radical sense *into* אֶלֵי Job 29. 19; and then more loosely, *to* אַחַר Ex 3. 1 אל Gn 1. 9, 3. 16 אֶת Jud 16. 26, 19. 18 ל Gn 24. 28 עַד Nu 23. 18 IS 20. 8 Ps 118. 27 עַל IS 1. 10, 2. 11 Jes 31. 1; of Place, *to* אל Eccl 12. 5 אלי Job 5. 26 עד Ex 23. 31; to denote a certain point or limit of time, *up to, until* עד Gn 3. 19, 32. 25 עֲדֵי Ps 104. 23; *as far as* עד Jud 19. 18 [Latin, *ad*]; εἰς τὸ νῦν *hitherto* עֲדֶן Eccl 4. 3 עֲדֶנָה Ib 4. 2; εἰς ἀΐδιον *for ever, ad infinitum* עדי אֹבֶד Nu 24. 20 עד־אבדון Job 31. 12 עדי־עד Jes 65. 18 (*v.* p. 169).

I submit that בְּעֲנִי, in Job 36. 15, means מֵעֲנִי, and that the former spelling is as correct as the latter; because ב and מ are interchangeable, and both homologize with ἀπό: by aphesis, μ and π interchange dialectally, while ב and π interchange in Graeco-Hebraic homology. Similarly, בְּנַעֲרֹת in IIS 22. 16 is, *mutatis mutandis*, precisely the same as מִגַּעֲרָתְךָ in the almost identical verse and chapter, Ps 18. 16. Incidentally, דָּרְכוּ in the previous verse, Ib 18. 15, is the variant of רמה/ἐρύω (A): *draw* the bowstring, *draw* [the bow] Ib 78. 9—not רמה, the homologue of ῥίπτω: *throw, hurl* Ex 15. 1—where ב and מ interchange and both interchange with π. As to כְּמוֹ in Zach 9. 15, 10. 7, it is like ἀπό, in that the spiritus lenis interchanges with כ, and π with מ, under Props. 5 (*M*), 6, and 11.

Mark, on one hand, the phonetic similarity between the homologies עד/οὐδείς and עד/ἀΐδιος; and on the other, the difference in sequence of words in the phrases ἐς (εἰς) ἀΐδιον/עדי־עד and εἷς οὐδείς/עד־אחד. Of course, the latter is one of the numerous examples which illustrate the prefix–suffix metathesis in words, as distinct from that in letters, e.g. מפלה/πτῶμα. But if the Greek phrase were superimposed on the Hebrew one, their homologous constituents would tally; because Greek is written from left to right, and Hebrew from right to left. This, it seems, is the origin of the prefix–suffix phenomenon.

The difference between שׁוּט/φοιτάω and שׁוֹטֵט/φοιτάζω is explained elsewhere.

ASHKENAZI PRONUNCIATION

Here are a few examples to prove the unacknowledged antiquity and unsuspected prevalence of Ashkenazi pronunciation, and its accordance with Attic standard or dialectal variation.

אָב Gn 45. 8, אוב Dt 18. 11/*φάτις*: *voice from heaven, oracle*; of the interpreter of dreams [cf. *ὀμφή*: *voice* of the gods];

אָז Ps 76. 8, עֹז Ib 90. 11/*ἐκεῖ*: *then* [cf. *τότε*];

אֵיכָה Cant 1. 7, איכה IIR 6. 13/*ποῦ, ὅπου*: *where? wherever*;

אֱלָהּ Dan 2. 18 אֱלָהַּ, אֱלֹהַּ Dt 32. 17/*θεός*: *God, the Deity*, in general sense, both sg. and pl. [The pl. of אלה is אלהים Gn 1. 1. This is quite different from אלהים in Gn 6. 2. 4, where it is the homologue of *ἥρως*, gen. *ἥρωος*: *hero*; *heroes, as objects of worship*, esp. of *local deities*, founders of cities, patrons of tribes, etc.];

אָצַק Jes 44. 3, אצק Ib./*χέω*: *pour out*;

דָּרְבָן IS 13. 21, דרבנות Eccl 12. 11/*δρέπανον*: *reaping-hook*; *scythe*; *curved sword, scimitar*;

הוּא, היא Gn 2. 11, 3. 12, 26. 9 Job 31. 11/*ὅ*: *he, she, it*;

הַהָרָרִי ICh 11. 34, 35, ההרורי Ib 11. 27/*ὀρεινός*: *of* or *from the mountains, dwelling on the mountains*;

התפתחו Jes 52. 2, התפתחי/*ἀναπτύσσω*: *undo, open*;

ויתֻרו Nu 13. 2, ויתירו Jud 1. 23/*θεωρέω*: *gaze, observe*; = *ἐπιθεωρέω* (*examine over again* or *carefully*; *inspect*);

הֶחְבִּיר Job 16. 4, הכביר Ib 35. 16/*καθάπτω*: *assail*; in a military sense, *attack*; cf. אח/أخ;

הַחָפְשׁוֹת IICh 26. 21, הַחָפְשִׁית IIR 15. 5/*κρύψις*: *hiding, concealment*; *disappearance*; *suppression*; cf. הִתְחַפֵּשׂ/*ἐπικρύπτω*;

ינועון Ps 59. 16, ניעון/*πεινάω*: (—*πει*) *to be hungry, to be starved*; simply, *to be in want of, lack* (يجوعون: *π*/ج, *ν*/ع);

יְרוּאֵל IICh 20. 16, יריאל ICh 7. 2/*εἴρην θεοῦ*;

כֹּה Dan 7. 28, כה Gn 15. 5/*ὡς*: *so, thus*;

כּוֹבַע IS 17. 5, קובע Ib 17. 38 قُبعه/*κύμβαχος crown of a helmet*;

כָּנַנְיָהוּ (like חנניהו Jer 36. 12) ICh 15. 27, כונניהו (like post-biblical חוניו) IICh 31. 12/*Ζεὺς ἐγέννησε*: Zeus begat, created/ *Διογενής*: *sprung from Zeus*;

לְעוֹלָם, לְעֵילוֹם IICh 33. 7/τέλος: *for ever, all the time, always, permanently, for good*;

מִבְחָר Jes 37. 24, מבחור IIR 19. 23/αἵρεσις, ἀφαίρεμα: *choice; that which is taken away as the choice part*;

מִגְדָּל Gn 11. 4 Neh 3. 1, 11, מגדל Ex 14. 2/μέγας: *high*;

מופעת Jer 48. 21, מֻפְעַת Jos 13. 18; מֵיפַעַת ICh 6. 64 [מֵי־, Ashkenazi pronunciation of ֵי, like *ai* in *aim*; *v.* p. 23];

מַלְכָּם IIS 12. 30 Jer 49. 1, מִלְכֹּם IR 11. 5/πλινθεῖον: *brick-works*;

מַעַר IR 7. 36, מָעוֹר Hab 2. 15/μόριον: in pl. esp. *parts* or *genitals*, male and female; less freq. in sing.;

מִשְׁטָח Ez 26. 5, משטוח Ib 47. 10/στρῶμα: *anything spread* or *laid out for lying* or *sitting on*; *pavement*;

מִשְׁלָח Dt 12. 7, משלוה Jes 11. 14/ἐπι-χείρημα: *undertaking, attempt*, esp. of a military *enterprise* (*v.* מִישָׁר, מישׁר, p. 634);

מִשְׁקָל Lev 19. 35, משקול Ez 4. 10/σταθμόν: *weight*;

נסך Jes 40. 19, נָתַךְ Ex 9. 33/τήκω: *melt, melt down* (trans.) of metals; *bring* clouds *down in rain*;

הַסְכִּית Dt 27. 9, השקיט Jes 7. 4/ἡσυχάζω: *keep quiet, be at rest*; *impose silence*; *leave unspoken*;

עֹז Ps 90. 11, אָז Ib 76. 8/ἰσχύς: *might, power, vigour*;

עֵינָן Ez 48. 1, עינון Ib 47. 17; عكّا, עַכּוֹ Jud 1. 31;

פְּנוּאֵל Gn 32. 32 ICh 4. 4, פניאל Ib 32. 31;

פְּרָזִי Dt 3. 5, פרוזי Esth 9. 19/ἄφρακτος: *unfenced, unfortified, unguarded*;

קְטַל, קטל Job 24. 14 Dan 5. 19 قتل/κτείνω: *kill, slay*;

קָטָן Gn 9. 24, קטֹן Ib 1. 16/ἐλάχιστος: *smallest, least*;

קַנָּא Ex 20. 5, קנוא Jos 24. 19/φθονερός, ἐπίφθονος: *envious, jealous*, of persons; of the gods, *jealous* of those who abuse their rights, or who enjoy unbroken felicity;

קְרוּאֵי Nu 26. 9, קריאי, קְרִאי Ib 16. 2/κλητός: *invited*; *called out, chosen*; *summoned to court*; קָרוֹא IS 9. 13 Esth 5. 12/ὁ κεκλημένος (καλέω): *guest*; Nu 1. 16 Ez 23. 23/κλειτός: (κλείω (B)) *famous*;

רָהֻגָה ICh 7. 34, רוהגה Ib.;

שׂוּם IIS 14. 7, שִׂים/τίθημι: *set, put, place*; *give* a child a name [cf. Ex 4. 11];

שָׁם Ps 50. 23, תֹּם Prv 10. 29/*τέλειος*: *perfect*, of victims, *entire, without spot* or *blemish*; of persons, *accomplished, perfect in his kind*;

שְׂנֵאוֹ IIS 5. 8, שִׂנְאֵי/*στυγητός*: *hated, abominated, hateful*;

שְׁאָן Jos 17. 11, שָׁאוּן Jer 48. 45/*Ζεύς, Ζήν, Δάν, Δήν, Τάν*: *Zeus* (short for בית שאן, the temple of Zeus—like שלו for משכן שלו. To this day, גלה is known as بيت جالا);

שְׁלֹמֹה IIS 12. 24, سُلَيْمَان;

שִׁפְרוּר Jer 43. 10, שְׁפִירִיר/*πέπλος*: *any woven cloth* used for covering; *carpet*;

תַּגְמוּלוֹהִי (תגמוליו, תגמולוהו) Ps 116. 12/*ἀμοιβή* (*ἀμείβω*): *requital, recompense, repayment, compensation*;

תְּהִלָּתֵיךְ, instead of תהלתיך Ps 9. 15/*ἐπαίνεσις*: *praise*;

תָּם Gn 20. 5, תֹּם Ps 78. 72 Prv 10. 29/*τέλειος*: *perfect*.

The comparison עָזְאָז serves a double philological purpose in Ashkenazi pronunciation: it illustrates the change in vocalization from קמץ to חלם, and the literal confusion of ע with א. Similarly, the comparison שָׁם/תֹּם. First, וְשָׁם דרך is *written* instead of וְתָם דרך, in accordance with Ashkenazi *pronunciation*. Secondly, unlike תֹּם in Ps 78. 72—which is an abstract noun, regularly vocalized—here תֹּם (like שֹׁם) is an adjective, the regular vocalization of which is תָּם (like שָׁם), *written* according to Ashkenazi *pronunciation*. *V.* pp. 23–4.

BEYOND ORDINARY LINGUISTICS

A type of change which does not involve ordinary linguistic rules occurs when two companion-words, forming a Greek phrase, merge into a single Hebrew word by dint of usage, under Prop. 38. Such words constitute another kind of Hebrew hybrid, e.g. *ἀλλ' ἤ*/זולַת IIR 24. 14/זולתי Dt 1. 36—*except*; *ἀλλ' ὅμως* אוּלָם Job 2. 5—*but still, but for all that, all the same, nevertheless*, notwithstanding (W); *ἀλλ' οὖν*/אולם Gn 28. 19—*however*; *τὰ τόξα*/תּוֹתָח Job 41. 21—*arrows*; *τὰ φωτά*/טַטָפוֹת Dt 6. 8—*the illuminations*; *τηνικάδε*: Adv. = *τηνίκα*, answering to a relative, *at this time* כָּעֵת Nu 23. 23 (*τηνικάδε* → *καδε* → *καεδ* → כעת); *τὸ ἐπιόν* (sc. *ἔτος*): *the coming* (*year*) חַיָּה Gn 18. 10;

τὸ ἐπιόν (sc. ἔτος) τηνικάδε *at this time next year* כעת חיה Gn 18. 10, 14 IIR 4. 16, 17; χθὲς ἡμέρα/תְּמוֹל Ex 5. 8, 14, ἐχθὲς ἡμέρα/אֶתמוֹל IS 4. 7—*yesterday*; καλὸς κἀγαθός (καὶ ἀγαθός) orig. denotes a *perfect gentleman*/خَواجه καὶ ἀγα(θός)—(καλός: in a moral sense, *beautiful, noble, honourable*; ἀγαθός: *good, well-born, gentle, aristocrat*); ὁ ἡγεμών/لُقْمان (أل-قمان)—*one who leads*; *one who does things first, shows the way* to others; *leader, chief, sovereign.*

By means of no philological analysis can any one of the above Greek expressions be spelt out from its Hebrew or Arabic homologue. No more can 'riding-coat' from *redingote*, جبل طارق from 'Gibraltar', or طرف الغرب from 'Trafalgar'. As a matter of fact, these Graeco-Hebraic-Arabic homologies prove that Hebrew constitutes a peculiar development in the Greek language, and that it is not Greek that constitutes a peculiar development in the Hebrew and Arabic languages. For each one of these single Hebrew or Arabic words has resulted from the *pronunciation together* of two Greek ones. The latter can be separated and used independently, whereas each of their Hebrew or Arabic counterparts seems to be, and has always been deemed to be, a simple and indivisible word. There is no mere טֹ־ or טָפוֹת in Hebrew; whereas τὰ φωτά are two separate words—an article and a noun, both in the plural and in the neuter gender—each with its own independent use and meaning; so that it would be quite absurd to imagine that טטפות was pronounced τὰ φωτά. Similarly, لقمان and خواجه.

RESOLVED DIFFERENCES

Now once the phonetic and formal differences between Hebrew and Greek are duly accounted for and properly resolved, they cease to divide the two languages and proceed to bind them together, via the semantic stability of Hebrew; so that the identity of the two languages becomes all the more manifest. Thus when the said dissimilarities between יֹשֶׁר and ὀρθός are explained, the differences between the two words disappear; and the identity of each word with the other becomes evident, in sound and form as well as in meaning. However, the identity of this pair is not isolated: the whole family of יֹשֶׁר is involved, and the identity of the two languages is consequently consolidated. For

the derivatives of יָשָׁר have equally felicitous homologues, although they vary in structure: יָשָׁר and יְשָׁרָה homologize with *ὀρθότης*, while מִישׁוֹר and מֵישָׁר do with *κατόρθωμα*.

Indeed, one homology after another demonstrates clearly and conclusively that the Hebrews spoke Greek and were sensitive of its nuances. Let two of the above homologies speak for themselves.

We have seen that *πτῶμα* has two meanings: 'fallen body' and 'carcass'. In the book of Ezekiel, its homologue, מִפֶּלֶת, refers to a fallen tree; whereas in the book of Judges, it refers to the remains of a lion. Again, *ἐπιχείρημα* also bears two meanings, a general and a special one; and both senses are respectively illustrated in the books of Deuteronomy and Isaiah by its homophonous homologues, מִשְׁלַח and מַשָּׂא. So that the prophet of Babylon and the historian of the Judges (or Despots) of Israel, writing five hundred years apart, elegantly use the same word—a word with two shades of meaning, distinguished in Greek. Likewise, two great prophets who lived a thousand years away from each other also use a particular word, albeit slightly differently pronounced—one the Sephardi and the other the Ashkenazi way—in its two somewhat different senses; and this semantic difference is established by its Greek homologue in conformity with the texts concerned. A third example is the homology *παρακαταθήκη*/פִּקָּדוֹן/פְּקֻדָּה. In Leviticus פִּקָּדוֹן is an ordinary deposit, but in Genesis it is a sacred trust placed under the protection of the state. פְּקֻדָּה in the book of Numbers also means a 'sacred trust', presumably under divine protection; whereas in the book of Jeremiah it means 'a ward'. Here again, the texts are centuries apart. But it would have made no difference to my contention that the Hebrews spoke good Greek and spoke it well, if the whole Bible had been written or copied (cf. Dt 34. 10 Jud 18. 30) by one man in a single day at any time before the eruption of Alexander.

PLUS ÇA CHANGE, PLUS C'EST LA MÊME CHOSE

There are numerous examples of change in word and phrase, name and description of place or person; yet however many the

changes may be, the language does not change: it is that of Hellas throughout. Here are some, classified by association:

אברם/אברהם, שׂרי/שׂרה; רפאים/אימים, רפאים/זמזמים, ארבע/רפאים/ענקים, נפילים/ענק, עמלק/עמלק, רפאים/עוג; בלק, אגי, אגג, שׂרין/שׂניר, שׂיאן/חרמון, לוז/בית־אל, חברון, הוהם, הימן; שׂר/רב; צער/בלע; יערים/בעלה/בעל.

εὕρημα, later *εὕρεμα*: (*εὑρίσκω*) *invention, discovery, thing discovered not by chance but by thought*; *that which is found unexpectedly*, i.e. much like *Ἕρμαιον* (prop. *gift of Hermes*, i.e. *unexpected piece of luck, godsend, windfall*, treasure-trove (W)); *foundling*; *εὕρημα* אַבְרָם, *εὕρεμα* אַבְרָהָם Gn 17. 5. [Like *Ἕρμαιον* are most theistical names, such as אריאל, ירבעל, פדהצור.]

There is historical support for these homologies. Terah begat his eldest son, Abraham, at the age of seventy; and therefore he was an unexpected piece of good luck, a godsend. In fact, there was a marked infertility in Terah's family: his daughter, Sarah, gave birth to Isaac at an advanced age; his son, Haran, begat only לוט (*τελευταῖος*/طالوت); while his descendants, Rebecca and Rachel, were late in conceiving.

κύριος, α, ον; also *ος, ον*; *κῦρρος*: (*κῦρος*) of persons, *having power* or *authority* גִּבּוֹר Gn 6. 4, 10. 8, 9 Jud 6. 12 IIS 23. 8 גְּבִיר Gn 27. 29, 37 גֶּבֶר Zach 13. 7 Thr 3. 1 גְּבַר Dan 2. 25 כְּפִיר Ps 34. 11 שׂר Gn 21. 22, 37. 36, 39. 21, 40. 2, 47. 6 Ex 1. 11, 2. 14, 18. 21 Nu 21. 18 Jud 9. 30 IS 22. 2 IIS 3. 38 IR 11. 24 Jes 3. 4, 9. 5, 23. 8, 32. 1 Jer 35. 4 Prv 19. 10 Dan 1. 7, 10. 20 Esr 8. 20 ICh 11. 6, 15. 16, 24. 5, 28. 1 שׂרה Jud 5. 29 Jes 49. 23 Thr 1. 1 Esth 1. 18; *legitimate wife* שׂרה Gn 17. 15 (cf. Ib 20. 12) IR 11. 3; Subst. *κύριος*: *lord, master* שׂר Prv 19. 10 Eccl 10. 7; *head* of a family, *master* of a house גבר Jos 7. 14, 17, 18 Mich 2. 2 עִקָּר Lev 25. 47; generally, *guardian, trustee* גבירה IR 15. 13; fem. *κυρία, ἡ*, שׂרי Gn 16. 1, 17. 15; in later Greek freq. written *κύρα* שׂרה Ib.; *mistress, lady of the house* גבירה IIR 10. 13 Jer 13. 18 גברת Gn 16. 8 Jes 24. 2, 47. 5, 7 עֲקָרֶת Ps 113. 9 [cf. *οἰκουρός*].

εὔογκος: *of good size, bulky, massive* ענק Dt 2. 10 הענוק Jos 21. 11.

εὐτραφής, -τρο-: *well-fed, thriving, fat*; *large, well-grown*, of peppercorns ארבע Jos 14. 15 הארבע Gn 35. 27 הרפא ICh 20. 6 רפאים Dt 2. 11, 20, 3. 11.

ὑπέρογκος: *of excessive bulk or size, swelled to a great size* חברון Gn 23. 2 עֲמָלֵק עמלק Ex 17. 16 Nu 24. 20 IS 15. 2, 3.

ἡγεμών/אמים Dt 2. 11.

ἡγεμών/הימן IR 5. 11, הָמָן Esth 3. 1.

ὁ ἡγεμών/הוהם Jos 10. 3.

ἡγεμών/זמזמים Dt 2. 20.

νέφος/נפילים Nu 13. 33.

Ἑρμαῖος: *called after Hermes, of Hermes* חרמון Dt 4. 48.

Λητῷον: *temple of Leto*, mother of Apollo and Artemis לוז Gn 28. 19.

οἶκος: *house*, not only of *built houses*, but of *any dwelling-place*; *temple* בית Gn 28. 19, 39. 5; בית לחם Ib 35. 19 *οἶκος Δημήτερος* [*Δημήτηρ*: *Demeter* אֶפְרָת ICh 2. 19 אפרתה Gn 35. 19 as a name for *bread* לֶחֶם Ib 3. 19 (*Δημήτηρ* → *Δηημητηρ* → *Ληημητηρ* → *Ληθμητηρ* → *Ληθμητηρ* → מחל → לחם; *Δημήτηρ* → *Αμητηρ* → *Αφητηρ* → *Αφατηρ* → רפא → הרפא → תרפא (→ אפרת) → התרפא → אפרתה)].

Σύριος: *of* or *from Syria* שְׂרִיֹן Dt 3. 9.

χιόνεος: (*χιών*) *snowy, snow white, of* or *from snow* שִׂרְיֹן Dt 4. 48 שְׁנִיר Ib 3. 9.

ἀγωγός: *guide*/אֲגַג IS 15. 32.

ὁ ἀγωγός/האגגי Esth 3. 1; cf. *Ἀχαιός*.

φύλαξ: *watcher, guard, sentinel*; *guardian, keeper, protector* בָּלָק Nu 22. 2 שֶׁמֶר IR 16. 24 שֹׁמְרוֹן Gn 46. 13.

βραβεύς, ὁ: *judge, arbitrator, umpire* נֹגֵשׂ; *chief, leader* רב Jon 1. 6 נֹגֵשׂ; רב־טבחים IIR 25. 8, שַׂר הַטַּבָּחִים Gn 37. 36; רב־סריס IIR 18. 17, שַׂר הַסָּרִיסִים Dan 1. 7; רב־שקה IIR 18. 17, שַׂר הַמַּשְׁקִים Gn 40. 2.

This is an impressive array; and the fact that one series is native Hebrew, while the other is obviously copied from Assyrian, merely draws this language, as well as Arabic, within the ambit of my theory. As a matter of transcendent philological operation within so-called Semitic languages, we witness a similar process in Arabic, where the change is also from Greek to Greek, e.g.

شَيْطان/ψίθυρος: *whisperer, slanderer*/إِبْليس/διάβολος: *slanderer*; *the Devil*, hence *Satan*.

After all, the change from אברם to אברהם, and from שׂרי to שׂרה, was purely a *difference in pronunciation*; yet one cannot tell what implications that difference had at the time, or in Abraham's dissident household. For instance, it might indicate discontent with contemporary trends, and a desire to revert to old traditional ways. However, we need not speculate. The meaning of לוט and a new meaning of שׂרה have incidentally been established. In IR 11. 3 שׂרות is contrasted with פלגשׁים, and therefore cannot have its ordinary meaning of *ladies, mistresses*, but the special one of *legitimate wives*.

לוז changed names because Leto ceased to be worshipped there. She was supplanted by אל/θεός/Ἥλιος, an innominate deity or the Sun-god. But Mount Hermon did not change names; it was called different Greek names by different people.

It seems that in ancient times big men were called *leaders*, because leaders were generally big men. Moreover, it is clear that ἡγεμών was *pronounced differently* by different people and at different times.

In ancient times a ruler adopted the title of leader, guide, guardian, protector. Why, only recently this island had a Protector, Italy its *Duce*, and Germany its *Fuehrer*.

THREE VERSIONS

According to the First Book of Samuel, King Saul had three sons, namely: Jonathan, Ishui (יְשׁוּי), and Melchi-shua (IS 14. 49); and all three died with him on Mount Gilboa (Ib 31. 8). The LXX renders ישׁוי by Ἰεσσιοῦ, and a note in the N.E.B. refers the reader to 'Ishbosheth in 2 Sam 2. 8, Eshbaal in 1 Chr 8. 33'. According to the First Book of Chronicles, however, Saul had four sons, namely: Jonathan, Melchi-shua, Abinadab, and Eshbaal—אבינדב and אשׁבעל being rendered in the LXX by Ἀμιναδάβ and Ἀσβάλ. As a matter of fact, a fourth son of Saul who survived the battle of Jezreel turns up in life-size in the Second Book of Samuel, under the name of איש בשׁת, Baal's votary (2. 8–10, 4. 1–12), rendered by Ἰεσβοσθέ. He dared to rebuke Abner; but when Abner died, he was

treacherously murdered. Only through my theory can these various versions be reconciled; and only through it can the identity of ישוי (יש־וי, *ἠίθεος πόσιος*), מלכי־שוע (*ἡ. Μολόχ*), איש בשת and אשבעל, אבינדב and עמינדב, and their meanings, be explained and demonstrated.

To start with, mark the similarity between the enigmatic words: אישבשת, אשבעל, אתבעל, ישב בשבת, *Ἰεσσιοῦ*, *Ἰεσβοσθέ* (*Ἰεσ-βοσέθ*). Now let the diligent student follow up!

SOLITARY WORDS

The word סְבָה occurs only once (IR 12. 15), and so does נְסְבָה (IICh 10. 15). They are two variants of the same word, appearing in two identical verses that refer to the very same episode. Only my theory explains the presence of the initial MV נ in the latter, and the reason why this addition does not alter the meaning. Moreover, their common homologue, *συμβεβηκός*, alone provides the right meaning: it is neither 'cause' nor 'reason', but *chance* and *accident* attributed to God. Cf. IR 2. 15 Prv 16. 33. A similar pair is شَيْخ and נסיך (Ps 83. 12), homologues of *ἡγεμών*.

συμβαίνω: of events, *come to pass, fall out, happen*; *τὸ συμβεβηκός chance event, contingence*; hence, *κατὰ συμβεβηκός by accident, contingently*; *τοῦ συμβαίνοντός ἐστι* it *depends upon accident*, easily happens.

מְסִבָּה is another solitary word which occurs in a tricky passage (Job 37. 12). It is etymologically unrelated to סבה; but its prefix–suffix homologue, *στρέμμα*, conjures up a contextually congenial meaning, and incidentally confirms the multihomology סבב/שוב/*στρέφω*. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

στρέμμα: *conspiracy, band of conspirators* מסבה Job 37. 12 מְשׁוּבָה Jer 2. 19, 3. 22, 5. 6, 14. 7 מושבה/מושב Ez 37. 23.

A noun which sounds like a cognate of מסבה, but is etymologically different from it, is מֶסֶב; for it links with סובב סוב/ *ἵζω καθίζω*.

ἵζω: mostly in poets and later prose, the Att. form being *καθίζω*; causal, *make to sit, seat, place, set* הושיב IR 2. 24 IICh 23. 20; *settle* סובב הושיב Dt 32. 10 IS 12. 8 IIR 17. 6 הושב

Jes 5. 8, 44. 26; *set up and dedicate* أَهْدَى; *sit, sit down* יָשַׁב Gn 37. 25, 43. 33 Jud 5. 16, 19. 6, 21. 2 IS 20. 19 IIS 2. 13 IR 1. 46, 21. 13 Ez 14. 1 Ps 47. 9 Ruth 4. 2; *lie in ambush* סוֹב Ps 49. 6 סוֹבֵב Jer 31. 22 (21); of things, *subside* هدأ.

καθίζω: causal, *make to sit down, seat* הוֹשִׁיב IR 2. 24 IICh 23. 20; *set, place, encamp* הוֹשִׁיב IS 30. 21; *set up* יְשֵׁב Ez 25. 4; *put in a certain condition* הוֹשִׁיב Ez 36. 11; *marry* הֹשִׁיב Esr 10. 14, 18 Neh 13. 23, 27; *sit, incline at table* סוֹב IS 16. 11.

ἵσμα: *seat* מוֹסָב Cant 1. 12 מוֹשָׁב IS 20. 18, 25; cf. *κάθισμα*.

To the untutored reader who has accepted the above homologies as genuine, מסבה is a synonym of מְשׁוּבָה, and מסב of מוֹשָׁב. Yet an Ashkenazi would read מְשִׁיבָה מְשׁוּבָה, and מֵשִׁיב מוֹשָׁב; while an Ephraimite would have lisped מְשִׁיבָה מסיבה/משיבה and מסב/מושב מוֹשָׁב. Therefore, מסבה is not a synonym of מְשׁוּבָה, any more than מסב is one of מוֹשָׁב; they are, two by two, identical words *differently pronounced*. So are any Greek word and its Hebrew or Arabic homologue.

Again, an Ashkenazi would read נָסֵב נָסֹב, like נָשֵׁב; yet נָסֹב and נָשֵׁב are not identical words, because one is the homologue of *ἵζω* and the other that of *καθίζω*. Indeed, if one wished to use the verb יָשַׁב instead of the verb סוֹב, one would have to add: לאכל לחם—cf. Gn 37. 25.

As to נקבה תסובב גבר, Jeremiah foretells that, from being hunted, woman would turn hunter.

A CHAIN OF HOMOLOGIES

As we have seen, one of the strongest proofs of the identity of the two languages is the endless concatenation of Graeco-Hebraic homologies. The random homology שִׂטְנָן/*ἐχθέω* is in point.

ἐχθέω, *ἔχθω* (*ἔχθος*), *ἐχθραίνω*, later form of *ἐχθαίρω*: (*ἐχθρός*) *hate, detest* צָרַר Ex 23. 22 Nu 10. 9 Jes 11. 13 Ps 23. 5 Esth 3. 10 שָׂטַם Gn 27. 41, 49. 23, 50. 15 שָׂטַן Ps 38. 21, 71. 13, 109. 4.

κατεχθραίνω: *hate intensively* הֲצַר Jer 48. 41.

ἔχθιστος, η, ον: *bitterest enemy*; irreg. Sup. of *ἐχθρός, ά, όν*: (*ἔχθος*) *hated, hateful* אַכְזָר Dt 32. 33 זָר Jes 28. 21; *hating, hostile* אכזר Thr 4. 3 אכזרי Jer 6. 23 Prv 17. 11 סַר Jes 14. 6; as Subst., *enemy* אכזר Thr 4. 3 אַשׁוּר Ps 17. 11 צַר Gn 14. 20 Dt 32. 27,

43 Jos 5. 13 Jes 59. 18 Jer 30. 16 Thr 1. 5, 7, 17 Esth 7. 6 שָׂטָן IR 5. 18; *one who has been* φίλος, *but is alienated* אכזר Job 30. 21.

ἔχθρα: *hatred, enmity* אַכְזְרִיּוּת Prv 27. 4.

ἔχθημα, τό: = μίσημα (*object of hate*); ἔχθρασμα, τό: = ἔχθρα (*hatred, enmity, personal enmity*) מַשְׂטֵמָה Hos 9. 7, 8.

ἔχθος: *hate* שִׂטְנָה (cf. ψιθυρισμός) Esr 4. 6; *object of* direst *hate* שִׁקּוּץ Jer 16. 18 שֶׁקֶץ Lev 11. 10.

ψιθυρίζω: *whisper* وَشْوَشَ; *whisper what one does not dare speak out, whisper slanders* שׂטן Zach 3. 1 وَسْوَسَ [ψιθυρίζω → πιθυριζω → πιθυιζω → ϝιθυιζω → ϝθυιζω → ϝυιζω (وَشْوَشَ) → ϝζω (وَشْوَشَ) → سوسو (شَوْشَوَ) وَسْوَسَ (وَشْوَشَ)].

ψιθύρισμα, τό: *whispering*; ψιθυρισμός, ὁ: *whispering, slandering* שִׂטְנָה Esr 4. 6.

ψιθυριστής, ὁ: *whisperer*; at Athens as epith. of Hermes; *slanderer* שׂטן Zach 3. 2 Job 1. 6 الوَسْواس [of Satan; = ψίθυρος, ψίθυρ].

ψιδόνες: διάβολοι [*v.* διάβολος], ψίθυροι (as Subst., ψίθυρος = ψιθυριστής) שׂטן Job 1. 6 شَيْطان.

διάβολος, ον: *slanderous, backbiting*; as Subst., *slanderer, enemy*; hence, = *Satan, the Devil* إِبْليس.

שִׁקּוּץ and שֶׁקֶץ are two totally unrelated words: the first relates to worship, the second to dietetics. They have been confused and used one for the other, owing to their homophony. For it is clear from the contexts that שִׁקּוּץ in Jer 16. 18 stands for שֶׁקֶץ, while שֶׁקֶץ in Ez 8. 10 means שִׁקּוּץ. The homologue of שִׁקּוּץ is εἰκαστός (*apprehended through an image*), a verbal adjective derived from εἰκάζω (*represent by an image* or *likeness*), the homologue of شخص. שֶׁקֶץ (Lev 11. 10), on the other hand, has for homologue ἔχθος (*object of hate*), or ἀπεχθής (*hateful, hostile, hated*) which derives from ἀπεχθάνομαι (Pass., *to be hated, incur hatred*), the homologue of שֶׁקֶץ (Dt 7. 26). This last homology is corroborated phonetically by another: שֶׁקֶץ (Lev 11. 43)/καταχραίνω (*befoul*). Morphologically, as a verbal adjective, εἰκαστός suggests that שִׁקּוּץ ought to be vocalized שָׁקוּץ;

semantically, it indicates in the clearest possible way that the pagans did not worship *idols*, but gods whom idols *represented.*

I may point out that the above is not the product of imagination—speculation, *croire les on dit*, and the like are quite out of place in this book—but the result of methodical research pursued by measured procedure and disciplined application. Not to speak of thinking, my hobby. The amount of thinking that has been done to write and produce this little book!

IDIOMATIC AND HOMERIC PHRASES

Four idiomatic phrases relating to *ὑπό*/ב—among many others—are neatly reproduced in Hebrew. Thus, *ὑπό*: of *accompanying* music ואשלחך בשמחה ובשירים בתף ובכנור Gn 31. 27; *ὑπὸ πομπῆς ἐξάγειν τινά in* or *with* solemn procession לעשת חנכה ושמחה ובתודות ובשיר מצלתים נבלים ובכנרות Neh 12. 27—where תודה is the homologue of *πρόσοδος*, *πόθοδος*: *solemn procession* to a temple with singing and music; with Dative (esp. in Poets, never in LXX or N.T.), of Position *under*, *ὑφ' ἅρμασι under*, i.e. *yoked to*, the chariot ואסרתם את־הפרות בעגלה IS 6. 7, 10; *ὑπ' αὐλητῆρι πρόσθ' ἔκιον* advanced *to the music of* the flute-player כהולך בחליל לבוא בהר־יהוה Jes 30. 29. Yet another phrase is: *τὸ ἐπίον* (sc. *ἔτος*) *τηνικάδε at this time next year* כעת חיה Gn 18. 10 IIR 4. 16, 17—where *τηνικάδε*, *at this time*, is the homologue of כעת Nu 23. 23. A sixth is *αὔριον τηνικάδε tomorrow at this time* כעת מחר Ex 9. 18, where *αὔριον* is the homologue of מחר via the prefix–suffix metathesis. Note in passing the reversing of the order of words in Hebrew, also according to the prefix–suffix phenomenon.

We have come across similarity of expression in Greek phrases, in the idiomatic use of ordinary verbs to indicate a special action —e.g. casting lots—and in the formation of hybrids. However, there is a peculiar Homeric phrase which deserves individual attention. Since *βοῦς* is of epicene gender, to mark the male Homer adds a word, *βοῦς ἄρσην* (Il. 20. 495) or *ταῦρος βοῦς* (Ib 17. 389). This peculiar phrase is mirrored in Hebrew directly and indirectly as well as in its two versions.

βοῦς, *βῶς*, *ὁ* and *ἡ*: *bullock* פר Ex 29. 1 Lev 4. 8, 14 Nu 23. 2 Jes 34. 7; *bull* אביר Ib. Ps 22. 13, 50. 13 בקר IICh 4. 3, 4 פר

Ps 22. 13; *ox* בקר Ex 21. 37 Nu 7. 3, 17 IR 5. 3 Am 6. 12 בָּקָר; *cow* פרה Gn 32. 16 Nu 19. 2 בְּקָרָה; in pl. *cattle* בעיר Ex 22. 4 בקר Gn 12. 16 Ex 9. 3 Lev 27. 32 Jes 65. 10 Joel 1. 18.

β. ă. בן־בקר Gn 18. 7 Nu 15. 8 פר בן־בקר Nu 8. 8; *τ. β.* שׁור פר Ps 69. 32, פר־השׁור Jud 6. 25. In the latter version the words follow the Greek order, *τ. β.* שׁור פר; then their order is inverted according to the ubiquitous prefix–suffix phenomenon, פר־השׁור. But in the former version the order is inverted in both Hebrew phrases, בן־בקר and פר בן־בקר. On the other hand, בַּרְבּוּר IR 5. 3 is a compound made up of בר and בור—בור being the homologue of *βοῦς*, and בר either homologizing with *παῖς* (Prv 31. 2) or equating פר. In the former case, ברבור is a variant of בן־בקר, in the latter that of פר־השׁור. Like בן־בקר is the Aramaic בְּנֵי תורין Esr 6. 9.

Therefore, it can rightly be claimed that the Bible is as Greek as Homer.

HOMOLOGUES IN THE GENITIVE

A curious difference exists between the two tongues where a Hebrew noun or adjective homologizes with the Greek word in the genitive, instead of the usual nominative, under Prop. 29. This is significant because, in so far as the noun or adjective is nearer the root of the word in the genitive than in the nominative, it indicates the survival in Hebrew of a primitive usage in very ancient Greek, and not a change that took place with the passage of time, in the course of the development of either language. For instance, in the homology כבד/*ἥπατος*, *ἦπαρ*, the Hebrew constituent preserves the *τ* (dialectally changed to *δ*)—which, by the way, Latin *jecur* does not—in the Indo-European *yēqurt* and the Sanskrit *yákṛt*. Such homologization may occur within a compound, e.g. פְּדַהְאֵל/*παῖς* (*παιδός*) *θεοῦ* Nu 34. 28 (god's gift); פְּדָהצוּר/*παῖς* (*παιδός*) *Διός*/*θεοῦ* Ib 1. 10 (Zeus's/god's gift); פְּדָיָה, פְּדָיָהוּ *παῖς* (*παιδός*) *Διός* Neh 11. 7, 13. 13 (Zeus's gift). *V.* p. 82.

MORE GREEK THAN THE GREEKS

On the other hand, there are certain Hebrew words that may be deemed to be more Greek than their homologues, because they

show up letters that are suppressed in the homologues, e.g. *κωφός*/כבד, *πρόφασις*/תְּאֲנָה, *φάσις*/תְּבוּן/תַּבְנִית, *καινός*/חָדָשׁ.

κωφός, ή, όν: (*κόπτω*) *blunt, dull, obtuse*, opp. *ὀξύς* (*sharp*, חַד Ez 5. 1 קָשֶׁה Jes 27. 1) כָּבֵד Ex 7. 14; metaph., of sound, *mute, voiceless, dull*; of men or animals, *dumb* Ib 4. 10 Ez 3. 5.

κωφάω: (*κωφός*) Pass., grow *dumb* or *deaf* כבד Jes 59. 1; *become stupid* כבד Ex 9. 7.

κωφόω: *numb, deaden* כבד Gn 48. 10 Ex 9. 7; *deafen*, in Pass., כבד Jes 59. 1.

ἐκκωφέω: *deafen* הִכְבִּיד Jes 6. 10 Zach 7. 11; *stun*, blunt (W) כָּבֵד IS 6. 6 הִכְבִּיד Ex 8. 28, 10. 1.

πρόφασις: (*προφαίνω*) *falsely alleged motive* (or *cause*), *pretext, pretence* תְּאֲנָה Jud 14. 4 תְּנוּאָה Job 33. 10.

φάσις: (*φαίνομαι*) *appearance* תְּבוּן Hos 13. 2 תַּבְנִית Ex 25. 9 Ez 8. 3 ICh 28. 12.

κωφός and its derivatives suppress the *τ* in *κόπτω* from which verb *κωφός* derives, but that *τ* is represented by ד in כבד. In fact *κόπτω* (*beat* or *strike oneself, beat one's breast* or *head* through grief) is the homologue of ספד (Gn 23. 2), *δ* and *τ* exchanging dialectally under Prop. 5 (*Δ*). Again, *πρόφασις* and *φάσις* suppress the *ν* in *προφαίνω* and *φαίνομαι* from which they are respectively derived. But that *ν* shows up in תאנה and תבנית—but not in תנואה, where the נ is the MV נ. Incidentally, the fact that *κόπτω* is from root *ΚΟΠ*, and that *φαίνω* derives from *φάω*—so that both the *τ* and the *ν* are adventitious—is neither here nor there. As it happens, the *ν* is omitted in the homologies הִתְפָּאֵר/*ἀποφαίνω* and הופיע/*ἐπιφαίνω*.

ἀποφαίνω: *make known, declare* התפאר Ex 8. 5.

ἐπι-: Pass. *show oneself, appear*; of a divine manifestation הופיע Dt 33. 2.

It can therefore be said that, *pro tanto*, the Hebrews (Asiatic Greeks) are more Greek than the (European) Greeks.

THE SEPTUAGINT

The Septuagint seldom gives the Greek homologue. Thus, the homology סוב/*καθίζω* is in accord with the LXX which has *κατακλιθῶμεν* (*lie at table*). This must be right; for it may safely be assumed that when Samuel was discussing his secret errand

with Jesse and his family, they were all comfortably reclining on couches or cushions. So that when he said: לא־נסב עד־בא֑ו פֹּה, he could not have meant that they would not *sit down* until his arrival. At any rate, under no circumstances could he have intended that the company should wait standing while David was being sent for. What he *meant* and *said* was that they should not *sit down to eat* until he came.

נֵ֫צֶר (Jes 14. 19) is an exceptionally interesting word because its homologue appears in three significant variants—*νέκυς*, *νέκυρ*, *νεκρός*—which exhibit changes habitually encountered in Greek–Hebrew homology, namely: the dialectal substitution of the final *σ* by *ρ*, and the consonant/vowel metathesis in *-κυρ/-κρός*. (The same applies to the homologues of נער: *νέος*, *νεαρός*, *νεανίας*. Thus, *νέος* → *νέορ* → *νεαρ* → *νεαρός*.) The LXX translates נצר by its homologue, but נְצוּרִים (Ib 65. 4) by *σπηλαίοις* instead of *νεκρίαις* or *νεκυίαις*.

A further and an all-important matter to point out is that *καθίζω* was used by the LXX to translate הֹשִׁיב in Ezra and Nehemiah, and that Liddell and Scott's Dictionary refers to the LXX as the sole authority for *καθίζω* meaning *marry*. In effect, therefore, the LXX resorted to a Hebraism, although it had a wide range of Greek verbs from which to choose, including *συνοικέω*—used by Herodotus and Euripides, among others—which fits the context perfectly. For ישׁב, הושׁיב/השׁיב—the verb with a bare חלם is used in the said texts—and מושׁב have other equally genuine kindred homologues, as follows:

οἰκέω, Ep. *οἰκείω*: *inhabit* גור Jud 5. 17 ישׁב Gn 13. 12 Nu 35. 25 Jer 2. 6 שׁכן Dt 33. 16 Jes 18. 3 Jer 49. 16; *colonise, settle in* ישׁב Gn 36. 8 Nu 21. 25, 31 Dt 2. 12 Jos 19. 47 IS 31. 7 Jer 49. 1; Pass., *to be settled in, occupy* ישׁב ICh 5. 8, 9; *manage, direct, govern* ישׁב Dt 3. 2 Ps 29. 10 שׁכן Job 29. 25; intr. *dwell, live* גור Jud 19. 1 Jes 11. 6 ישׁב Gn 11. 2, 31, 19. 29, 37. 1 IS 23. 14, 18 שׁכן Gn 16. 12 (cf. Ib 25. 18) Nu 5. 3 Dt 33. 16 IR 8. 12 Jes 13. 21, 18. 3, 26. 19 Jer 48. 28; of persons, families, tribes, *have their abodes, settlements* ישׁב IS 31. 7 IIS 2. 3 Jer 25. 24 ICh 5. 16 שׁכן Gn 16. 12 נפל Ib 25. 18; of cities, *to be situated* ישׁב Ez 27. 3 שׁכן Jer 51. 13; = *οἰκετεύω*.

οἰκίζω: c. acc. rei, *people* with new settlers, *colonise* הושׁיב Ez 36. 33; c. acc. person, *settle, plant as a colonist* or *inhabitant*

הוֹשִׁיב IIR 17. 6, 24 שְׁכֵן Nu 14. 30 הִשְׁכִּין Gn 3. 24 Ez 32. 4; intr. = *οἰκέω*.

κατοικίζω: *bring home and re-establish there, restore to one's country* הוֹשִׁיב Ez 36. 11; *settle, establish* שְׁכֵן Jer 7. 3, 7.

συνοικέω: *dwell* or *live together* הִתְגּוֹרֵר IR 17. 20; *live with in wedlock* הִשִּׁיב Esr 10. 14, 18 Neh 13. 23, 27.

οἴκημα: *dwelling-place*, in pl., *building, house* מָגוֹר Job 18. 19 מוֹשָׁב Ex 12. 20 Nu 24. 21 מִשְׁכָּן Jes 22. 16 Ez 25. 4 Hab 1. 6 Job 39. 6; *temple, shrine* מוֹשָׁב Ps 132. 13 מִשְׁכָּן Ib 84. 2; *store-room* מַגּוּרָה Hag 2. 19.

οἴκημα/מִשְׁכָּן is not to be confused with *σκήνημα*/מִשְׁכָּן *tent, tabernacle* Ex 25. 9 IIS 7. 6 Cant 1. 8; = *σκηνή*/סֻכָּה Dt 33. 16 סַנֵּה Jos 15. 49.

Only reference to Greek accounts for the additional מ in מַמְּגוּרָה (Joel 1. 17), since it is the homologue of *οἰκημάτιον*, Dim. of *οἴκημα*: the first מ replaces the *-ν*, and the second the suffix *-μα*. This double prefix–suffix is unique.

CIRCUMCISION

Circumcision is neither a Greek nor a general Hebrew custom; it was established by Abraham—the head of a dissident Hebrew sect—and has been followed by his descendants to this day, to mark their covenant with God, a covenant carved in the flesh. Naturally, since the Greeks did not practise circumcision, they did not evolve a relevant vocabulary. Therefore, the sect of Abraham had to adopt and adapt good old Greek words to meet the new experience.

Thus *κείρω*, the homologue of עָרַל (Lev 19. 23), means: *cut short, shear, clip*, esp. of hair; *cut off one's* hair. To the Greeks, whether European or Asiatic, this verb did not import the phallic operation; neither had such a rite. Again, *κουρά*, the homologue of עָרְלָה (Gn 17. 11 Lev 19. 23 Jos 5. 3), means: *cropping* of the hair; *cropping, lopping*; *shearing*; *that which is cut*: *lock of hair, wool shorn, fleece, cut-off end*. To the Greeks, this noun did not mean 'foreskin', simply because in their experience it was not cut off, it was not a separate and independent 'cut-off end'. Indeed, the foreskin is an integral part of the penis, and its severance constitutes an extremely artificial operation. Accordingly, *ἄκουρος* (*κουρά*) only means *unshaven*; but phonetic-

ally (minus κ) and morphologically it is acceptable as the homologue of עָרֵל (Gn 17. 14 Ex 12. 48) 'uncircumcised'—on the same basis that ἄκουρος (κούρος) is that of עָקֹר.

However, κείρω has a weak homological rival in ἀκρωτηριάζω, adopted by Philo (2. 211) for circumcision; because it fails the fifth test, since it does not provide a derivative to homologize with עָרֵל.

ἀκρωτηριάζω: *cut off*; *cut the beaks off* the prows; of persons, *cut off hands and feet, mutilate*; Medic., *amputate*; metaph., *mutilate, maim* עקר Gn 49. 6 Jos 11. 6, 9 ערל Lev 19. 23. [Cf. μασχαλίζω.]

ἀκρωτήριον: *end* or *extremity* of anything; in pl., *extremities of body, hands and feet, fingers and toes* עָרְלָה Gn 17. 11, 23 Lev 19. 23 Jos 5. 3 Jer 4. 4. [Cf. μασχαλίσματα.]

On the other hand, there is no rival, weak or strong, to μασχαλίζω as the homologue of מול. Besides, this verb homologizes with מהל as well as if not better than with מול. Although מהל is a non-biblical word, it can be confidently asserted that it is not a post-biblical one; because it is inconceivable that after the advent of Alexander the Jews modelled מהל on μασχαλίζω, as they did שֻׁשְׁבִּין on σύνηβος (pronounced συνηβος).

μασχαλίζω: (μασχάλη (μάλη)) *put under the arm-pits*, hence, *mutilate* a corpse, since murderers believed that by cutting off the extremities (nose, ears, etc.), stringing them together, and passing the string round the neck and under the arm-pits of the victim they would avert vengeance מול Gn 17. 10, 21. 4 Dt 30. 6.

μασχάλη: (μάλη) *arm-pit*, in pl., אֲצִיל Jer 38. 12 [mark the similarity with Lat. *axilla*]; *corner* אָצִיל Jes 41. 9 Ez 13. 18; μάλη: *arm-pit* (Lat. *ala*), almost confined to the phrase ὑπὸ μάλης *under the arm* תחת אצלות ידיך Jer 38. 12, מתחת לחבלים Ib. [Mark, in Latin also the μ is dropped; cf. μετά/את/*et*.]

μασχαλίσματα: *extremities cut off from a corpse* מוּלֶת Ex 4. 26.

μασχαλιστήρ: generally, *girth* אַצִיל Ez 41. 8.

μολεύω: *cut off and transplant the suckers* or *shoots of trees* מול Job 18. 16.

ARABIC AND HEBREW

These two languages are interwoven together with Greek, in a harmonious pattern the proper understanding of which

accrues to their mutual philological advantage, semantically as well as etymologically. Thus, I have demonstrated how the Bible helped solve the mystery of طالوت. On the other hand, it was this solution that suggested the link between לוט and τελευταῖος, seeing that Lot was Haran's only child, and that לוט seemed to be an abbreviation of طالوت. But for that solution, I doubt very much whether I would have appreciated the connection between the Hebrew noun and the Greek adjective, although it is strongly supported by the dropping of the τε- syllable according to rule. I am also indebted to Arabic for the homology שִׁקּוּץ/εἰκαστός, hinted at by the words شَخْص and شَخَّص. This homology is of some theological consequence, since it definitely establishes that our pagan forebears were polytheists, not idolators; revealing and vindicating antiquity's intellectual calibre. Doubtless, the ignorant, both ancient and modern, would confuse the symbol with the deity it represents (Jer 2. 27). Yet in matters of religion—any religion—one has to distinguish the theological and priestly concept of God from popular and plebeian belief.

However, there is another mysterious word in Arabic, which can only be interpreted—that is, accurately interpreted—through Greek and *via* the Bible, namely, قرآن. Commentators differ widely as to its derivation; indeed some maintain that it is a radical word. But none has so far offered an explanation of it, consistent with the belief that the Koran is peculiarly the word of God; that it descended, was dropped, was inspired, to Mahomet from heaven. In my submission, قرآن is a pre-Islamic word which must have been as familiar in Mecca as the word קריאה was in Jerusalem, and the said belief originated from its meaning. For this Arabic word is not, as some opine, related to قرأ—any more than the homophonous קרא/χράω (*warn* or *direct by oracle*), in Jon 1. 2, is related to קרא/καλέω (*summon, invite*) in Nu 1. 16 and Esth 5. 12. قرآن is simply the homologue of קריאה/χρῆμα (*oracle*) in Jon 3. 2; and the ancient phrase القرآن الشريف means 'the oracle of God' (τὸ χρῆμα ἱερόν).

Hopping over a period of fourteen centuries, we note that recently 'foreign' *Mesopotamia* yielded to 'native' *Iraq*. Yet عِراق is the homologue of ἄργος, the synonym of πεδίον/פֶּדֶן. Now פדן, we know, is an abbreviation פדן אֲרָם/πεδίον ἁρμοῦ, 'the

plain of the junction' (of the two Scythian rivers (נהרי־כוש): פֶּרָת/*θήρ*, *lion*, and חִדֶּקֶל/*αἴλουρος*, *cat*, *τίγρις*). So that it is not a bare speculation to assume that Arabic عراق is short for some such reconstructed Asiatic Greek term as عراق־ארם, a name consigned to oblivion in the wake of the catastrophic upheavals which overtook the region between the fall of Troy and the rise of Alexander. Later, some time after his *blitzkrieg*—which reshaped the history of the Middle East, including the Land of Israel, for the next three hundred years—the European Greeks called the country *Μεσοποταμία*. And it is only because our authentic Bible has preserved the other short as well as long Hebrew names of פדן and פדן ארם, that it has been possible to decode the word عراق and trace it to its Greek origin. Clearly, so-called native 'Iraq' is not less Greek than so-called foreign 'Mesopotamia', and one topographical Greek name—full or abbreviated—alternates with another geographical Greek name, exactly as does the Greek word *topographical* with the Greek word *geographical*.

Similarly, the phonetic disguises assumed by adjoining إيران, شَطّ and خَليج no longer mask good old *πυρός* (*γῆ*), 'land of fire'; *ἀκτή*: *rugged bank* or *strand* of a river; and *κόλπος*: *gulf*—as Arabic continues to yield its Hellenic secrets for all to see.

Therefore, to explain a striking name which occurs once exclusively in the Koran, I had to search the Bible. The Koran in its turn, through that search, repaid handsomely by helping me discover the meaning of לוט, a truncated and otherwise inconspicuous name in the Bible. Finally, the Scriptures have assisted me to decipher عراق and to reveal the true significance of the title of the book sacred to Muslims; while Arabic has given me the clue to שקוץ/*εἰκαστός*, an homology of theological import. In brief, from the Koran to the Bible, and back to the Koran; from Hebrew to Arabic, and back to Hebrew; yet in effect, from Greek to Greek. Without question, from the Indian Ocean to the Atlantic there is no escaping the Greeks.

THE HEBREW WAY OF LIFE

Two historical events bring out perfectly the contrast between the way of life of the ancient Greeks and that of Israel,

and mark the triumph of the spirit over brute force. Alexander —an outstanding Greek leader—invaded Asia, sword in hand, at the head of a well-trained, well-equipped army, with the avowed intention of subjecting its peoples. A rabbi—a Hebrew of the Hebrews, Saul by name—landed in Europe alone, Bible in hand, confessing his ardent purpose to save the souls of the Gentiles; 'for salvation is of the Jews' (John 4. 22). Alexander's exploits were comparatively ephemeral. Paul's evangel and his Hebrew book are still with us and going strong.

Why? What is it that animated the principal preacher of Christianity, and has sustained his kindred down the ages?

The belief in one, eternal, just and merciful God, creator of the universe; in the pre-eminence of truth and justice; in the ideals of equality and redemption from error; in the special care to be given to the sick and the needy; in the priority of peace and service; in accountability and the advent of the Messiah; and, above all, in the supremacy of the spirit—a composite credo peculiar to Israel. This aspect of the life led by our forefathers is not related to the Greeks, whether European or Asian. It is not Hebrew (*ἠπειρωτικός*), characteristic of the Hebrews (*ἠπειρῶται*) in general, but peculiar to that detached section of them known as the Chosen People. Historically, this unique philosophy, epitomized here in a few incomparable verses, originated in Abraham who migrated from the banks of the Euphrates to Canaan on the Eastern shore of the Mediterranean, a country colonized by Cimmerians, Greeks, Phoenicians, and Scythians, which his descendants conquered and made it their own. It became the theatre of their moral and spiritual struggles during twelve hundred eventful years. E.g. Gn 14. 22, 18. 25, 21. 33 Ex 18. 21, 23. 5, 34. 6 Nu 15. 15, 16 Dt 6. 4, 8. 3, 16. 20 IR 12. 7 Jes 1. 26, 2. 4, 10. 3, 31. 3, 43. 20 Ez 34. 4 Hos 9. 3 Zach 4. 6, 8. 3, 19 Ps 146. 6 Prv 16. 6, 23. 23 ICh 22. 8, 28. 3 Mat 3. 10–11, 5. 22, 10. 28, 16. 26 Mark 1. 8, 10. 42–4 Luke 7. 22, 10. 37 Gal 3. 28 Eph 3. 16 IPet 4.10. That philosophy is expounded in *Law and Life according to Hebrew Thought*. Here I will advert to the Greek background against which those unremitting struggles relentlessly took place.

I. The entire set-up of Hebrew worship was Hellenic. Abraham worshipped שדי/*Ζεύς*, the eternal God, judge of all the earth,

who administered justice, differentiating between the righteous and the wicked. He gave the priest of אל עליון/*Ἥλιος Ὑπερίων*, the creator of heaven and earth, a tithe of all the booty acquired as a result of his victory over the captors of Lot; and swore by אל עליון. Moreover, he attempted to sacrifice his son on Mount מריה/*μορία*. Besides Zeus, Isaac and Jacob—no doubt, under the influence of Rebecca, Laban's sister—acknowledged the divinity of פחד/*Φοῖβος*, and Jacob swore by פחד. His wife, Rachel, stole the תרפים/*τρίπους* from her father's shrine; and soon after returning to Canaan Jacob cleared his household of the native gods, the gods of נכר/*ἐγχώριος*. Long after the Patriarchs had died, and in spite of centuries of Egyptian influence, God revealed himself to Moses under the name of יהוה/*Διὸς Παιᾶνος*, and the first two of the Ten Commandments declare יהוה to be the God of Israel, to the exclusion of other deities. Indeed, יהוה is a jealous God. It was peculiar of him that, whereas other gods were installed in temples of stone, he dwelt in a mobile סְנֵה/*σκηνή*. As we have seen, the vocabulary relating to the structure, furniture and vessels of the מִשְׁכָּן/*σκήνημα*, and to the rites and services thereat performed, is completely Greek.

II. Some homologies clearly indicate that there were regular suppliants among the Hebrews. Women attended the Tabernacle at Shilo as well as in the Wilderness, and it is recorded that Isaac prayed for issue, and that Rebecca went to seek the Lord over her pregnancy. Judging by Hannah, women used to pray for offspring; and it is of them that the sons of Eli took advantage to the point of public scandal.

אגור/*ἀγύρτης* (*ἀγείρω*): prop. *collector*, esp. *begging priest* Prv 30. 1; cf. fakir, another homologue of *ἀγύρτης*.

דרש/*ἐρωτάω*: *ask*; *beg*, *entreat* Gn 25. 22; ד/', like דבר/*ἔπος*.

יקה/*ἱκέτης* (*ἱκνέομαι*): *one who comes to seek aid* or *protection*, *suppliant* Prv 30. 1.

נזיר/*εὐκτός*: (*εὔχομαι*) *wished for*, *desired* Gn 49. 26.

הִתְנַפֵּל, התפלל/*ἀντιβολέω*: *meet as a suppliant*, *entreat*, *supplicate* Dt 9. 18 IS 1. 10, 12, 26, 27.

שאול/*αἰτητός*: (*αἰτέω*) *asked for* IS 9. 2.

צבא/*σέβομαι*: *revere*, *worship*; of suppliants Ex 38. 8 IS 2. 22.

III. The חֹדֶשׁ/*τριακάς, άδος* (*the number thirty* Nu 11. 20, 21; *the thirtieth day of the month* IS 20. 5, 18, 24; *a month* containing thirty days Ib 20. 27, 34) was celebrated in style at King Saul's court on two consecutive days: the first חדש, on the last day of the current month, the pagan way; the second חדש, on the first day of the following month, the Hebrew way (Nu 28. 3–15). Thus, David and Jonathan discussed Saul's victimization of David three times: IS 19. 2, 20. 5, 35. On the second occasion they met on the eve of the first חדש—i.e. on the last day but one of the thirty-day period of the then current month—and swore eternal mutual loyalty. This חדש was observed in accordance with the Greek custom, and David's absence from the festive board was noted by Saul in silence. The next day—which was the second חדש (ויהי מִמָּחֳרָת, החדש השני)—the first day of the new thirty-day period, was celebrated in obedience to Mosaic Law. David's renewed absence on that day provoked a bitter altercation between Saul and his eldest son (Ib 20. 34). It was on the morrow of that day, on the second day of the month, that David and Jonathan met for the third time and—for the second time—swore eternal mutual loyalty.

At Athens the *τριακάδες* were dedicated to the memory of the dead, and offerings were made to Hecate. As to the Hebrew חדש, Rabbi Dr. Norman Solomon, of London, opines—and I respectfully agree—that the context suggests that it was an occasion for חטאת, the homologue of *κάθαρσις* (*cleansing* from guilt or defilement, *purification*). Cf. Nu 10. 10 IIR 4. 23 Jes 66. 23 Ps 81. 4. In fact, as Rabbi Solomon Sassoon points out, all festivals involved חטאת.

IV. Like the Greeks, the Israelites had their אוב Dt 18. 11 IS 28. 3/*φάτις* (*voice from heaven, oracle*; of the interpreter of dreams אָב Gn 45. 8); יִדְּעֹנִי Dt 18. 11 Jes 19. 3/*ἀοιδός* (*singer, minstrel, bard*; of the Sphinx; *enchanter*); כַּשָּׁף Jer 27. 9 (cf. אשף Dan 1. 20, 2. 10)/מְכַשֵּׁף Ex 7. 11/מכשפה Ib 22. 17/תְּשָׁבִי IR 17. 1/*θέσπις* (*filled with the words of God, inspired*); נביא Gn 20. 7 Ex 7. 1/*προφήτης*, נביאה Jud 4. 4/*προφῆτις*, fem. of *προφήτης* (*one who speaks for a god and interprets his will* to man; *interpreter, expounder of the will* of Zeus; expounder of the utterances of the *μάντις* (*diviner, seer, prophet*)); מְנַחֵשׁ Dt 18. 10 IIR 21. 6/*γόης* (*sorcerer, wizard*;

γοητεύω); עֹנֵן Jer 27. 9/מְעוֹנֵן Jud 9. 37 Mich 5. 11/οἰωνιστής (*one who foretells from the flight and cries of birds*); קֹסֵם Jes 3. 2/χρήστης (*one who gives* or *expounds oracles, prophet, soothsayer*).

V. The belief in Hades, עדן/אבדון, has been dealt with elsewhere.

VI. The belief in spirits, angels, and resurrection was, at the time of Jesus, a debatable issue among the Jews (Mat 8. 16, 10. 1, 22. 23 Acts 23. 8). As a matter of historical fact, supernatural and ultranatural beliefs were neither static nor uniform in Israel. If any of them were ever formulated into doctrines and expounded in guilds of priests or schools for prophets, no record of it remains outside the Pentateuch; and we know that even some of that was missing for a time (IIR 22. 3–24. 24). What we have is incidental, disjointed, sporadic, and not altogether consistent (Gn 16. 7, 22. 11, 31. 11 Ex 23. 20 Nu 20. 16 Jos 5. 13–14 Jud 6. 21, 13. 20 IS 2. 6 Jes 7. 11 Ps 6. 6, 30. 4, 49. 15, 139. 8 Job 7. 9 ICh 21. 15). For instance, in one verse Ecclesiastes wonders whether the spirit (רוּח, πνεῦμα) of man goes upward and the spirit of the beast goes downward to the earth (3. 21); whereas in another he categorically states that at death 'the spirit shall return to the God who gave it' (12. 7) —'the God of the spirits of all flesh' (Nu 16. 22, 27. 16). Here—as in Ez 37. 5—רוח means 'soul', its Arabic homologue being رُوح. But not only man and beast are endowed with רוח, God possesses it, too (Gn 6. 3 Jes 40. 13 Zach 4. 6; cf. Jer 51. 14 Am 6. 8), and inspires man with it (Gn 41. 38 Ex 31. 3 Nu 24. 2 Jud 3. 10). רוח also means 'wind' (Gn 8. 1 Ex 10. 13 Ps 104. 4). In that meaning the Arabic counterpart is رِيح, the synonym of ريحه and رائحه—all three being the homologues of רֵיחַ, 'odour'. None of these homophones homologizes in Greek. In fact, the only Greek words which come anywhere near resembling רוח are ῥόος and τροχός. On the other hand, נֶפֶשׁ and נְשָׁמָה respectively homologize with ψυχή and πνεῦμα.

The spirit of God could have a good influence generally over man (Jud 3. 10, 11. 29 IS 16. 13–14), or it inspires him with wisdom, knowledge, understanding, skill, fear of the Lord (Ex 28. 3, 31. 3–5 Jes 11. 2). But God inspires man with an evil

(רעה, *πονηρόν* Jud 9. 23 IS 16. 14–16, 23, 18. 10, 19. 9) or false (שקר, *ψευδές* IICh 18. 21–2) spirit, as well as with a good spirit (טובה, *ἀγαθόν* Neh 9. 20). Through it, God communicates with man (IIS 23. 2 Ez 11. 5 Joel 3. 2 Neh 9. 30). It is referred to as the holy spirit once in the Old Testament, and always in the New (*Πνεῦμα Ἅγιον*) and in the rabbinical records (רוח הקדש) (רוח קדשך, *πνεῦμα τὸ ἅγιόν σου* Ps 51. 13 Mat 3. 11 Eph 4. 30 פסחים 34 יומא 9b).

איש הרוח is a synonym of איש האלהים (IS 9. 8 Hos 9. 7), and a prophet who went on a mission to anoint Jehu king of Israel was referred to by his brother-officers as המשגע הזה (IIR 9. 11).

To avoid speculation, I shall merely give the relevant homologies and let the student work out the theories as best he can.

ψυχή: *life* Ps 30. 4, 86. 13 Job 6. 11, 33. 28; *ἐν τῇ χειρὶ τὴν ψ. ἔχοντα* taking his *life* in his hands ואשימה נפשי בכפי Jud 12. 3, וישם את־נפשו בכפו IS 19. 5, ואשים נפשי בכפי IS 28. 21; metaph., of things *dear as life* Gn 12. 5; *departed spirit, ghost* Ps 94. 17; the immaterial and immortal *soul* Gn 1. 30; generally, *being*, living *creature* Gn 2. 7; *self* Job 32. 2 Thr 3. 51 نفس; *mind* Dt 4. 9 ICh 28. 9; in the early physicists, of the primary substance, the source of *life and consciousness* Gn 1. 30: when concrete the Hom. *ψ.* is rather *warm blood* Gn 9. 4–5 Lev 17. 11, 14 Dt 12. 23 Prv 1. 18 than *breath* IR 17. 21–2 Job 41. 13.

πνεῦμα: (*πνέω*) *breeze* נְשָׁמָה נְשִׁימ; *breathed air, breath* Gn 2. 7, 7. 22 IR 17. 17 Jes 2. 22; *life* Job 27. 3; *living being* Dt 20. 16 Jos 11. 11 Ps 150. 6; the *spirit* of God Jes 30. 33 Job 32. 8, 33. 4; *spirit* of man Jes 57. 16 Prv 20. 27 Job 27. 3.

שָׁגַע, הִשְׁתַּגַּע *ἐνθουσιάζω*: *to be inspired* (*by a god*) IIR 9. 11 Jer 29. 26 Hos 9. 7, or *possessed by a god* IS 21. 15; cf. *ἐνθουσιαστικός*: *inspired*, esp. by music IS 10. 5–6, 10 IIR 3. 15 Ez 33. 32; הִשְׁתַּגַּע *συν-*: *to be inspired and rave together*, of the Bacchae IS 21. 16; שִׁגָּעוֹן *ἐνθουσιασμός*: *inspiration, enthusiasm* IIR 9. 20; *frenzy* Dt 28. 28, 34 Zach 12. 4 מְשֻׁגָּע/*ἐνθουσιαστής*: *inspired, possessed* IIR 9. 11. שטן and شَيْطَان are dealt with elsewhere.

VII. Canaan was divided and its territories were distributed

among the Children of Israel by drawing lots (גורל/κλῆρος), according to the Greek custom of assigning by lot to the soldiers concerned allotments carved out of the conquered land. Appropriate Greek terms were used in those proceedings. Indeed, as among the Greeks so among the Hebrews, casting lots was also resorted to: to ascertain the divine will (Lev 16. 8 Jos 18. 6 Acts 1. 23–6), to decide the issue in disputes difficult to resolve, especially the rival claims of powerful contenders (Prv 16. 33, 18. 18), to divide spoils (Ps 22. 19; cf. Mat 27. 35). It is interesting to note that on board Jonah's ship which was bound for Athens, and was presumably manned by a Greek crew, lots were cast to identify the individual on whose account the sea was supposed to be storming (Jon 1. 7). Moreover, Haman the אגגי/Ἀχαιός (or ἀγωγός) cast lots to find out the most propitious date on which to carry out his genocidal intentions (Esth 3. 7).

VIII. However, there is a kindred verse, involving two ordinary words—אזן and כלב—which, *pace* the exegetes, do not bear their ordinary meaning (Prv 26. 17). For אזן here means *handle*, another meaning of its homologue οὖς; while כלב has for homologue κάλπις (*urn for drawing lots* or *collecting votes*). Therefore the proverb points to judicial and/or political balloting: he is in for trouble, the busybody who meddles in contests or disputes that do not concern him.

IX. Of politics nothing else remains in the language than a few words which indicate that at one time there were free citizens and popular assemblies, as well as popular meetings. The advent of the monarchy seems to have marked the end of democratic institutions; yet note Gn 23. 10, 18, 34. 20, 24 Ruth 4. 1, 10–11, and compare with Prv 24. 7, 26. 17, 31. 23. עֵגל Ps 68. 31 שׁער Prv 31. 23/ἀγορά: *popular assembly*; בעלים Jud 9. 2 (cf. Jos 24. 11)/πολῖται: *citizens*; עֲצָרה IIR 10. 20 Joel 1. 14 עֲצֶרֶת Lev 23. 36/ἄγυρις: *gathering*; *crowd* Jer 9. 1/πανήγυρις: *general* or *national assembly*, esp. *a festal assembly* in honour of a national god.

X. The תורה apart, only a few meagre texts refer to the administration of justice in Israel. There are incidental references

to personal appeals to the King and to trials before him (IIS 14. 1–12, 15. 1–6 IR 3. 16–28 IIR 6. 26–30). There is even a bare reference in a single verse to the separation of 'matters of the Lord' from the 'King's matters', i.e., the existence of two independent jurisdictions, ecclesiastical and royal (IICh 19. 11). The homologies also throw very little light on the subject. One of them tells us of a Court of Appeal, but we know not how it worked. Another tells us that difficult issues must come up for determination before the priests or the despot, whose pronouncements were final and conclusive; but there is no record of a case having been heard by them (Dt 17. 8–13, cf. IICh 19. 8–10). A third refers to witnesses, but there is no Greek homologue for עד, one of the rare words that were independently developed among the Hebrews (from εἴδω)—unless its homologue went out of fashion and became obsolete (cf. ἵστωρ). We know of some of the 'Judges' of Israel, but of all the ordinary judges whose business it was to try legal actions, not a single name has survived (Dt 16. 18–20 IICh 19. 5–7); while the only trial that has been reported is the rigged trial of Naboth, at the conclusion of which he was stoned to death (IR 21. 8–14). Of procedure, we only know that accusation was by indictment, and that witnesses were liable to cross-examination by the opposite party.

גדול/μέγας: a *big*, i.e. *difficult* question; *weighty*, *important* Ex 18. 22.

דין/δικάζω: *judge*, *sit in judgment* Gn 15. 14 IS 2. 10 Jer 5. 28 Ps 9. 9, 72. 2, 135. 14 Prv 20. 8, 31. 9 Job 36. 17 שׁפט Gn 18. 25 IS 7. 6 Ps 9. 5, 58. 2, 96. 13; *give judgment*, *judge*, *determine* דין Jer 21. 12, 22. 16 שׁפט Gn 16. 5, 31. 53 Ex 5. 21, 18. 26.

דין/δικαίωμα: *judgment* Dt 17. 8 Ps 9. 5 מִשְׁפָּט Dt 16. 19 Ps 122. 5, 147. 20.

דין/δίκη: *custom*, *usage* Esth 1. 13 חֹק Gn 47. 22, 26 Ex 12. 24 Lev 6. 11, 26. 46 Dt 6. 17 Jud 11. 39 IS 30. 25 Ps 81. 5 Esr 7. 10 חֻקָּה Ex 12. 14, 43 Lev 20. 23; *normal course of nature* דין Ps 76. 9 חק Jes 24. 5 Ps 148. 6 Prv 8. 29 חקה Jer 5. 24, 31. 35, 33. 25; *order*, *right*; *what is fit* חק Gn 47. 22 Ex 5. 14 Prv 30. 8 حَقّ; personified, Δίκη דינה Gn 30. 21; *Truth* حَقّ حقيقه; *judgment* גְּזֵרָה Dan 4. 14, 21; *lawsuit*; prop. *private suit* قَضِيّه دعوه; *atonement*, *satisfaction*, *penalty* גזרה Dan 4. 14, 21 جَزاء; *vengeance* נקם Dt 32. 35

Jes 34. 8 נְקָמָה Nu 31. 2 Jer 50. 28; *punishment* שֶׁפֶט Ex 12. 12 Ez 5. 10, 28. 22.

דַּיָּן/δικαστής: *a judge* IS 24. 16 Ps 68. 6 קָצִין Jud 11. 6, 11 Jes 3. 6, 7 Prv 6. 7, 25. 15 שׁוֹפֵט قاضى Dt 16. 18 IIS 15. 4 Ps 50. 6; δ. αἵματος *avenger* (Nu 35. 21 IIR 9. 7 Ps 79. 10) = δικαστήρ.

חֵפֶץ/ἔφεσις: (ἐφίημι) *appeal to a judicial tribunal* from a lower tribunal Eccl 5. 7.

חקר/σκοπέω: *examine, consider* Prv 18. 17; inquire, investigate (W) Dt 13. 15 Job 29. 16.

מִשְׁפָּט/δικαιοσύνη: *righteousness, justice* Gn 18. 25 Dt 32. 4 IIS 8. 15 حَقّانيّه.

ספר/γραφή: *bill of indictment* in a public prosecution Job 31. 35.

סקל/ἀράσσω: α euphon., ῥάσσω akin to ῥήσσω, rarer collat. form of ῥήγνυμι or -ύω (lengthd. from root *PAΓ, to break, break asunder* or *to pieces, rend, shiver, shatter*); *smite, dash in pieces*; *strike with* a shower of stones Dt 13. 11 IR 21. 13 רגם Lev 20. 2, 27, 24. 14, 23 IR 12. 18.

עד/εἴδω: no Act. Pres. is in use, ὁράω being used; εἶδον always in sense of *see*; *see, perceive, behold* Gn 21. 30, 31. 50 Nu 35. 30 Jes 44. 9; cf. ἵστωρ, ἰ-, *Fίστορες*: *witnesses*.

צדק/ἔνδικος, ἴνδικος, ον: (δίκη) *according to right, just, legitimate* צַדִּיק Dt 4. 8 צֶדֶק Lev 19. 36 Dt 25. 15, 33. 19 Jes 58. 2 Ps 45. 8 Job 8. 3 Eccl 3. 16; *truth* צְדָא Dan 3. 14 צֶדֶק Jes 45. 19, 51. 1, 7 צְדָקָה Jes 45. 23, 24, 63. 1 Ps 119. 142 صِدْق; ἔ. πόλις *a city in which justice is done* עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* צַדִּיק Gn 18. 24 Ex 9. 27 Ps 37. 29 Eccl 8. 14 صِدّيق; Adv. ἐνδίκως *right, with justice, fairly*; *justly, naturally, as one has a right to expect* צֶדֶק Dt 1. 16 Ps 15. 2 בְּצֶדֶק Lev 19. 15 Ps 9. 9.

קצין/δικαστήρ: *juror* Jos 10. 24 שׁוֹטֵר Dt 16. 18.

ריע/ἀντηρέτης: (ἐρέτης) properly, *one who rows against another*; generally, *opponent, adversary* Prv 18. 17.

שׁופט/δεσπότης: *master, lord*; *despot, absolute ruler* Ex 2. 14 Jud 2. 16, 18 Ruth 1. 1; cf. δικαστής.

שׁפט/δεσπόζω: *to be lord* or *master, gain the mastery*; *lord it over* Gn 19. 9 Jud 12. 7, 15. 20; cf. δικάζω.

XI. Abraham equipped his חניכים Gn 14. 14/ἡνιόχοι (*charioteers*)

for the pursuit of his nephew's captors. In fact, Professor Cyrus Gordon, of New York, is of the opinion that Abraham was one of the itinerary merchant princes of the epoch, who kept private armies. Saul and Jonathan wore heavy armour, including brazen helmet, קובע IS 17. 38/*κύμβαχος*, and coat of mail, שִׁרְיוֹן Ib./*θώραξ*; and both were attended by armour-bearers (Ib 14. 1, 31. 4). Moreover, the élite of King David's army consisted of the פלתי IIS 15. 18/*ὁπλῖται* (*heavy-armed foot-soldiers*), the כרי Ib 20. 23/*κόροι* (*cavalrymen*), and the כרתי IIS 15. 18/*κούρητες* (*young warriors*)/*Σκιρῖται* (*the Scirites*, a light-armed division of the Spartan army).

XII. The economic structure in Israel was cast in the same mould as that of Greece: commerce, currency, customs duty, hire, money-lending, mortgage or pledge, transport, weights and measures.

שׁער IIR 7. 18/*ἀγορά* (*market-place*), סֹחֵר Jes 23. 2/*ἀγοραῖος* (*trader*), סָחָר Jes 45. 14/מסחר IR 10. 15/*ἀγόρασμα* (*that which is bought* or *sold*: mostly in pl., *wares*, *merchandise*).

גֵּרָה Ex 30. 13/אגורה IS 2. 36/*ἀργυρίς* (a *small coin*), דַּרְכְּמוֹן Esr 2. 69/*δραχμή* (*drachma*, a silver coin worth six obols), שֶׁקֶל Gn 23. 15 Ex 30. 13/*σίγλος*, *σίκλος* (= Heb. *shekel*, *a weight*; the Persian *σ.* was the 1/3000th part of the Babylonian silver talent, half the silver stater of Asia Minor, and = 7½ or 8 Attic *ὀβολοί* שקל Jos 7. 21). Cf. שקל/*ἵστημι*: *weigh* Jes 40. 12.

מַעֲרָב Ez 27. 9, 13, 17/*φόρημα* (*that which is carried*, *load*; freight (W)).

הוציא *ἐξάγω*: of merchandise, etc., *export* IR 10. 29 IICh 1. 17; מוצא *ἐξαγώγιον*: *duty on export* IR 10. 28 IICh 1. 16.

μισθόω: *have let to one*, *hire* שׂכר Prv 26. 10 Neh 6. 12; *engage the services of* שׂכר Gn 30. 16 Dt 23. 5 IIR 7. 6; *μισθωτός*: *hired* שָׂכוּר Neh 6. 13, *hired servant* שָׂכִיר Ex 22. 14 Dt 24. 14; *μισθός*: *hire*, *wages* שָׂכָר Ex 2. 9 Dt 24. 15 IR 5. 20; generally, *recompense*, *reward* שֵׂכָר Prv 11. 18 שָׂכָר Gn 30. 18, 28, 32 Nu 18. 31 Jer 31. 16 (15) Ez 29. 18, 19 Zach 11. 12; *μίσθωμα*: *price agreed on hiring*, *contract price* מַשְׂכֹּרֶת Gn 31. 7.

לוה *προσλαμβάνω* is dealt with elsewhere.

δανείζω: *put out money at usury*, *lend* זְעַזַע Hab 2. 7 לוה Prv 22. 7 הִלְוֶה Dt 28. 12 נשׁא Neh 5. 7 נשׁה Jer 15. 10 הִשְׁאִיל Ex 12. 36

IS 1. 28; *have lent to one, borrow* לוה Jes 24. 2 נשה בו Jer 15. 10 שאל Ex 3. 22; δανειστής: *moneylender* or *creditor* נשא IS 22. 2 נשה Ex 22. 24 IIR 4. 1; *borrower* לֹוֶה Jes 24. 2 נשא בו Ib. נשה בו Dt 24. 11 מְזַעְזֵעַ Hab 2. 7; δάνεισμα: = δάνειον (*loan*) מַשֶּׁאת Dt 24. 10 Prv 22. 26; τοκίζω: *lend on interest* הִשִּׁיךְ Dt 23. 20, 21; τοκιστής: *moneylender, usurer* נשך Hab 2. 7; τόκος: metaph., *produce of money* lent, hence *interest* נֶשֶׁךְ Lev 25. 36; καρπισμός: *profit* מַרְבִּית Lev 25. 37; κάρπωσις: *use, profit* תַּרְבִּית Ez 18. 8, 13, 17.

συμβάλλω: *make a contract with* a person, esp. *lend* him money *on bond* or *security* חבל Ex 22. 25 Dt 24. 6, 17 Prv 20. 16 Job 22. 6; καταβολή: *paying down*, esp. by instalments; pay money as *a deposit* (by way of caution) חֲבָל Ez 18. 12 חֲבָלָה Ib 18. 7; ὑποτίθημι: *put down as a deposit* or *stake, pawn, pledge, mortgage* עבט Dt 24. 10 העביט Ib 15. 6, 8; ὑποθήκη: *pledge, deposit, mortgage, security* עֲבוט Dt 24. 11–13; ἐρύω (B), ἐρύομαι, ῥύομαι: *protect, guard, redeem* ערב Gn 43. 9 Prv 17. 18, 22. 26; ῥύσιον: (ἐρύω (B)) *surety, pledge, property seized* or held on pledge עֲרֵבָה Prv 17. 18 עֵרָבוֹן Gn 38. 17, 18, 20; person seized as *pledge* or *surety*, person *seized and held to ransom* תַּעֲרֻבוֹת IIR 14. 14 (τὰ ῥύσια); ἀρραβών: generally, *pledge, earnest* עֵרָבוֹן Gn 38. 17; ἀρραβωνίζεται: *to give* or *offer* an ἀρραβών ערב Prv 17. 18; παρακατατίθημι: *entrust*; *deposit* one's property *with* another, *entrust* it *to* his *keeping* הָפְקַד Lev 5. 23; (cf. παρατίθημι: *deposit what belongs to one* in another's hands); παρακαταθήκη, παρκαθήκα: *deposit* of money or property entrusted to one's care פִּקָּדוֹן Gn 41. 36 Lev 5. 21, 23; of persons entrusted to guardians, *ward* פְּקֻדָּה Jer 52. 11; of persons under the protection of the state, *sacred trust* פְּקֻדָּה Nu 3. 32, 4. 16 פִּקָּדוֹן Gn 41. 36.

פֶּלֶס Prv 16. 11/πλάστιγξ: scale of a balance; מֹאזְנַיִם Lev 19. 36 מיזנ/σταθμός: *balance*; *weight*; מִשְׁקָל Ib 19. 35 IIS 21. 16/ משקול Ez 4. 10/מִשְׁקֶלֶת Jes 28. 17/σταθμόν: *weight, standard weight* שֶׁקֶל Ex 30. 13; ἕκτη/(ההין) שִׁשִּׁית Ez 4. 11 *liquid measure*; κόρος/כֹּר IR 5. 2, 25: (Hebr.) a dry measure containing about 120 gallons; λόγος/לֹג Lev 14. 21 *measure*; κοτύλη/שַׁעַל Jes 40. 12 *liquid measure* nearly a ½ pint; τριτεύς/שְׁלִישׁ Ib. *third part of a* μέδιμνος (a corn measure about 12 gallons).

XIII. King Solomon's sumptuous palace comprised a richly decorated אפריון Cant 3. 9/ὑπερῷον (*the upper part of the house,*

where the women resided). This was all the more remarkable since Solomon married Pharaoh's daughter, and maintained close commercial ties with Egypt. The fact is that he was not the only one in Israel to allocate separate apartments for women. As in Greece, the inner part of the house, ירכתי Am 6. 10 Ps 128. 3/ *εἰρκτή, εἰρκ-*, was reserved for them.

XIV. During festivities the Hebrews gave themselves up to games, music and choral dances, as the following homologies amply testify: חוּל Jud 21. 21/*χορεύω* (*dance a round* or *choral dance*), מחול Jer 31. 4 (3), 13 (12)/מְחֹלָה Ex 32. 19 IS 21. 12/*χόρευμα* (*choral dance*), מחלה Ib 18. 6 Cant 7. 1/*χορευτής* (*choral dancer*), צחק Ex 32. 6/שׂחק IIS 2. 14 Jer 31. 4 (3)/*ἀγωνίζομαι* (*contend for a prize*, esp. in the public games; *fight*, wrestle (W)). Another homologue for מחלה Ex 15. 20 is *χαλκίον*: *cymbal*, גִּתִּית/*κιθάρα*: *lyre* Ps 8. 1, חָלִיל/*αὐλός*: *pipe*, *flute*, *clarinet* IR 1. 40 Jes 30. 29, חֲצֹצְרָה/*σῦριγξ, ιγγος*: *shepherd's pipe* Nu 10. 10 IIR 11. 14 IICh 5. 13, כִּנּוֹר/*κινύρα*: = Hebr. *kinnor*, a stringed instrument played with the hand or plectron/*φοῖνιξ, ικος*: a musical instrument like a *guitar*, invented by the Phoenicians Neh 12. 27 IICh 29. 25, מַחֲלַת/*μάγαδις*: *magadis*, an instrument with twenty strings arranged in octaves; *a Lydian flute* or *flageolet*, producing a high and a low note together Ps 53. 1, נֵבֶל/*νάβλα*: *a musical instrument of ten* or *twelve strings* (Semitic word, cf. Hebr. *nebel*; Phoenician)/ *ὅπλον*: *instrument*, mostly in pl. Am 6. 5 ICh 25. 1 IICh 5. 12, מְצִלָּה/*χαλκίον*: *v.* מחלה ICh 16. 5, 42 IICh 5. 13, עז/*μοῦσα*: *music* IICh 30. 21 (cf. Am 6. 5), שֹׁפָר/*κέρας*: *the horn of an animal*; of musical instruments, *horn for blowing* Jos 6. 4 IIS 6. 15 Ps 81. 4, 98. 6, תֹּף/*τύπανον*: (chiefly poet.) *drum* Jud 11. 34 Jes 5. 12; = *τύμπανον, -ος*.

XV. The Greek customs connected with ברקנים and עקרבים have been dealt with elsewhere.

In the circumstances, Herodotus, taken on a conducted tour of Jerusalem by one of Josephus' forebears, would have felt quite at home there; but left to himself, he would have been completely lost: hardly anybody would have understood a word he uttered, nor would he have understood anything of what was said to him. This book would have helped.

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ADDENDA

P. 12. Note the terminal מ/م in μῦ/מֵם/ميم, and the terminal נ/ن in νῦ/נוּן/نون.

P. 16. I have just been informed by my Greek Cypriot friend and colleague, Mr. George Adonis, that in South Cyprus -μαι is pronounced μαι—the usual way—whereas in the North it is pronounced μοι!

Pp. 27–37. Note that, with one or two exceptions, all the various words listed in support of Proposition IV—which were not selected for homology—have Greek homologues.

P. 60.

(4). *Λ*

אֹם	*λαός*	ארגמן	*ἁλούργημα*	שאנן	*γαληνός*

(5) *N*

סוד	*σύνοδος*	סָדִין	*σανδών, σιν-*	שֻׂגָּל	*συγκλίτης*

P. 359. *ἀριθμέω*: *number, count, reckon up* חדה Job 3. 6 عَدَّ חצה Ps 55. 24 חרץ Job 14. 5 נשׂא Nu 31. 49; *reckon, account* חשׁב Job 19. 11 [cf. *ψέφω*] حسب חרך Prv 12. 27 ערך Job 28. 17; Pass., *to be reckoned* נחשׁב Ps 88. 5.

P. 364. *καθαίρω*: *cleanse, purify* התחטא Nu 31. 20 طَهَّر; *purify, refine* טהר Mal 3. 3; in religious sense, *purify* חטא Lev 14. 52 Nu 19. 19 טהר Lev 13. 34, 14. 48, 16. 19 Jer 33. 8 Ez 24. 13 Mal 3. 3 Ps 51. 4 Neh 13. 30 IICh 34. 8; by fumigating with sulphur קטר Jer 44. 3 הקטיר Ex 30. 7–8, 40. 27 Nu 17. 5 IS 2. 28 [cf. *θυμιάζω*; Lev 16. 11–17]; *purify oneself from blood* התחטא Nu 31. 19; *purify oneself* התחטא Ib 19. 20, 31. 19 הטהר Lev 14. 7; *get purified* התחטא Nu 31. 23 טהר Lev 11. 32, 13. 34, 15. 28, 22. 4, 7 Nu 19. 19, 31. 23 IIR 5. 13 Ez 24.

13, 36. 25 Prv 20. 9; of menstruation טָהֳרָה Lev 15. 28; of the afterbirth טהרה Ib 12. 7–8; cf. *καθαρεύω*: *to be clean* or *pure* טָהֵר; *καθαρίζω*: *cleanse*, of the menses; of persons, *purify*.

The penultimate paragraph of p. 635: Then consider 'a version of the Lord's Prayer in the English of King Alfred's time, which may serve as a kind of measure of the changes which have taken place in the language . . .

Uren Fader dhic art in heofnas,
Sic gehalged dhin noma,
To cymedh dhin ric,
Sic dhin uuilla sue is in heofnas and in eardho,
Uren hlaf ofer uuirthe sel us to daeg,
And forgef us sculda urna,
Sue uue forgefan sculdgun urum,
And no inleadh uridk in costnung,
Ac gefrig urich from ifle.'

(transcribed from *The English Bible and its Story* (pp. 88–9) by James Baikie)